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A
SYSTEM OF THEOLOGY.

BY
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PREFACE.

THE importance of theological knowledge to man, both in his individual and social character, cannot be too highly estimated. He has duties to perform in time, and the manner in which he discharges those duties will affect his happiness and usefulness in the present state, and influence him in the future for ever. No man, therefore, is educated for the high designs of his existence unless his education include the science of theology. No secular knowledge can satisfy the human soul, nor qualify any man for the discharge of his duties in this world, or for happiness in the world to come. No uninspired system of ethics can authoritatively teach us our duty either to God or man; and nothing but the atonement made by the death of Christ, as taught in the sacred Scriptures, can form a basis for human happiness in time, or give the soul peace in the hour of death, or assurance of eternal life. The word of God is the only rule for our faith and actions, it is the sure guide to holiness and happiness, and it will be the rule by which all mankind will be judged at the last day. All divine teaching, therefore, must be drawn from the Bible.

As divine knowledge is of such importance to the human race, both for time and eternity, it is the duty of every man to ascertain whether he is acquiring and promoting this knowledge in accordance with his ability and position in life. Every domestic circle should be a theological seminary, in which all should be students of the mysteries of the kingdom of heaven. That such was the intention of God is evident from the directions given by Moses: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 6, 7.)

All who teach religion ought to possess at least an elementary knowledge of it as revealed in the Scriptures. This must commend itself to every man's understanding. In this age of conflict and effort to extend the knowledge of God and the kingdom of Christ, it is of great importance that those who are engaged in this conflict possess as much knowledge as they can acquire of the doctrines and duties of Christianity. Local preachers, class leaders, Sabbath and day school teachers, tract distributors, and others usefully employed, as well as ministers of the Gospel, must be thoroughly furnished with divine truth, to intelligently instruct others, and know how to use the sword of the Spirit against the unbeliever and profane. The

hearer of the Gospel should know the truth as it is in Jesus, that he might detect error if presented in any form from the pulpit, especially when so many subtle arts are used to adulterate the truth, and so many who profess to be ministers of Christ handle the word of God deceitfully. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isai. viii. 20.)

In the acquisition of divine science, as methodical a study of its principles is requisite as in the acquisition of any other science. No man can expect to attain to any considerable eminence in theological knowledge, unless he pursue such a course as he might legitimately conclude will be crowned with success. Each branch must be studied and understood; then its relations to all the other branches must be ascertained. By such a process the mind becomes disciplined, and acquires a capability to discover truth, to detect error, and to arrange its materials for powerful and successful operation. One reason why so few excel in any branch of knowledge, is, not the want of time or opportunity to study it, but the want of a systematic pursuit of their subject to the end.

This book has been written for the purpose of furnishing the English reader with a methodized arrangement of the first principles of the oracles of God. Many have written more learnedly, critically, and elaborately upon theological topics, and their contributions are of incalculable value. But to many in the middle classes, and to almost all the labouring classes, these are sealed books. They are hard to be understood. They require more time to study than those who are engaged in secular pursuits during the great part of the day can command: consequently, their treasures are unknown and unappreciated by those classes, which, so far as the author's knowledge extends, are the immense majority in the Christian community. This work is designed to make the chief topics of revelation easily comprehended by those who have but few books to read, and but little time to read them.

This book is nothing more than several short treatises upon the most important doctrines of the Christian religion, each one complete in itself, and all arranged in order, so as to form a complete whole. It has been written throughout in the fear of God, and its only design is to do good to men. The word of God has been the rule and standard of thought all the way through. Nothing has been either written or omitted for party purposes, and the author alone is responsible for all it contains. His only object has been to assist his fellow men to attain a knowledge of the doctrines of the word of life, for their own happiness and usefulness, and for the glory of God.

Salisbury, June 24th, 1862.

A SYSTEM OF THEOLOGY.

CHAPTER I.

THE EXISTENCE OF GOD.

I. GENERAL observations respecting God. 1. His character described. 2. A complete definition of Him impossible by a finite mind. 3. He cannot be known, except by such means as He reveals Himself. 4. His attributes equal to His existence, and essential to it. 5. The persons in the Godhead are essential and necessary. 6. The unity and spirituality of God. 7. He is perfectly blessed in Himself for ever. 8. The Creator and Lord of all. 9. All things created for His glory. II. The modes by which God has revealed Himself to man. 1. By His word. 2. By His names. 3. By His attributes. 4. By His works. 1st. By the heavens. 2nd. By the firmament. 3rd. By the structure of the earth. 4th. By the products and inhabitants of the earth. 5th. By the structures of animals. 6th. By the co-operation of things that differ and are independent of each other. 7th. By the instincts of animals and the reason of man. III. The things that are made demonstrate the being and attributes of God. 1. His eternity. 2. His self-existence and independence. 3. His infinity and immutability. 4. His unity or oneness. 5. His omnipotence. 6. His immortality. 7. His wisdom. 8. His goodness. 9. The argument *à priori* noticed. 10. Concluding observations.

I. GENERAL observations respecting God.

1. God is an eternal, infinite, and self-existing Spirit, who possesses in Himself unlimited fulness of being, perfection, and glory; and who is blessed for evermore. He is the Creator and Lord of all; for whose glory all things are and were created; and to whom worship and glory are to be ascribed by all the intelligent creation for ever.

2. No created mind can comprehend or understand the fulness of the divine glory, because all creatures are finite, but God is infinite. There must, therefore, be unlimited glory in the Deity, beyond the conception of any created mind for ever. No definition of God can be given, because of the infinitude of His being and the spirituality of His nature. All the knowledge we possess in this world, we acquire through the medium of the senses, or by revelation; but we have no sense by which we can perceive spirit; therefore spiritual existence must be unknown to us except by revelation, which we receive by

faith. In God all perfection exists without limitation; no definition, therefore, can be given of Him. Nevertheless, he can be so described as to convince us of the reality and character of His being, to the utmost powers of our comprehension and understanding.

3. As God is a Spirit, it is evident that our highest knowledge of Him must be by revelation. This revelation is made to the human race in the holy Scriptures, which were given by divine inspiration; and although the fulness of the Deity cannot be known, yet enough is revealed for our happiness and security, and probably as much as, in our present state, we can receive. Christ has been the Source of this divine manifestation to man; for, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." (John i. 18.)

4. Whatever attribute or property is in the divine nature is essential to it, and is unlimited and illimitable. Every quality of being requisite for perfection is possessed by God without limitation, and cannot be separated from His nature, which is one eternal and infinite self-existence. All the properties of His being are necessary, and undervied, and independent of all other. These attributes are not separate or separable one from another, but are qualities of one spiritual nature, which cannot be divided, but is absolutely perfect in unity and glory.

5. The Persons in the Godhead are essential and necessary to the divine nature. This is the mode of the divine existence as revealed in the Scriptures. These Persons are not separate or independent one of another; they exist in the Godhead; and each possesses the fulness of Deity. These Persons are,—the Father, and the Son, and the Holy Ghost; all of whom are of equal nature, but distinct in person, and in relation to each other.

6. Although there are three Persons in the Godhead, yet there are not three Gods, but one God. The unity of the divine nature is certain and evident from its spirituality, which cannot be divided; but the mode of this unity is, that there are three Persons of equal nature and glory in one undivided and indivisible Godhead.

7. Every perfection of existence is fully and absolutely possessed by God. As His nature is spiritual, and eternal, and infinite, so nothing can be added to it to make it more glorious; it possesses in itself unlimited perfection; there cannot, therefore, be anything in relation either to duration or space which is not in full possession by Him. All His attributes are equal to His existence; and He possesses all perfection in Himself. His whole being is one self-existence; and no innovation can ever be made upon His glory, which is necessarily perfect and immutable, because His whole nature is eternal and infinite. His bliss or happiness can never be invaded by the creature; for all creation exists by His will, and all things related to all created beings are known unto Him from all eternity. He is, therefore, over all, and in Himself blessed for ever.

8. He is the Creator and Lord of all. "The earth is the Lord's, and the fulness thereof." The visible and invisible heavens, and all the

hosts of them, are His. And as everything belongs to Him by creation, so His dominion and authority will extend over all things for ever.

9. All things were created for the glory of God. Not that the divine glory is perfected or augmented in any manner by any contribution of the creature, for that which is infinite cannot admit of increase; but that the Creator might reveal Himself to the creature, and thereby communicate the highest bliss it is capable of realizing, and that He might receive a proper ascription of praise for His wisdom, power, and love, for ever. God is not "worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things." (Acts xvii. 25.) Nevertheless, He justly receives the expressions of praise from the works of His hands; hence in the worship of heaven they are represented as saying, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. iv. 11.)

II. The modes by which God has revealed Himself to man.

1. Although God is immeasurably beyond the comprehension of finite minds, yet He has made Himself known to us in the holy Scriptures in a manner suited to our capacities, and commensurate with our requirements. As the Scriptures are a perfect revelation of Him, so must He therein be exhibited in His true character, and to an extent sufficient for the wants of man as long as he continues in this state of existence. The full and real character of the Deity is to be found only in the revelation which He has made of Himself in His word. Nevertheless, some knowledge of Him might be acquired from His works; but such bears no comparison with that revelation of Himself which He has made in His word.

2. Another source from which we derive considerable knowledge of the Divine Being, is from the names by which He has made Himself known. These names indicate either some perfection in His nature, or some relation in which He stands as Lord of all. He is called God, Lord, Jehovah, the Lord God, King of kings, and Lord of lords, the I AM, the Almighty, by which names are indicated His perfections and glory, His supremacy, independence, self-existence, eternity, and omnipotence, and by which we apprehend Him as the Creator, Supporter, and Ruler of all things.

3. We also acquire much knowledge of God from the revelations and declarations of His attributes or properties of His nature. That He is eternal, hence one designates Him "the eternal God;" (Deut. xxxiii. 37;) another addresses Him thus, "From everlasting to everlasting Thou art God." (Psalm xc. 2.) He calls Himself "The high and lofty One that inhabiteth eternity, whose name is Holy;" (Isai. lvii. 15;) and in another place He declares, "I lift up My hand to heaven, and say, I live for ever;" (Deut. xxxii. 40;) by which we learn that He is eternal, immaculately pure, and the living God. His infinity, spirituality, omnipresence, and omniscience, are thus declared: "Behold, the heaven and heaven of heavens cannot contain Thee."

(1 Kings viii. 27.) "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. xxiii. 24.) "Whither shall I go from thy Spirit? or whither shall I flee from Thy presence?" (Psalm cxxxix. 7.) "His understanding is infinite." (Psalm cxlvii. 5.) His power is "almighty," (Gen. xvii. 1,) it is irresistible; "for none can stay His hand;" (Dan. iv. 35;) and it is incomprehensible: "The thunder of His power who can understand?" (Job xvi. 14.) Some of His moral attributes He declared to Moses in such a manner as to command reverence and love in the hearts of mankind, "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (Exod. xxxiv. 6, 7.) "Justice and judgment are the habitation of "His throne;" (Psalm lxxxix. 14;) yet "God is love;" (1 John iv. 8;) and His "tender mercies are over all His works." (Psalm cxlv. 9.)

4. Again, the Scriptures direct us how to form a conception of God from His works. It is true that, where there is no inspired revelation, some knowledge of Him may be acquired by the operations of His hands; for "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Rom. i. 20.) Nevertheless, a much greater degree of divine knowledge might be acquired, even from the works of creation, by the assistance of the Scriptures, which throw a perfect light upon every subject by which such knowledge is obtained.

1st. Although the works of creation do not directly and audibly teach, yet they speak to the intellect in a language which is understood by men of every tongue and every clime. The things that are made demonstrate to the understanding that they were brought into existence by an intelligent and powerful Maker. And when the multitude and magnitudes of the things forming the visible creation are attentively considered, they impress us with the assurance of the eternity, omnipotence, wisdom, and supremacy of that Being by whom they were made, and are sustained. One of the classes of objects which first attract the attention of men, are the heavenly bodies; hence the psalmist says, "The heavens declare the glory of God." (Psalm xix. 1.) The day and night proclaim the profundity of His understanding. "Day unto day uttereth speech, and night unto night sheweth knowledge." These speak to men of every age, and in every place: "There is no speech nor language where their voice is not heard." Their line is gone out through all the earth, and their words to the end of the world." (Psalm xix. 2-4.) Wherefore some divine knowledge is taught by the works of the creation, even to those not favoured with direct revelation; but to the intelligent man, by whom these great and marvellous works are sought out,

the heavens present such a demonstration of the power and glory of God as to surpass the comprehension of the most exalted intellect. The innumerable multitudes of those vast orbs of light which spangle the heavens, the magnitudes of those stupendous worlds, and their distances from us and from each other, demonstrate the omnipotence and wisdom of Him who, in reference to every system in the universe, had only to speak, and it was done, to order it, and it stood fast.

2nd. Nor is the glory of God less clearly seen in the lower heavens, as the same inspired writer affirms: "The firmament showeth His handywork." If we consider the firmament to refer to the atmosphere of this earth, and the various providential operations that are constantly performed by it, as the medium through which the light and heat of the heavenly bodies are transmitted, and also of evaporation and condensation; and as conveying dew and clouds and rain to the land, we have in it as clear a proof of the wisdom of God, as we have of His power in the orbs of heaven. The greatness of its extent, the minuteness of its particles, the influence it exerts upon the surface of the earth, and upon the animal and vegetable world in sustaining life, and the reflex influence these exert upon it in preserving it in healthy and beneficial equilibrium, declare "His handywork;" they demonstrate the existence of an intelligent and superintending Being. When we consider all these things, the provision made for the restitution of its constituent elements when consumed, and the universal death that must ensue were such a provision not instituted, we perceive a mind adapting it to the peculiar state of every object upon the surface of the earth, and to the entire existence of each and all; and we have in it a convincing proof of a wise Creator and Preserver, whose understanding embraces all.

3rd. Very little is known of the earth, except of the surface or at small depths below it; yet sufficient is known to convince us that it was framed by a wise, powerful, and benevolent Being. Its surface is arranged into two great divisions, viz., land and water, each of which contributes to the welfare of the whole; and neither of which could long support its inhabitants without a proper general separation, admixture, and blending together. The earth presents its mountains and plains, its hills and dales, with all their beauty, fertility, and luxuriance, making an ample provision for man and beast. The waters of the oceans, seas, channels, and rivers, present grand and beautiful scenes, and are as stupendous reservoirs for watering the earth, and the element of existence to fishes innumerable, both great and small. These are beautifully noticed by the Psalmist, who, blessing God for the operations of His hands, observes, "Who laid the foundations of the earth, that it should not be removed for ever. Thou coverest it with the deep as with a garment: the waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which Thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys,

which run among the hills." (Psalm civ. 5-10.) Here we have presented to us the construction of the world, and the constant operation of its elements, all manifesting, by their constitution and adaptation, that they were produced by an intelligent and powerful Creator, and that they continue to be directed, by unerring wisdom, to the wisest and most benevolent ends, viz., the welfare of every living creature. Here is a most lucid demonstration of the power, wisdom, and goodness of God.

4th. If we examine the products and inhabitants of the earth, we shall, in each one, find proofs of a contriving and designing mind. In the minute herb, and thence to the stately tree, we may trace a wisdom that surpasses human comprehension. The fishes of the sea, the birds of the air, the creeping things of the earth, and four-footed beasts, present such convincing evidences of the existence of their Creator, that any man, with the due use of his senses, that does not perceive the divine hand in them, is without excuse. And man, with his capacious mind, is demonstration to himself of the existence of God. All organized things are manifestly "things that are made;" and, as they could not have constructed themselves, they prove the existence of their Maker, and, according to their magnitude, multitude, and skill in their formation, exhibit His power and wisdom also. A general survey of the universe must deeply impress every unprejudiced mind with the eternal power and Godhead of that Being who is the Creator and Lord of all.

5th. The structure of animals is a convincing evidence of an intelligent Creator. How perfectly suited is every living creature to all its modes of being! the internal and external structure of each and all agreeing with the utmost precision. There is not a requirement by any animated being, but is adequately provided. The bones, joints, sinews, muscles, veins, circulating fluids, skin, and general formation of the structure, present to the mind an irresistible demonstration of wisdom. This is not merely observed in one, but in all. How wonderful is the skill which is displayed in the construction of an animal! How nicely proportioned are all its parts; made firm by bones and flexible by joints, and compacted as a whole with the nicest adjustments! Can any person suppose that the ten thousand contrivances of art here found, arose by chance, or that there was no controlling or directing mind exerted in its production? It is impossible; violence must be done to the understanding to force such a conclusion upon it. No piece of human art could be contemplated, and such a conclusion drawn, although the contrivances and skill displayed fall incomparably below the works of nature. Could any man of sound understanding be persuaded that a railway formed itself? that it made its own levels and tunnels, laid its rails, erected its various apparatus, constructed its own engines and carriages, and directed itself from one given locality to another, without any intelligent mind to construct and control, or skilful hand to prepare? We know he could not. And it would be an equal act of violence to the mind to pervert it to such a conclusion in respect of the works of God, which exhibit superior skill and

greater power. When we see a house, we know it had a builder, because, from its arrangements and appliances, we see the evidences of adjustment and design, which must have been the result of intellect; and when we see the animal creation, we discover a far higher constructive design, and a power beyond all human thought. This class of argument was used by the apostle, when he said, "For every house is builded by some man; but He that built all things is God," (Heb. iii. 4,) and also by the Psalmist, when he exclaimed, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all." (Psalm civ. 24.)

6th. Nor are the evidences of an intelligent Creator less apparent in the operation of things that differ, and are independent of each other, by their adaptation to the mutual welfare of others. That light, which emanates from the sun, should be exactly suited to the millions of eyes, from the huge elephant to the microscopic insect, without design and intelligent arrangement, is incredible, if not impossible, when we consider the structure of the eye. That air should be suited to the lungs of all that breathe, is equally incredible, upon any other consideration than adaptation and design; and so we may say of the earth to produce our food, of the teeth to masticate it, and the stomach to digest it. And when we consider how dependent one link of this almost endless chain of being is upon another, we have an evidence as conclusive as we need, that the whole is one grand design, the product of one intelligent Being, who formed them all, and who keeps them all in proper order, so that general and continual harmony and happiness are secured.

7th. But the instincts of animals, and the reason of man, furnish us with the highest class of evidence of a wise, powerful, and benevolent Being, who first created them, and who continues them generation after generation upon the earth. No form or combination of matter could ever produce either instinct or reason; but as both exist, we are led to the conclusion that they were produced, and are preserved, by an intelligent Creator. Among the innumerable forms of animated being we find in every one that peculiar instinct which preserves its own life, and makes a provision for the continuance of its species with unerring precision through thousands of generations. Migrating birds and fishes know their appointed times of change, and the places where they can find sustenance; without visible pilot or guide they traverse trackless seas or oceans or lands, and never fail to arrive at their proper destination in due season. Insects deposit their eggs upon those substances alone that will furnish food for their future offspring; and every species of animal selects proper food, a suitable locality for its happiness, and everything requisite for its present welfare, its future existence, and its continuation upon the earth. And the reason with which man is endowed is the highest order of intellectual power upon earth; it perceives the qualities and operations of all things, material and spiritual; it makes its calculations from the past, and enters with the utmost accuracy into many events and results of the future: indeed, so wonderful is the mind of man, that in

all probability it will proceed in its march in science until every difficulty shall be subdued, every problem respecting the material universe be solved, and it will stand upon the lofty eminence of intellectual achievements, and look down upon a conquered world.

III. Thus "the things that are made" demonstrate the existence of their Maker; and by a due and proper consideration of them they assure our understandings of many of the properties or attributes of His Being; so that His works not merely prove His existence, but they also exhibit His character, "even His eternal power and God-head:" and, with the additional light which the holy Scriptures throw upon them, we possess clear and convincing evidence that God is, and that there are certain properties or qualities in His nature which are also with equal certainty demonstrated. Hence we learn,

1. That God is eternal. The present existence of things demonstrates that something has existed from eternity. The succession of plants and animals manifests that every one is derived from an antecedent one of the same kind. If we could trace every link in the order of beings back by regular succession, we must at length arrive at the first, for the existence of which we must look for the original Cause who created it. Nothing is gained by making the chain ever so long or short; the first must have been created by one whose wisdom and power were sufficient to produce it, and could not have formed itself, any more than the last. All compound and organized things must have a commencement, and they bear witness of themselves that they were formed by an antecedent agency. We are hereby led to the conclusion that, prior to any creation, there was but one Being in existence, that He is the Creator of all others, and that He is eternal, and, although we cannot comprehend all that is implied in His eternity, yet, on the other hand, we cannot imagine that He is, or can be, anything less than eternal, that is, that He never had a commencement of existence. Wherefore, as things now exist, it is manifest that something has existed from eternity; for nothing could not have produced anything; neither could anything have produced itself, to suppose which is to attribute an action to it before it was in being, which is a plain contradiction. The only rational conclusion to which we can arrive, from the consideration of the things that are, is, that there is one eternal Being, who always was and is, and who is the Creator of all others.

2. And it follows, that this Eternal Being, the Creator of all others, is self-existing and independent. To be self-existing does not imply that He is the cause of His own being, for that would be as impossible as that anything besides should be the cause of itself; but that He exists by necessity of nature, and, therefore, must be independent of all other. That which is eternal and self-existing cannot depend upon any other for its being, or any quality of its nature, but exists by necessity in itself, independently of all other.

3. And it is also evident that He must be infinite and unchangeable. That which possesses a necessity of being, cannot be limited: limitation is contradictory to such a necessity; that which necessarily

exists, must exist every where ; it cannot have bounds ; to be limited by any cause, either within itself, or from any external cause, would destroy its necessity of being ; but as He is necessarily and self-existing, so He must be infinite also, and this infinity includes not only an unlimited immensity, but also an equal possession of perfections and glory. And that He is unchangeable is equally apparent ; for that which possesses a necessity of existence in itself, must always be so ; for necessity cannot be bounded either by duration or expansion, by time or space.

4. And it is evident that this Being must be one, and the cause of all other things that are. By His being "One" is implied, not only that there cannot be two or more such ; but also that His being is identical throughout eternity and infinity. To suppose that two such beings could exist is to suppose a contradiction ; for the one must be limited by the other, and neither could be self-existent or independent : and to suppose any variableness of nature would be equally contradictory ; for variation must depend upon some cause either within or out of itself ; but as this Being is independent of all cause, and is of necessity what He is, so must He be one and the same, at all times, and in all places ; and as He is one and eternal, so must He have been the cause of all other things.

5. We also learn that the Creator of all things is omnipotent. Nothing could have been originally produced without an equivalent antecedent agent. The magnitudes of the heavenly bodies, their multitude, their distances, their motions, and influences exhibit a creating and sustaining energy beyond our comprehension ; and when we consider the mental capacities of the intellectual universe, we are amazed and overwhelmed. And, as all things derived their existence from God, so there is no power possessed by any one, or the whole collectively, but is derived from Him who caused them to be ; and who must in Himself possess all the resources of power, and therefore be almighty ; and hence "the things that are made" manifest a glory in the Creator which is invisible of itself, but seen in His works, "even His eternal power" or omnipotence.

6. This eternal and omnipotent Being is the living God. That which is itself devoid of life could not have produced it in any other : it would have been as impossible for lifeless matter to have produced vitality, as for nothing to have produced any real being ; but as we see thousands of things possessing life, we are thereby assured that their Creator is a living being, that He hath life in Himself, and that it is from Him that every living thing derived its vitality. And this moreover convinces us that He is not matter, but spirit, an infinite, eternal, self-existing mind, having life equal to His being, and essentially belonging to it : He is, therefore, capable of performing any action according to His own will.

7. It is also equally manifest from the things that are made, that the Maker of them is wise and intelligent. The wisdom which He possesses must be more profound than any or all created intelligence ; for if any creature possesses wisdom, he must have derived it from

Him who is the fountain of wisdom, who must possess it incomparably beyond the conception of the highest created intellect. If all His attributes are equal,—and they must be so, because He is a Spirit,—then His wisdom and understanding must be unlimited, perfect, and unerring; He cannot do anything but upon the wisest and best plans; there cannot be any improvement upon His acts; all His works must be perfect according to their natures; and in no one thing, either great or small, can He fall into error, or do an imperfect action. How manifest is this wisdom, and how multiplied are the proofs of it! It is seen in every grade of creation, from the minute atom to the ponderous world; and from the world as an atom to the mighty universe of which it is a part. How wisely are all the heavenly bodies balanced, so that they hang upon nothing! What a profundity of knowledge must have been possessed by Him who so nicely adjusted the weight and distance of each, so that for thousands of years not one of them has failed in the slightest degree! And so also do we perceive it in every form of vegetable and animal life: from the smallest plant to the stately tree, how perfect is every one of them! from the lowest form of animal life to man, what wisdom and understanding are displayed in each and in all! The human mind is lost in the ocean of intelligence manifested in the things which were evidently made by some Being whose wisdom knows no bounds. The knowledge of such an one must be equal with everything; He must be perfectly acquainted with all things within and without, and all their possible variations and operations: He must know all the thoughts of all intelligent creatures; every thing must be perceived and understood by Him at all times, in all places, and under all circumstances; and He must have wisdom to direct and control all things for their proper designs, and for His own glory.

8. The things that are made also prove the goodness, benevolence, and love of their Maker. The unspeakably greater proportion of animal sensitiveness is enjoyment, which arises from the constant flow of the benevolent acts of the Creator. He gives rain, and causes the sun to shine, to bring forth the fruits of the earth in their season, so that every creature is amply provided for day by day. The exercise of the creature in almost every event of its existence is pleasure. Its voluntary and involuntary actions through the general course of its life administer happiness. Had not the Maker of all things been good, benevolent, and loving, He would not have made all the operations of nature contribute to the general happiness of His creatures; He would not have made them capable of receiving enjoyment from every external and internal object and motion; but everything might have been the reverse; every sight might have administered terror, every taste disgust, every sound a discord, every smell an offence, every operation of body or mind might have been attended with pain. What a universe of misery would this world have been, had not its Maker been benevolent and kind! How immaculately pure and free from evil must His own nature be! how happy, how blessed in Himself, to be the source of bliss to all created beings! No motive but

goodness impelled Him to make any creature whatever, and goodness prompts Him to continued acts of benevolence, generation after generation. He is necessarily happy in the unlimited possession of His own perfections and glory, and the fount from which streams of goodness flow to all the creatures which His hands have made.

9. In addition to this plain and unexceptionable method of demonstrating the existence and character of God, which is termed the argument *à posteriori*, or proofs of the being and perfections of the Deity drawn from His works; many learned men have adopted another mode of reasoning, which is designated the argument *à priori*, by which they have attempted to prove the existence of God from the necessity of His being, or that His non-existence is impossible. In this argument they do not profess to adduce any evidence from His works; but as all ideas that pass into the human mind, in this state of existence, do so only through the bodily senses; and as all the knowledge we acquire of things external to ourselves is attained through no other medium except by supernatural operations, it is very difficult for the human mind to find, or to appreciate, an argument for the existence of an infinite and eternal Spirit, who cannot be perceived by the bodily senses; but His works are discernible, and thereby appreciable and demonstrative to the understanding. And as those who require such arguments are generally perverse and prejudiced, so the difficulty of satisfying them is increased, and the propriety of adopting such a mode questionable. The argument for the existence of God from His works is more easily apprehended and demonstrative to every class of mind, and to persons of every attainment of knowledge; and we may be assured of its propriety, its sublimity, and its completeness, from the consideration that it is the argument uniformly used by the inspired writers.

10. Having thus noticed the sources from which we derive the knowledge of God, and the modes by which His existence and character are demonstrated, we shall conclude this chapter by two or three observations upon the subject.

As it is beyond all reasonable doubt from the things that are made, and from the revelations of the Scriptures, that there is One great and glorious Being, who possesses every possible perfection, and who is independent of all others, and their Creator and Preserver; it behoves every man to acquire such a knowledge of Him as his opportunities and capabilities will allow; and also to ascertain the claims which such a Being has upon his reverence, trust, obedience, and worship.

Nothing can be comparable to God. Were the entire universe of material and spiritual beings brought together, grand and glorious as they must be, yet the whole collectively would not bear any comparison with Him who is infinite. The smallest atom of matter would bear some comparison with them, but the whole of them united would not bear any comparison with God, because the whole of them would be finite; but He is infinite. He possesses a fulness of glory which cannot have either limits or bounds. He embraces every thing,

pervades every thing, perceives every thing, and is the first and supporting Cause of all other. We, therefore, owe our existence to Him, and also all the blessings of this life. The serious contemplation of such a Being is overwhelming; His perfections are sufficient to inspire us with profound awe and admiration; and the utmost reverence that the soul is capable of expressing or experiencing is due to Him for ever. Our trust in Him should be implicit and abiding, for He cannot err or be unkind. Universal obedience to Him is our duty, and will prove our highest pleasure; and to worship Him will constitute our purest enjoyment throughout eternity.

CHAPTER II.

THE HOLY SCRIPTURES.

PART I.

- I. THE holy Scriptures a Revelation from God. II. 1. The holy Scriptures defined. 2. The Apocrypha excluded. 3. The Bible written by inspired men in different ages. 4. The Books of Scripture enumerated and arranged. 1st. The Old Testament. 2nd. The New Testament. 5. Inspiration claimed for the whole. III. Revelation defined. IV. Inspiration. 1. Defined. 2. Degrees of inspiration not warranted by Scripture, and not binding upon our reception. 3. Plenary inspiration. 1st. Defined. 2nd. Claimed by the inspired writers. 3rd. Claimed for the Old Testament writers. 4th. For the New Testament writers. 4. The difference of estimation in which we must hold the Scriptures, if we consider them only partially or fully inspired.

I. THE existence of God having been considered, it will be our next duty to inquire, whether He has made any revelation of Himself to man, or whether He has given any directions for our conduct, or for our mode of approach to Him as our Maker and Lord. The inspired Scriptures profess to be such a revelation, and to be a perfect rule for the regulation of the actions of men: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) Thus the divine origin and inspiration of the Scriptures are claimed, and their design for the benefit of mankind declared.

II. 1. By the Holy Scriptures we mean that volume which, in its collective form, is called "the Bible;" the whole of which we acknowledge to be "given by divine inspiration;" and although many "holy men" were employed as instruments in communicating it, yet the revelations it contains are the words of God, as truly as if He had spoken them immediately from heaven to man.

2. As, however, in different ages some have claimed for the writings of uninspired men a divine origin and authority which they have not possessed; and as these apocryphal writings, through ignorance, imprudence, or otherwise, have been occasionally incorporated and bound up with the sacred volume, it will be requisite, at an early stage of this chapter, to define what is meant by "the Scriptures," for the whole of which we claim the solemn title of "inspired." When the apostle said, "All Scripture is given by inspiration of God," it is evident from the context, that he did not mean common writings;

for he there calls them "the Holy Scriptures." (2 Tim. iii. 15.) These alone we affirm to be given by divine inspiration.

3. Those holy men who were inspired to write the Scriptures, did not all live in the same age or place, but were raised up at different periods and places, to speak and to write as the Spirit gave them utterance. The Bible, therefore, is composed of the writings of these men, which writings have been collected and arranged, either by men who were themselves under divine inspiration, and therefore were competent to the task, or by such authority, when impartially considered, as to assure us of their genuineness and authenticity, and to enable us implicitly to receive them. The two great divisions of the Scriptures are, The Old and New Testaments. The Old Testament contains all those scriptures which were written and preserved by divine authority before the coming of Jesus Christ; and the New Testament contains all the writings of the evangelists and apostles, which were designed to be transmitted to posterity, from the birth of Christ to the closing of the sacred volume by St. John, when Christ in the most solemn manner declared the period of inspiration was finished; so that no man could either add any thing to the sacred writings, or take from them, without incurring the heaviest penalty that an immortal being can endure, viz., having his name taken from the holy city, and being assigned to endure the punishment of all the plagues which are written in the book of inspiration. To remove all doubt, it will be requisite to enumerate those books which constitute the Old and New Testament, by which all apocryphal writings of every age will be excluded, and those only retained, which have been, and still are, considered and received as inspired by every pure section of the church, both under the old and new dispensations.

4. The Holy Scriptures are arranged into two great divisions; the first containing all the sacred writings which were given before the coming of Christ; and the second, those which belong to the new, or Christian, dispensation. These, and these only, are recognised by the faithful to be the Word of God.

1st. The Old Testament, the books of which are divided and arranged under three general heads, viz., Historical, Poetical, and Prophetical. The historical books are, *First*. The Pentateuch, or five books of Moses, bearing the respective names of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy: these contain the history of the creation in general, and of man from our first parent to the death of Moses. *Secondly*. The continuation of historical books relating to the church of God from the death of Moses to the great national reformation under Nehemiah, after the return of the Jews from the Babylonish captivity. Twelve books are included in this division, viz., Joshua, Judges, Ruth, Two Books of Samuel, Two of the Kings, Two of the Chronicles, Ezra, Nehemiah, and Esther. *Secondly*. The poetical books, which are five, Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. *Thirdly*. The prophetical books, which are sixteen, the Lamentations of Jeremiah being usually considered as an appendix to his predictions; these are arranged into two classes:—*First*. The

greater prophets, comprising the writings of Isaiah, Jeremiah, Ezekiel, and Daniel, who were designated as "greater" from the size of their books, and not because they were more eminently inspired than the others. *Secondly*. The minor prophets, which contain the writings of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These constitute the books of the Old Testament Scriptures, the total number of which is thirty-eight, or, if the Lamentations of Jeremiah are considered as distinct from the prophecies, thirty-nine.

2nd. The New Testament Scriptures, which were written after the advent of Christ: these are classified in the following order:—*First*. The historical books, the first part of which treats of the history and acts of our Lord, and which were written by the four evangelists, Matthew, Mark, Luke, and John; and the second part, comprising the history of the church under the apostles, after the ascension of Christ, termed the Acts of the Apostles. The historical books are therefore five in number. *Secondly*. The epistolary, or doctrinal, writings of the apostle Paul; consisting of The Epistle to the Romans, two to the Corinthians, Galatians, Ephesians, Philippians, Colossians, two to the Thessalonians, two to Timothy, Titus, Philemon, and the Hebrews; being fourteen epistles. *Thirdly*. The Catholic, or General, Epistles, viz., of James, two of Peter, three of John, and the Epistle of Jude, in the whole seven. And, *Fourthly*. The Revelation of John the Divine; making a total of twenty-seven books in the New Testament; and a total of the Old and New Testaments conjointly of sixty-six books, which form the entire holy Scriptures; the whole that are recognised as having been "given by inspiration of God."

5. For each of these books separately, and for the whole collectively, we claim a divine authority. This claim, however, does not extend to the arrangement of the books in systematic order, or to any arbitrary division, but to the production of each book as it came from the hand of its writer; and to the whole as forming a perfect revelation of God; so that each truth contained within the volume of inspiration is binding upon the credence of every man; and every precept and duty enjoined, are binding upon the practice of all men as moral agents; and the whole revelation of the divine mind is therein completed, so that nothing can be added to it, or taken away from it by any man, or by any authority whatever. For the entire volume of the Holy Scriptures we claim, in the most comprehensive and unequivocal sense, a divine origin, and that it is a revelation of the mind and will of God, perfect and complete, so far as it was requisite for man to receive in this state of his existence, and that each writer particularly, and the whole collectively, wrote and spoke under the direct inspiration of the Holy Ghost. But before we enter upon the proofs of these assertions, it will be requisite for us to define what is meant by the terms "Revelation," and "Inspiration."

III. Revelation is the act of revealing, or making a thing known; and in a theological sense, it refers to the communication of sacred truth to man, which could not have been acquired by any

process of human reasoning, or by the exercise of our faculties, without immediate and direct divine assistance. A revelation, therefore, is a certain intelligent and understood expression and signification, made by the Holy Spirit upon the human mind, and wrought in such a manner, that the person who receives it has the assured conviction that the truth communicated is received by him directly from God. The methods of communicating revelations were various, but all were above the control of man, and all of immediate divine appointment. That God did not confine Himself to any particular mode of manifesting His will is evident, yet each manifestation was so certified to him to whom it was given, that he was assured of its divine origin, so that, although there were diversities of operations, yet they were all evinced to those who received them to be from the Holy Ghost. Sometimes revelations were made by an audible voice, at others by irradiation of the intellect, by impressions in dreams and visions, trances, opening the understanding, and in various other manners; but whatever mode of operation was adopted, every one who received such a communication, was confidently assured that it was supernaturally produced, and that it proceeded directly from God.

IV. 1. Inspiration is that act by which God takes full possession of the human mind, and thereby assists and controls the person so influenced, that he is enabled to speak or write divine truths under His immediate direction, and by His authority. The Holy Ghost is the agent which effects this influence; and he who receives it, is so completely under supernatural and spiritual control, that the truths which he utters during the period of inspiration, are not his own productions, but truly and properly the words of God. "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 20, 21.) This is the character of the inspiration which we claim for all the writers of the sacred page: they were "holy men," and therefore morally prepared as instruments for conveying the divine will; they were filled with the Holy Ghost, and spake as the Spirit gave them utterance.

2. Some theologians have divided inspiration into three, and others into four, classes, which they have termed Inspiration of "direction," of "superintendency," of "elevation," and "suggestion;" and others have thought that there were some modes by which God communicated His will which do not come under any one of the classes so denominated. It is questionable whether such a division is desirable, especially as the use made of it by some writers tends to diminish the sacredness, and to repudiate the divine origin, of the Holy Scriptures, as a complete and entire revelation of God. "All Scripture" is given by the Holy Ghost consequently, no part of it is of less than divine authority, and the whole forms one complete revelation of the mind and will of God to man. These assertions are equally applicable to each and every part; so that no part can be said to be inspired in a less degree or in a less extent of signification than another. The

histories and recorded events in the Scriptures were written by divine command, and, therefore, are as much inspired as any other part of holy Writ. The sacred penmen were as much moved by the Holy Ghost to record those histories contained in the Bible, as they were to predict the things that were to come. In many instances these histories contain clear and decisive proofs of the attributes and government of God, and salutary lessons of duty and comfort to men, the absence of which would be a great loss to mankind; and as they were written for our ensamples, they supply a form of teaching, and convey an authoritative rule for action, which uninspired history would not command.

But as those distinctions are not found in the Scriptures themselves, they are not binding upon any man either to receive or adopt them; and respecting the second class, on the inspiration of superintendency, we may with considerable confidence state that the definition generally given to it comes short of the lowest expressions of divine inspiration as claimed by the sacred penmen themselves. Although there are no such distinctions as those above mentioned in the Scriptures, yet those sacred records recognise the fact, that the mode of the divine operation upon the minds of the inspired men was varied according to circumstances; for God "at sundry times, and in divers manners, spake in time past unto the fathers by the prophets." (Heb. i. 1.) And as we have already noticed some of the modes by which the divine will was made known, it will not be necessary here to recapitulate them; but we may at once observe that the apostle entered largely into this subject, when he treated of "spiritual gifts," in his Epistle to the Corinthians, in which he said, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." (1 Cor. xii. 3-11.)

Although this passage has direct reference to the New Testament dispensation, yet some of the expressions are so comprehensive, that we are justified in concluding, that all those who have been employed in any age in contributing to the revelation of the divine will have been influenced by the Holy Ghost; and how varied soever their ministrations may have been, they were all acting under immediate divine dictation, whensoever they spoke or recorded anything in the name of the Lord. They were therefore not merely upright historians, or

preserved generally from material error, but under the infallible direction of the Spirit of truth; so that all the sacred Scriptures were given by inspiration of God, in the highest and proper signification of the assertion: and this inspiration we claim for all the writers of the Old and New Testaments, and for all their writings, whether historical, didactic, devotional, or prophetic.

3. 1st. Another consideration respecting the inspiration of the Scriptures is, whether the inspired writers were so controlled by the Holy Ghost as to be influenced in the mode of expressing themselves, so that the entire composition of their writings was under divine direction; and whether the most minute particular was the immediate dictation of God. This is termed "plenary inspiration," and refers not merely to the general subject or matter to be recorded or revealed, without any particular divine guidance as to the form of words to be used, but includes, and has especial reference to, the exact mode of expression employed by the sacred penmen; so that when they were engaged either in speaking or writing the word of God, they were not left without divine guidance or assistance, neither was the mode of expression left to their integrity, or to the best of their natural abilities; but they were under the direct influence of the Holy Ghost, not for the subjects only, but also for the words by which they were to express them.

2nd. In investigating this subject it is requisite to ascertain, whether the inspired penmen themselves, either directly or indirectly, claim such a plenary influence and assistance as to give us to understand that they were fully directed in the choice of the words which they used, so that everything which they either wrote or spoke was so minutely dictated, that the words themselves, and the construction of those words into sentences, were not of human, but of divine origin. If we do not find any claim in the Scriptures to such plenary inspiration, we shall not be warranted in supporting it; but if we find such claims asserted, then we cannot by any means, or under any circumstances, relinquish them, but rather endeavour to show both the reasonableness and necessity of such plenary assistance. We do not assert that it is requisite to have such a testimony for the writings of each of the sacred penmen individually; but if we have it in some particular instances, and in some others of a more general description, we shall be warranted in concluding that the inspiration of the Scriptures is of such a full or plenary description, that the most minute particular, even to the smallest word, was dictated by the Holy Ghost, and that no part of it is the word of man, but the word of God.

3rd. Many passages both of the Old and New Testament Scriptures, either directly state, or indirectly imply, that the Old Testament writers spoke and wrote under such a completeness of control as we have termed "plenary inspiration." All assertions of the class which include such declarations as these, "Thus saith the Lord," "The Lord saith," "God hath spoken," or "said;" and those which attach such a claim to the Scriptures generally, as "The word of God," "The word of the Lord," "The words of the Lord;" and those which assert of the sacred writings, that they are the "commandments," "laws,"

"statutes," "ordinances," &c., of God, directly indicate that the writers of the Scriptures claimed a divine origin and authority for them; and in some instances the assertions are so direct and comprehensive, as to leave us without doubt that the claim extended to all and every part of the holy Scriptures, and that the inspired writers themselves attached a divine authority to them. In the reign of Josiah, "Hilkiah the priest found a book of the law of the Lord given by Moses;" (2 Chron. xxxiv. 14;) and when the king heard it read, he commanded Hilkiah and others, saying, "Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book." (Verse 21.) From this passage it is evident that all that was written in that book was considered "the word of the Lord." In the confession of Daniel, the words which the prophets spoke in the name of the Lord, are recognised as the "voice" of God: "Neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us by His servants the prophets." (Dan. ix. 10.) And in the promise which was made to the children of Israel by Moses, all the words which a true prophet speaks are recognised as being the words of God: "I will raise thee up a prophet from among thy brethren, like unto thee, and will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him. But the prophet which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." (Deut. xviii. 18-20.) The New Testament writers also claim an immediate divine inspiration for the writers of the Old Testament. Hence, when Zacharias was filled with the Holy Ghost, he blessed God for visiting and redeeming His people, "As He spake by the mouth of His holy prophets, which have been since the world began." (Luke i. 70.) Again, St. Paul says, "Well spake the Holy Ghost by Esaias the prophet unto our fathers." (Acts xxviii. 25.) And also in the Epistle to the Hebrews, he confirms the plenary inspiration of the prophets, by saying, "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest.....Again, He limiteth a certain day, saying in David, To-day if ye will hear His voice, harden not your hearts." (Heb. iv. 4, 5, 7.) And St. Peter is equally explicit, and confirms this view by saying, "Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas." (Acts i. 16.) And in another place this apostle leads us to conclude that even the prophets themselves did not understand all the inspired communications which were made to them, which clearly proves that their words were not their own, but that they were dictated by God: hence he says, "Of which salvation the prophets have inquired and searched

diligently, who prophesied of the grace that should come unto you : searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter i. 10, 11.)

4th. In no less a degree do we claim "plenary inspiration" for the New Testament writers : and we do so for the same reason, because they claim it for themselves, and for one another. As infallible teachers of the New Covenant, they needed full instructions and directions ; and these they were promised by Christ, by whose Spirit the Old Testament writers were inspired. The general character of the inspiration of the apostles is thus stated by our Lord : "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 26.) And again : "Howbeit when the Spirit of truth is come, He will guide you into all truth : for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak : and He will show you things to come." (John xvi. 13.) In these passages the Holy Ghost is promised to the apostles to teach them "all things," to bring "all things" to their "remembrance," to guide them into "all truth," and to show them "things to come ;" these expressions signify plenary inspiration, which extend even to the words which they should use, which were engaged to be given them in times of persecution : "But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. x. 19, 20.) Many indirect proofs may be selected from the writings of the apostles which confirm this view ; such as, that the Gospel is "the power of God unto salvation," and other assertions of this class ; but we shall confine ourselves chiefly to those more direct assertions which carry evidence in themselves. We have already noticed that Christ promised the apostles divine inspiration ; and that they claimed such inspiration for themselves and for each other, is evident from their own proceedings and testimony. It is recorded concerning them on the day of Pentecost, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 4.) After this St. Paul was called to the holy office, and St. Peter claims an inspiration for him, and for his Epistles, equally with the other scriptures : "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ; as also in all his Epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." (2 Peter iii. 15, 16.) And they claimed the same distinction for themselves. St. Paul in the most unqualified manner does so when he says, "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received

it of man, neither was I taught it, but by the revelation of Jesus Christ;" (Gal. i. 11, 12;) and again, in a more general manner, including others with him, he says, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." (1 Cor. ii. 12, 13.) And in writing to another church he says, "For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually also worketh in you that believe." (1 Thess. ii. 13.) St. John also claims it in the Book of Revelation, in various parts of which the expressions are declared to be not his own, but those of Christ. In the opening verse of that book he terms it, "The revelation of Jesus Christ;" (Rev. i. 1;) the addresses to the churches are spoken as the words of Christ; and so at the conclusion, "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus." (Rev. xxii. 20.)

4. These Scriptures are quite satisfactory as proofs of plenary inspiration; and receiving them as such, we presume we coincide with the mind of God, and that the strongest reasons also are capable of being adduced to establish the necessity of such plenary inspiration. The estimation in which the Scriptures are held must be wholly different by those who consider that the general subjects are inspired, but that the language in which those subjects are expressed is of human composition and authority. In three particulars especially this difference of estimation must be evident: First, in respect of their sanctity, and the reverence in which they are regarded. He who receives them as given by immediate divine inspiration, must attach a profound sanctity to them above all human productions; he must esteem them as "the word of God;" and as such not to be changed in the least particular by any man, or by any authority whatever; not a word, or jot, or tittle, must be altered, or added, or taken away. On the other hand a man who does not so esteem them will not consider them of universal and perfect holiness; neither could he revere them more than as the productions of good men, who might under some circumstances have expressed themselves better or more forcibly than they occasionally have done. The difference, therefore, of the estimation of the Scriptures by such persons, and those who consider them fully inspired, must be as great as a divine production can be esteemed to surpass the productions of good but erring men, which in the nature of things must be infinite. Secondly, in respect of their perfection; everything of divine origin must be perfect, whilst everything of human composition is imperfect. If therefore, the Scriptures are not fully inspired, in exact proportion as they are lacking in this respect, they fall short of the necessary quality of perfection. They profess to be perfect, and as such nothing can be either added to or taken from them; and because

they are themselves perfect, they are able to make the man of God perfect; which they could not do if there were any imperfection in them at all. The alteration of a word will frequently change the meaning of a sentence; and if the Scriptures were not perfect, men would be constantly, as they might suppose, improving them; and had such a supposition not been repudiated from the beginning, long ere this the Scriptures would have been so altered as to have been wholly corrupted; and probably the meaning would now be totally lost in obscurity; and they would thereby have lost their glorious character as the word of God, which liveth and abideth for ever. Thirdly, in respect of their infallibility and certainty. He who esteems them less than fully inspired, cannot consider them infallible, neither can he wholly and unreservedly commit himself to their direction. As the basis of his confidence and hope, he must consider them uncertain; and, if so, he is left without an infallible directory to which he can commit himself in the most solemn concerns of his present or future existence. But he who esteems them to be fully inspired, finds them a sure foundation both for time and for eternity.

PART II.

EVIDENCES OF THE DIVINE ORIGIN OF THE SCRIPTURES.

- I. Presumptive evidence. 1. The possibility of such a revelation. 2. The probability of it. 3. The necessity of it. 1st. From the capacity of man for moral government. 2d. From the ignorance of man respecting God. 3rd. From his ignorance respecting the worship of God. 4th. From his ignorance concerning the past, and also of the future destiny of mankind. II. External evidence. 1. The evidence of miracles. 1st. This evidence conclusive to those who witnessed them. 2d. A miracle defined. 3rd. A miracle an unusual event. 4th. A miracle not necessary in the natural, but in the moral, government of God. 5th. A real miracle will bear the closest investigation. 6th. Many miracles recorded during the period of inspiration. 7th. All authenticating miracles ceased with divine revelation. 8th. Some Old Testament miracles noticed. 9th. The New Testament miracles. 10th. The Scripture miracles possess all the marks of genuineness. 11th. The Old Testament miracles tested. 12. The commemorative institutions of them. The commencement of the year changed. The feast of the Passover instituted. All the firstborn of the children of Israel sanctified to the Lord. 13th. The New Testament miracles tested. 14th. The commemorative institutions of them. The Lord's Supper. Baptism. The Lord's Day. The Christian ministry. 2. The evidence of prophecy. 1st. God Himself appeals to it. 2d. Prophecy defined. 3rd. This evidence applicable to us in the present day. 4th. Prophecy an evidence of divine knowledge. 5th. Scripture prophecies not ambiguous, but plain and direct. 6th. The chain of prophecy. 7th. The argument applied. 8th. Conclusion. III. Internal evidence. 1. Its character stated. 2. The Bible adequately and exactly adapted to man. 3. The harmony and connexion of all the parts of Scripture. 4. The beneficial tendency of the Scriptures. 5. Their perfection. 6. Their effects. IV. Collateral Evidence.

1. Its sources noticed. 2. Uninspired history. 3. Geology. 4. Monuments, medals, &c. 5. Uninspired writers and objectors. 6. Conclusion.

I. PRESUMPTIVE evidence that the holy Scriptures are a revelation of God.

1. There is a *possibility* of such a revelation. This possibility is apparent from the power of God, who is able to make such impressions and significations upon the human mind as He sees to be requisite; and also from the suitability of the intellectual faculties of man to receive such impressions and significations. No doubt can be entertained by any one who believes in God, but that He possesses the power and understanding requisite to communicate His mind to man. To Him with whom all things which do not imply a contradiction are possible, whose power is almighty, and whose understanding is infinite, there cannot be any impediment to the revelation of His will to an intelligent creature, who is capable of receiving such a revelation. An infinite and eternal Spirit must know all things, and have access to all minds in the universe; He, therefore, can give direction to thought, or impress ideas upon the human mind, or give instruction according to His own will. There is, therefore, no impediment to the revelation of the divine mind or purposes to man; neither is there any hindrance to the assurance that such is a divine communication; for he who can teach man knowledge, can also teach him the source from whence it is derived.

2. It is *probable* that such a revelation would be made to man. God invariably acts in accordance with wisdom, rectitude, and love; and the relation which exists between Him and His creatures renders it proper that He should be their Governor; and, in the case of man, who is an intelligent creature, a moral agent, and responsible for his actions, it is imperative that he should be placed under a law comporting with his nature and destiny. It would have been contradictory to wisdom, rectitude, and love, to have given existence to a creature capable of moral government, and to have left him without a rule of action. Such an omission is in the highest degree improbable, if not impossible. Destitution of divine knowledge is inimical to the happiness of the human soul; the possession of it has been the desire of the wisest and best men of every age, as the chief good. As our intellectual faculties were given us by God, it is a reflection upon His wisdom, rectitude, and love, to suppose that He has so endowed a creature, without intending that his powers should be exerted, or, if exerted to the utmost, should fail to attain the object of their pursuit. The glory of the Creator, and the happiness of man as a creature, are so involved in this event, that we may legitimately conclude, that it is not only probable, that God would make a revelation of Himself and of His will to man, but that it is highly improbable that it should be otherwise.

3. It is *necessary* that God should make a revelation of His will to man. When, however, we say there is a necessity for the revelation of the divine will, it is not to be understood in an absolute

sense. God cannot be necessitated by any power or motive external to Himself; but there is a moral necessity for such a revelation arising from His own immaculate purity and rectitude; a necessity under which He has voluntarily laid Himself for the fulfilment of His own designs; and which arises from the relations and obligations existing between the creature and the Creator.

1st. Man is capable of moral government. Government supposes a law to which the subject is amenable, and in accordance with which his actions are to be performed. Every creature must be governed by some law, which in the nature of things must be the will of the Creator. An intelligent creature, such as man, is capable of instant mental action; and the claims upon him as a subject of the divine government being commensurate with his existence, render it necessary for the regulation of his whole conduct, that he be instantly made acquainted with the design of his existence, and the rule of his action. A sensible and communicated manifestation of the Creator's will is requisite for an intelligent creature, that he may not be left in doubt or uncertainty respecting his deportment, which would be the case without such a revelation. Wherefore we conclude that the moral government of God renders it necessary that He should make such a revelation of His will as might be perfectly understood as a rule of action; and this necessity, arising from such relations, must be indissoluble and universal; so that, in the case of man, who is now a fallen creature, this assertion is equally applicable as it was during his original state; although we may reasonably conclude that the revelation must be in accordance with his moral condition and position in the divine government. In a state of rectitude the inclinations of man naturally accorded with the will of his Maker: in his fallen state he is wholly estranged from Him; he has lost all divine knowledge, and is a rebel against his lawful Sovereign. If there was a necessity for man to have a divine rule for the government of his actions when he was pure and holy, that necessity must certainly exist now he is fallen from rectitude and truth; and also such a revelation must be extended to his present requirements, and must agree with his general fallen condition, so as to embrace him perfectly, not as a creature merely, but also as fallen from holiness, and yet, through grace, capable of restoration.

2nd. That a necessity exists for a perfect revelation of God and of the divine will to man in his fallen state is evident from the ignorance in which all men are involved through sin. No man or number of men have been able, unaided by divine revelation, to form any adequate notions of God, or to acquire the knowledge of His will, or to devise a form of worship acceptable to Him. If this knowledge had been attainable by unassisted man, certainly it would long since have been discovered. But we find not a ray of light, either among the wise of ancient or modern days, upon this important subject, except such as, either directly or indirectly, has been derived from the fountain of inspiration.

The histories of all nations of antiquity, and of the present day,

prove, that where there is no inspired revelation, there is no correct knowledge of God. The multiplied forms by which Deity has been represented, demonstrate that all idolaters were in time past, and still are, without this knowledge. Almost every object in creation has been deified; representations of men, of four-footed beasts, birds, and creeping things, have been used in endless variety by the highest and lowest classes of idolaters as objects of adoration. The sun, the moon, and all the hosts of heaven, have been worshipped as deities; and when all nature has failed to supply an object, the mind has united the most unseemly and monstrous combinations to supply the defect. Every such effort shows that the knowledge of the true God was either lost or not acquired; and the multitude of absurdities and contradictions which resulted from such conceptions, made the more thinking part of the heathen suppose, either that there was no divine Being, or that they were wholly ignorant of Him. Hence we conclude, that there is a necessity for a direct revelation from God, that we may be made acquainted with His glory, and with His claims upon us.

3rd. Again, the necessity of a divine revelation is apparent from the ignorance of mankind respecting the mode of true and acceptable worship. All men and all nations have proved themselves to be ignorant of this. Rites and ceremonies the most absurd and impious have characterized the service of men unacquainted with divine revelation. Obscene ceremonies, corporeal tortures, and murderous sacrifices, have ever been the features of false worship. The deluded votary, in the restless anxiety of his mind after peace, has made sacrifices of the dearest blessings of life, and has perpetrated acts of appalling cruelty, and even murder, to propitiate an imaginary deity; and has, after his utmost endeavours to obtain favour, found himself involved in deeper woe. The cruel and sanguinary rites of ancient and modern idolaters show the necessity of being taught from an infallible source that worship which is acceptable to God, and which alone can bring peace to man.

4th. And, lastly, the total ignorance of man respecting the past, and also of the future destiny of mankind, is evidence of the necessity of such a revelation. That no man could have known the truth concerning the creation of the world, and of all things therein, without divine teaching, is manifest. No man can know the things which transpired previously to his existence, except by the testimony of others who were acquainted with them; and, without revelation, the first man could not have known anything more of the origin of the world, or of himself, than the last; and hence the foolish opinions of the wisest heathens respecting the origin of the world and of man to dwell upon it. And as they were not acquainted with the events of creation, so neither were they with those obligations which arise from the relationship of the creature to the Creator, and of one creature to another; nor with the future destiny of the human race. It is granted that some few vague notions of a future existence were occasionally received by some distinguished heathens; but the manner in which they treated this solemn subject shows great darkness and uncertainty

respecting the real character of immortality; and that the doctrine exerted very little, if any, moral influence upon them. These subjects are highly important, both in respect to the present and future welfare of man; and they could not have been known, unless they had been revealed by One who is not only acquainted with all things from the beginning, but also who knows what shall be hereafter for ever; and hence we perceive the necessity of that revelation which He has given us in His holy word.

II. The external evidences that the sacred Scriptures are a divine revelation are derived from two sources, viz., miracles and prophecy: these are the most direct and convincing of any of the proofs adduced in confirmation of the divine origin and authority of the holy Scriptures. These are evidences to which God Himself appeals, and which amount to demonstration.

1. The evidence of miracles. In such a transaction as the revelation of His will to man, we cannot imagine that God would leave Himself without an indubitable witness of the reality of that revelation. And as some particular men were employed to declare this will, it was requisite that these should themselves be furnished with such credentials as to command their own attention and belief. And some convincing credential was equally requisite for the satisfaction of those who were to receive their revelations, that they might be certified of the truthfulness and authority of the messenger who came thus attested; and might receive the message, and obey it as an imperative and binding command.

1st. Miracles afforded proof to those who witnessed them, that those who wrought them were sent of God. It was requisite that the inspired men in their own day, and at the time of fulfilling their commissions, should possess such proofs of their divine call to that work, that those with whom they were immediately concerned, and to whom they were sent, should be fully justified to recognise their position. All subsequent claims of credence would be invalid upon the consideration of miracles, had not those who witnessed them been convinced of their reality, and also that they were attestations of a divine commission; so that they were not only convinced that such things transpired, but also that they transpired by direct interposition of God, for the specific object of authenticating the commission of His servant and the declaration of His will. The evidence of miracles is so conclusive, and carries so much conviction to the understanding, that false prophets and impostors of the vilest description, have professed the power to work them, for the purpose of imposing upon their deluded votaries. It will, therefore, be requisite to define what is a miracle.

2nd. A miracle is an act whereby God, by special intervention, produces an effect either contrary or superior to the usual laws of nature; and which is wrought in proof of the divine commission of some particular person, or to establish the divine authority of some particular doctrine.

3rd. A miracle is therefore an unusual act, and one in which God

deviates from his general mode of procedure in His providence and government; and we imagine that such an act will but seldom occur, so that a greater impression might be made upon the minds of those who witness it, and that a miracle would never be performed except upon some important occasion, or to accomplish some grand and specific end in the moral government of man.

4th. Had this world possessed all its vegetable and animal creation with the exception of man, or some intelligent and immortal creature of a similar character, we cannot suppose that a miracle would have been performed from the beginning to the end of time, because the inanimate and irrational creation could not have understood the design of such an action, and because there would not have been any necessity to deviate from the original laws impressed upon all at their creation. Again, had man retained his original rectitude, we cannot reasonably suppose that any miracle would have been performed, because he would always have been in such a state that God would immediately and directly converse with him, and instruct him in all the principles of his government. Sin was that which rendered miracles necessary; through it man is cut off from direct intercourse with his Maker, and by his fallen nature is an enemy to Him; he is depraved, and alienated from his rightful Sovereign, and has lost all knowledge of Him and of divine things; but as he is placed under a mediatorial government for the purpose of being subdued to willing obedience, it is requisite for God, upon some extraordinary occasions, to demonstrate His authority in such a manner as to carry irresistible conviction to the judgments and consciences of men. The re-establishment of a forgotten law, or the introduction of new laws, would be suitable, and almost necessary, occasions for some visible and evident demonstrations of divine interference; and miracles are pre-eminently adapted to produce this effect. Such miracles as those adduced by Moses, and such as were performed by Christ, were calculated to convince the judgment that they were wrought by divine power. Every one who witnessed those miracles must have been so impressed and convinced, or guilty of great perversity; and every one who has the opportunity of having them satisfactorily established by testimony must be under equal obligations and responsibilities. None but God could overrule, control, suspend, or turn the whole course of nature by a word, or by any means inadequate to such effects; and when He does so, there is demonstration of His presence, His agency, His sanction, or displeasure.

5th. Although we cannot conceive of any more effectual method by which mankind could be convinced that a messenger was sent by God, than by a miracle wrought in confirmation of it, yet upon so momentous a subject as the revelation of the divine will, it behoves men faithfully and properly to investigate the character and claims of such a credential; so that if it will not bear the most scrutinizing investigation, it may be rejected; but, on the contrary, if, upon due examination, it is found to be real and unexceptionable, he who would disregard the revelation made by a person so attested, would incur the consequences of resisting the clearest light, and of discrediting the highest

demonstration that can be given. The miracle, however, must be evident to the senses of men, or it would fail in its design; it would not be an evidence at all; but the more closely it is investigated, the more apparent the divine agency will be. A real miracle will bear the most searching scrutiny and examination; the more it is tested, the more its reality will be evinced and confirmed.

Some of the miracles recorded in the Scripture were of such a character as to carry unquestionable and irresistible conviction to the judgments of the beholders. The occasions upon which they were performed were such as not to produce surprise that God should interfere in the general operations of His government, either to show forth His power by demonstrating that He was the Sovereign of universal nature, and that He retains a perfect supremacy over every agent and every event in the world, and that He worketh all things after the counsel of His own will. The occasions of these miracles were not foolish and ridiculous ones, such as those recorded and retailed in the Popish legends of miracles and old wives' fables, but solemn and stupendous acts connected with the universal dominion of God, and the great designs of His government in the kingdom of grace. Thousands and tens of thousands witnessed them, both friends and foes; they were of such a character that no collusion could be practised; and their commencement and conclusion were so prompt and definite that they could not have been the results of the ordinary course of physical nature; as the miracles of Moses in Egypt and in the Red Sea undoubtedly prove. That they were real miracles could not be questioned or doubted by the spectators of them; and even those whose interest it would have been to have discovered any fraud, had such been attempted, were so completely impressed with their reality by actual examination and personal testing, by every means by which external things can be assured to the mind, as to acknowledge, "This is the finger of God." And that no human power could have divided a sea, or produced darkness over an entire country, or raised the dead, is beyond doubt. The miracles of Scripture were thoroughly investigated at the time of their performance; as keen-sighted and prejudiced enemies to the persons who wrought them, and to the system of truth established by them, existed at the time they were wrought, as any writer or objector to them of ancient or modern day; and their inviolable character at the time is proof that they were supernatural actions, wrought by the immediate power of God, as indubitable evidences of His dominion, and government, and glory. And as if He had anticipated the perverse objections of future ages, in the order of His providence He so arranged that the reality of those miracles should be perpetuated by commemorative institutions and actions, which should transmit the history of them, and the circumstances for which they were wrought, uninterruptedly throughout all generations. These commemorative institutions were commenced at the time when the miracles were performed, and were perpetuated by frequently occurring observances, so as to render it impossible for such institutions to have existed unless their professed originals had occurred, or

for any such observances to have been commenced at any subsequent periods.

6th. During the time in which the Scriptures were given we expect to find many miracles recorded, especially as they were evidences universally acknowledged by men. One design of miracles was to convince uninspired men of the reality of the divine commission of those who were inspired; and throughout the period in which the holy Scriptures were written, we find that they were performed either to a greater or less degree; and we also expect, that upon the greatest and most important occasions, the most impressive authentications would be given. When a new dispensation was introduced, such as the law given by Moses, it was necessary to demonstrate the commission of him by whom that law was given by supernatural acts, or his teaching would not have been considered as imperative and obligatory upon the people; besides, the divine oracles, which up to that period had been communicated to the patriarchs, were, in general, binding only upon those to whom they were made known, and no other man was condemned for not receiving them; in many instances those revelations were designed for family or personal observation; and as they were traditionary, or unwritten, they could not have been imperative upon subsequent ages. But when the divine law was to be embodied in written characters, and made of perpetual obligation, it became necessary that he by whom that law was given should have such credentials of authority as should be manifest to others that they were of God. These observations are equally applicable to Moses and to Christ. Moses, as a servant, was employed to give the law, which was to continue in force upon all men to the end of the world; and also he by whom the Israelites were to be delivered from Egyptian bondage, and by whom public worship was to be greatly enlarged; and it is manifest that any man who came with such commissions required that his claims should be sustained by proofs beyond the power of any mere man to adduce; and such miracles were wrought by him, that not only were the whole nation of the Israelites convinced that he was acting under the direct inspiration of the Almighty, but also the whole nation of the Egyptians, and, probably, every nation of men then existing upon the earth. Christ wrought more miracles than Moses, and thus supported His claims, which included that He was God, and that He possessed authority to introduce the New Testament dispensation, which abolished and superseded all the ritual law, or external form of worship, which had been given by Moses; and which claimed to be the perfect and last revelation to man. All the claims of the inspired men, and of Christ, are sustained by the miracles which they performed.

7th. It has been sometimes asked, "When did miracles cease?" and the assurance with which the question has been proposed indicates that the proposer of it supposes it to be of great importance, and that it cannot be answered. In reply to it, however, we say, All miracles for the purpose of establishing the inspiration of men, and to make their communications binding upon other men, ceased with the writer

of the book of Revelation. Since that period there has not been any miracle to authenticate any new doctrine, or revelation, additional to the inspired volume; and we further add, there never will be any miracle performed for such a design; all evidences of every description for this purpose have ceased for ever. All those reputed miracles by Romish and Mormon impostors are lying vanities, incapable of bearing investigation, and wholly to be repudiated; but miracles of particular providence have not ceased, and they probably will continue as long as the sun and the moon endure.

8th. We have noticed that miracles were wrought throughout the whole period of the inspiration of the holy Scriptures: an enumeration of some of them will assist us to form a more comprehensive idea of the nature of the argument drawn from them.

Moses was the first man employed as an inspired writer, that is, in such a manner as to make his writings obligatory upon all men acquainted with them; and with him miracles as proofs of a divine commission commenced. His call to this office was thereby authenticated, viz., by the burning yet unconsumed bush, by the transformation of his rod, and by his hand becoming leprous, and being cured again. These were requisite for his own belief and assurance that he was sent of God. During his public life, signs and wonders of the most amazing description were wrought: the ten plagues of Egypt were miracles of impressive solemnity; the one of dividing the Red Sea is of stupendous majesty; and the healing of the waters of Marah, the raining of manna from heaven, the pillar of cloud and fire, the flowing of water at the smiting of the rock, the destruction of Korah and his company, and many others, are convincing evidences of divine interference in providence and grace. In the days of Joshua many miracles were performed. This was requisite, that the children of Israel might have unquestionable evidence that God was still with them, and that He recognised and honoured their governor as He had his predecessor. The chief miracles in the days of Joshua were, the dividing of the river Jordan; the falling of the walls of Jericho; and the standing still of the sun and moon: all these were of the most impressive description.

About five hundred years elapsed, when the commencement of a new order of things arrived. The change of circumstances in the location and increase of the children of Israel, elicited a change of dispensation, and those who were to be employed to effect it required a divine attestation of their commission; and this produced a necessity for confirming their testimony by miracles, and such evidences were given during the prophecies of Elijah and Elisha. At the instance of Elijah, the heavens were closed, so that it rained not upon the earth for the space of three years and six months; and then in answer to his prayer the Lord brought rain upon the earth. He was supplied with food morning and evening by ravens; and by his word the barrel of meal and the cruse of oil failed not; and the widow's son was raised from the dead. The fire fell from heaven and consumed the sacrifice which he had prepared, which was the

appointed sign to demonstrate his commission. The captains and their fifties were destroyed with fire at his word; and, finally, he was himself taken up to heaven in a chariot of fire. In the days of Elisha miracles were still continued, some of which were, the parting of the river Jordan, the healing of the waters of Jericho; the change of the appearance of the water in the ditches; the increase of the widow's oil; the restoration of the Shunammite's son; the counter-acting of the poison in the pot; the cure of Naaman's leprosy; the punishment of Gehazi; the delusion of the Syrians; the supply of food to Samaria; and, after his death, the reviving of the man that was cast into the sepulchre. The withering and restoration of Jeroboam's hand, and the rending of the altar at Bethel, were miraculous acts in the days of the disobedient prophet. Several miracles are recorded as having been wrought in the days of Isaiah, such as the restoration of Hezekiah, and the sign of that event upon the sun dial, and the destruction of Sennacherib's host. And in the days of Daniel, the deliverance of the three Hebrew children from the burning, fiery furnace, and of Daniel himself from the den of lions, gave indisputable evidence of the power and protection of the Most High, and that they were His servants, acting by His inspiration, and under His command.

An impartial consideration of these miracles cannot but produce conviction upon the mind; they were such as no human being could achieve, and in which there could not be delusion. They were not performed in secret, or before a few and ignorant persons, but openly and in the presence of thousands, both of friends and foes; they were witnessed by the mightiest monarchs and by the wisest men; they were not actions performed once or twice by one person, but extended over ages, and were wrought by a great variety of characters. All the elements are summoned to obey; the solid earth yawns and swallows up the enemies of the Lord, and demonstrates the divine call of His servants; the air becomes the blast of death to tens of thousands according to the word of the prophet; the fire cannot singe a hair of the servants of God; and the water stands up as a wall of adamant by the lifting up of a rod, so that thousands pass through as upon dry land. The sun and moon are arrested in their career by the command of the leader of Israel. And the heavens drop neither rain nor dew, but in answer to the prayer of a man of like passions with ourselves. The fly or the frog becomes a plague to an entire nation; and the lion's mouth is shut, that he cannot injure a faithful confessor of the Most High. Fountains of water are sweetened; poisonous juices made nutritious; and food multiplied to its required extent. Diseases are caused and cured by a word, and the dead raised to life. Now, when we consider that all these things were wrought either in authentication of the divine commission of men, or in confirmation that their words were spoken under divine inspiration, we must be convinced that God bore demonstrative and decisive witness that they were His servants appointed to declare His word.

9th. In the New Testament we have the record of many miracles

that were performed by Christ and by His apostles; and a general observation of them must now suffice. They were all, or nearly all, of that benevolent description which harmonizes with the general character of the Gospel; they were accommodated to man's domestic and social enjoyments; and they diffused comfort and delight in the hearts and in the homes of those who were the subjects and partakers of them. The first miracle performed by Christ was at a marriage feast in Cana of Galilee, where He turned water into wine; and the second was at Capernaum, where He healed the nobleman's son by a word, although Jesus Himself was at Cana in Galilee. Afterwards He healed the impotent man at the pool of Bethesda at Jerusalem. He fed five thousand men in the wilderness with five barley loaves and two small fishes. He gave sight to one who was born blind, and by a word He raised Lazarus from the dead; and also the widow's son at Nain. But the most important of all Christ's miracles, was His own resurrection from the dead. And many others were performed by Him, which are not recorded; as the evangelist informs us, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name." (John xx. 30, 31.)

Many miracles were also achieved by the apostles after Christ had ascended into glory. A great difference, however, was manifested by Christ and by His disciples in the mode of working miracles. Christ performed His by His own authority and power; but the apostles wrought theirs in the name of their Lord and Master; by which we perceive the superiority of Christ over all His disciples. Peter and John healed the cripple at the gate of the temple. Ananias and Sapphira were struck dead because they tempted the Spirit of the Lord: "And by the hands of the apostles were many signs and wonders wrought among the people." (Acts v. 12.) When Philip preached the Gospel in Samaria, many miracles and signs were effected by him. Eneas was healed of his infirmity, and Dorcas raised from the dead, by Peter; yea, even the shadow of this apostle possessed a miraculous effect, and multitudes of sick and possessed of devils were restored through his instrumentality. Elymas was struck blind, and the impotent man healed, by St. Paul; and among the barbarous people of Melita, when a venomous serpent fastened upon his hand, it did him no harm. With the apostles, as we have already noticed, authenticating miracles closed; but thousands who witnessed them believed, and turned to the Lord. And if the records of these signs and wonders can be satisfactorily sustained, they will also furnish a basis for our faith, against which the gates of hell shall never prevail. Although miracles were so convincing, yet they were not the only evidences which the inspired men possessed, but one class of proof among many that they were the commissioned messengers of God.

10th. Truth will bear the most scrutinizing investigation, and the more severely it is tested, the purer and more glorious it will appear. The miracles recorded in the inspired volume are of such a truthful

and commanding character, that the more closely and thoroughly they are examined, the more their reality is evinced, and the more unexceptionable will the argument based upon them appear. The word of God shuns no test, but invites it in the closest, clearest, and most impartial manner. No false or invented miracle will pass the ordeal through which the Scripture miracles pass without injury to their claims and character. And we are willing to add any additional criterion which can be reasonably and truthfully applied; and these observations are not intended to be confined to a few of those recorded in the sacred page, but to them generally, whether performed in the Old or New Testament dispensation.

11th. The first selection of miracles which we shall make to elucidate the argument derived from them, viz., that they were divine authentications that the men, at whose instance they were wrought, were the appointed messengers of God to assert His sovereignty, and to declare His will, will be those recorded in the Old Testament dispensation; especially those wrought by Moses, or in reference to him.

No one acquainted with the records of those miracles will doubt their importance either in respect of the present or eternal interests of mankind; nor can there be any doubt respecting their impressive majesty, or that they were worthy of the occasions upon which they were wrought. Reason dictates that miracles should be among the last resorts to produce conviction, and that they should not occur except for some purpose of great importance connected with the liberties or morals of mankind; and they should be of such a character as to carry conviction that they were performed directly by God, and that in themselves they demonstrated the glory of His power, and the reality of His government. The miracles of Moses fully elucidate these requirements. Moses himself needed the most satisfactory proof that he was sent, and that he would be supported by God, before he commenced so momentous a mission; by this alone could he be induced to undertake it; but, when so convinced, his reliance would not be in himself, but in Him who sent him. The appearance of the Lord at the burning bush, and His address to Moses, comported with the greatness of the object, and were assuring of success. It was equally necessary that the Israelites and Egyptians should be convinced of the same facts, that the former might intrust themselves to the guidance of Moses, and that the latter might know that he was acting under immediate divine direction. And the signs and wonders which were wrought in Egypt were convincing proofs of divine interference and power. The objects to be accomplished were of paramount importance to the human race, viz., to assert the universal dominion of God, and the responsibility of man to His moral government. The emancipation of millions of people from cruel and murderous bondage was an act worthy of Him who is Lord of all, and by that act He manifested the utter nothingness of all the gods of Egypt, and the jugglery of their priests; and also showed Himself to be the avenger of human wrongs and oppressions; the great conservator of rights and liberties in human society, and the

supreme Ruler and Lawgiver of the universe. At the period when these miracles were wrought, Egypt was the seat of arts and sciences, and the great commercial mart of the world; thither the learned resorted for knowledge, and the merchant for gain; and by these means the influence of the Egyptian nation extended as far as civilized man was found. The tidings of the divine judgments upon Egypt were soon known to all the nations of the earth: all the inhabitants of Canaan, who were also idolaters, heard of the greatness of these acts, and were afraid; and that these things were some of the purposes in the mind of God, is evident from His declarations respecting Pharaoh: "And in very deed for this cause I have raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth." (Exod. ix. 16; Rom. ix. 17.) To authorize a prophet for such an important commission; to punish a guilty nation; to confound idolatry; and to make His name known throughout all the earth, and to all generations, are so important to human society, and to human happiness, that we hesitate not to say, that the miracles recorded in the history of Moses were worthy of God.

These miracles were of such an order that they could not have transpired through natural causes. The operations of nature are gradual, and progress with tolerable uniformity. A miracle is not subjected to such slow progression, but is generally a perfect result produced at the moment, and as the requirement might be. The miracles performed by Moses in Egypt, and in the Red Sea, were chiefly instantaneous, or wrought at a given time. By smiting the waters of Egypt, they were all turned into blood; and this was done whilst Pharaoh and his servants were there as spectators. By the lifting up of the rod, the Red Sea was divided, and the Israelites passed through as upon dry land. By the same signal that sea closed upon the Egyptians, and they that were within its precincts were all drowned. These miracles were not done in secret, nor before a few and questionable witnesses, but openly and professedly. The whole land of Egypt witnessed and felt them in a most poignant degree; not a family or house was exempted, from Pharaoh to the maid behind the mill. When an enemy bears reluctant, yet favourable, testimony, but little doubt can be entertained of its truth: here the greatest enemies are personal witnesses, and those whose interests led them to hide the truth with diabolical arts; yet these were constrained to acknowledge, "This is the finger of God," and they confessed, unless they submitted, they were "all dead men." The surrounding nations also heard of these mighty acts of the Lord, how He had dried up the Red Sea, and thus indirectly they were added as witnesses to the truth. The whole nation of Israel beheld the great plagues which were brought upon Egypt; and hence these miracles must have been witnessed and confessed by millions, both of friends and foes; and as they were "known in all the earth," we cannot imagine any actions to have been more openly performed, or any in which there could be a more complete absence of deception or delusion.

They were also of such a character that they were capable of observation and thorough investigation; they were open, palpable, manifest, and fully appreciable by those who witnessed them. Had there been the least imposition in them, it would have been instantly discovered by the wisdom and learning of Egypt. These miracles were performed "in the sight of Pharaoh, and in the sight of his servants." Every sense by which an event is conveyed to the mind was called into requisition and appealed to, that it might test its reality. The sight and the hearing must have been fully satisfied when Moses stretched forth his hand towards heaven, and "the Lord sent thunder and hail, and the fire ran along upon the ground," by which almost all the land of Egypt was devastated; the senses of smelling and tasting were thoroughly exercised, for "the river stank, and the Egyptians could not drink of the water of the river;" and so of the sense of feeling, for the darkness was a darkness which might be felt, and the hail smote both man and beast that were in the field throughout all the land of Egypt. The duration of their continuance, and their local operation, gave ample opportunity for testing them, and judging of their character. The river was smitten for a period of seven days, the darkness lasted for three days, and the plagues were upon the Egyptians only, and all the Israelites were protected from them. All the circumstances in connexion with these plagues were capable of being tested, and were so by the most subtle men upon the earth; and the result of their investigations convinced them that they were real and unexceptionable.

That these miracles were not unusual events merely, and that they were not brought about in the ordinary nature of things, the causes of which were unknown, and the repetition of which causes would produce similar results, is evident from the sign or act by which they were produced, or rather by which they were regulated and determined. The act of smiting a river with a rod has no natural power to turn that river for hundreds of miles into blood; the lifting up of a rod, and stretching it over the sea, has no natural cause in it to divide its waters for miles, so that they should be as walls on each side. No natural effect can be produced without an equivalent cause, but here there is no natural cause equal to the effect; but the sign of the event in the insufficiency of the cause more impressively indicates the reality of the miracle. Some of those signs were wrought in a specified time mentioned by Pharaoh himself, which excludes the least thought of natural cause and effect. In the case of miracles, the natural and physical cause is not, as under other circumstances, equal to the effect; but there is either an evidence of an exclusive supernatural cause, that is, there is no physical medium whatever, or the instrumental cause is manifestly unequal to the effect produced; but the use of inadequate means as a sign more clearly indicates a miraculous operation, because it shows that the event is at that time expected to ensue. It is, therefore, no objection to a miracle that external means were employed, which were manifestly inadequate to the operation; neither does it render the miracle dependent upon second

causes ; but it is a confirmation of supernatural interposition, as it demonstrates not only the power, but also the counsel of God.

12th. That the miracles ascribed to Moses really occurred, and were not inventions in after ages for the purposes of imposture, we are fully assured by the institution of observances at the period when those miracles were wrought, and by the continued repetition of those observances expressly in commemoration of them ; as some of the rites and ceremonies among the Jews demonstrate even to the present day ; so that no other historic transactions claiming one half of the antiquity which these claim, are equally assured to us. The destruction of the first-born of the Egyptians, and the preservation of the Israelites, are fully attested by those ceremonies which were instituted to commemorate those events. Others also will bear the application of this criterion, or are involved by association with them ; but these must suffice for illustration.

These perpetuating observances were instituted when the circumstances occurred. To commemorate the whole series of actions which transpired in connexion with the deliverance of the children of Israel from the Egyptian bondage, a new chronological arrangement was observed by an entire nation consisting of millions of persons, by altering the commencement of the year, to the month and day when their deliverance was accomplished. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months ; it shall be the first month of the year to you." (Exod. xii. 1, 2 ; xiii. 1-4.) The feast of the passover was also instituted. All the circumstances of this solemn feast were at the time prescribed, and were imperatively enjoined upon all the children of Israel throughout their generations for ever ; so that if any one omitted to observe it, he was to be excommunicated ;—"That soul shall be cut off from Israel." The instructions respecting this memorializing act preclude the slightest probability of deception. "And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste ; it is the Lord's passover." All these circumstances were deeply impressive acts of commemoration, and were to be annually repeated : "And this day shall be unto you for a memorial, and ye shall keep it a feast unto the Lord throughout your generations ; ye shall keep it a feast by an ordinance for ever." (Exod. xii. 11-14.) And all the first-born were to be dedicated to the Lord. "And the Lord spake unto Moses, saying, Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast : it is Mine." (Exod. xiii. 1, 2.) These memorials are unexceptionable, and are such as could not have been imposed upon any people unless the transactions commemorated had occurred. These are monuments less perishable than brass, and more efficient than the pyramids of Egypt ; for the import of the one might be forgotten, and time might corrode, or rapine remove, the other ; but as long as the Jews shall exist as a distinct people, or the Scriptures shall last, these monuments shall be perpetuated and corroborated to mankind.

These memorializing ceremonies were not only instituted at the time when the things to be commemorated transpired, but they have been of such a character, and have been continued so interruptedly, that no exception can be taken to them; unless we could suppose that new customs, and a new form of religion, and a commencement of a new mode of reckoning time, could be imposed upon any nation under the pretence of commemorating fictions, and that, too, with the assertion, that all the nation had witnessed transactions which every man and woman would know had never occurred; and that they should teach them to their children, and solemnly enjoin upon them the periodical celebration of the ceremony which should perpetuate their remembrance; which if any man can believe, he will not have much reason to find fault with those who prefer to believe that the things commemorated really transpired, and that the continued observances are proofs that they did so. The persons who had themselves witnessed them, began these commemorating observances, and taught them to their children, who have continued them with sacred tenacity, generation after generation, in unbroken succession to the present day. These were commenced at the time, and were to be observed every year, both in the wilderness and in the land of Canaan, and full instructions respecting their import were to be given at each celebration: "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem." (Exod. xiii. 14, 15.) All these observances clearly prove, that the circumstances professedly commemorated transpired, that the commemorating observances commenced at the time, and that no considerable interval could have elapsed from one commemoration to another. And so tenacious have the Jews been in solemnizing these observances, that they have never been interrupted for any considerable period. No vicissitude, nor change of circumstance, has caused these ceremonies to be discontinued: no national calamity has been allowed to obliterate these monuments: thousands of years have rolled into eternity: mighty empires have arisen and crumbled into ruins: twice the Jews themselves have been led into captivity: for centuries their holy city has been laid waste, and trodden under foot of the Gentiles: and they are now scattered into every nation under heaven; yet they have never in all their national convulsions, oppressions, captivities, and wanderings, allowed the feast of the Passover to be neglected, or its import to be forgotten; their existence as a distinct people is a standing miracle; and they seem to be preserved as witnesses to the truth of God's word delivered by Moses, which word was confirmed to them that heard it by miracles of the most amazing description, and assured to us by these uninterrupted monumental observances. And the miracles of Elijah and

Daniel were equally apparent to the senses of those who witnessed them, and were recorded at the time, and have been received as parts of that word which shall abide for ever.

13th. The New Testament miracles also possess every mark of genuineness, and, consequently, the doctrines contained in this part of the sacred volume are authenticated. Christ wrought more miracles than any one either before or subsequently to His day. This was consistent with His character and glory, that His dignity and commission should be impressed upon the human mind ; viz., that He is the Son of God, and the Saviour of the world.

Those miracles which were performed by Christ will bear the same test as those which were performed by Moses. We confine this assertion, however, to those miracles which are recorded in the New Testament, and utterly reject those foolish inventions of Popery, or of any other modern sect, who relate silly or unworthy actions as performed by the Lord of life and glory, and for which there is no foundation either in reason or in the sacred page. In those miracles which are recorded by the evangelists as having been wrought by Christ, we find the general exhibition of that grand attribute, mercy, which prompted Him to come from heaven to earth both to exhibit and bestow. No object can be more important to man than the alleviation of misery and the diffusion of happiness. The miracles of Christ were not only attestations of the truthfulness of His declarations, that He came into this world to seek and to save that which was lost, and were highly important in this consideration, but they were also such as exhibited the design of ameliorating the human condition, in effecting personal restoration from maladies of every description, and of diffusing individual happiness and domestic enjoyment. The miracles of Christ, then, were of the highest importance to man, as they generally produced happiness, suspended sorrow, and pain, and death ; and demonstrated the truthfulness of His commission to save the human race from eternal misery into eternal glory.

Nearly all the miracles which were wrought by Christ, were the immediate and instantaneous effects of His power, and were accomplished in the presence of many and competent witnesses. The raising of the widow's son will sustain both of these assertions ; the narrative is thus recorded : " And it came to pass the day after, that He went into a city called Nain ; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier : and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited His people. And this rumour of Him went forth throughout all Judæa, and throughout all the

region round about." (Luke vii. 11-17.) Under such circumstances fraud could not be practised. In the midst of much people both from Capernaum and from the city of Nain, in the presence of His disciples and of the bereaved family, by a word a young man is raised from death to life; the act and the power which effected it were equally unmistakeable.

Christ wrought many of His miracles in the sight of His greatest enemies, who would certainly have discovered and immediately exposed the deception, had they not been real. But we do not find that any one who witnessed these miracles questioned them at the time they were performed. Those who did not witness them made full inquiry into their reality, and their investigations were confirmatory of their unexceptionable character, so that those who would not be convinced were confounded. The miracles which our Lord performed were open and manifest, were appreciable by the senses, and carried irresistible conviction to the judgments of those multitudes who were spectators of them.

And as they were effected by a word, or a touch, or by some means quite inadequate to accomplish such results, we are assured that they were not the products of natural operations, but of divine power. He who could work any change in nature by a command, such as turning water into wine, and multiplying five loaves and two small fishes into a provision for thousands, who could heal diseases of the most fearful and fatal character by a word or touch, who could speak, and thereby raise the dead, and could perform such miracles as are recorded of Christ, must either have been Himself possessed of divine power, or have been thereby attested to have been under the direct recognition of God.

14th. The memorials of the miracles and other actions of Christ are equally satisfactory with those which confirm the Mosaic history; so that men have, and will have to the end of time, indubitable evidence of their reality. It is not, however, requisite that each particular miracle should have a distinct memorial to confirm it to future ages; but the memorials of one serve as confirmations of all the others with which it is recorded, and to which it is related. Hence the ten plagues of Egypt are all memorialized by the Passover, because the destruction of the first-born was only one of a series of judgments, all of which are recorded, and were associated in their due order in the Jewish history, and were enumerated and repeated in connexion with the celebration of the Passover service; (see Psalm cv. 25-38;) and at each annual recurrence of this service, the Jews were in every family to teach all their children the design of the institution. (Exod. xiii. 8-16.) So the miracles of Christ which are recorded by the evangelists are confirmed to us by the memorials of Christianity, because they form so many links in a series of events characterizing the life and mission of Christ, and confirming His declaration that He was the Son of God.

There are four commemorative institutions in Christianity, viz., The Lord's Supper, Baptism, The Lord's Day, and the Christian

which God's indubitable seal was put upon the actions and teaching of His Son, and His commission was demonstrated to be divine. This remembrancing monument is perpetuated by time itself, and will be throughout the generations of men as long as the sun and the moon shall endure. The Sabbath was changed from the seventh to the first day of the week for this purpose, viz., to perpetuate the remembrance of this act, that upon this day Christ rose again from the dead.

Lastly. The Christian ministry is a living commemorative institution testifying the truthfulness of the Gospel records. The ministers of Christ are designed to be witnesses of all the truths and doctrines of the New Testament to all nations, and throughout all time. No fact is better known in the world than the Christian ministry; men who are separated to that office to preach the Gospel, and administer its ordinances. God has never left Himself without these witnesses, and from the multiplication of such men in the present day we may feel assured that He never will; but that He will fulfil the promise given to His disciples when they received their original commission: "Lo, I am with you alway, even unto the end of the world." This office, which the apostles first received from Christ, they were earnestly desirous to commit to "faithful men," who should "be able to teach others also." (2 Tim. ii. 2.) Thus the apostles received and committed it, and thus it has been committed to others to the present time. Men called and separated to the work of the ministry, have in every age, subsequent to the original institution of this sacred office, been standing monuments of the truths of the Gospel; of its entire code of doctrines, as at first declared by its Author, and confirmed by His miracles to them who heard Him; and which are recorded in the writings of the evangelists and apostles.

Hence we conclude, that the miracles wrought by the inspired writers, and by Christ, were divine authentications of the reality of their professions, and of their mission and doctrines. The miracles which Moses wrought carried irresistible conviction to thousands, that he acted under the immediate direction of God; so that his most acute and astute enemies were convinced and confounded. The fire which fell from heaven in the days of Elijah, and consumed the sacrifice, demonstrated to the assembled multitudes the immediate interposition of a divine power, that Elijah was the servant of the true God, and that all the priests of Baal were false; hence, "When all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God." (1 Kings xviii. 39.) The deliverance of the three Hebrew children from the "burning fiery furnace," fully convinced Nebuchadnezzar that they were "servants of the Most High God;" and that no god could deliver, nor be compared with Him. The Jewish rulers were convinced by the miracles of Christ, that He was a "Teacher come from God;" and the apostle gives us the general view of this testimony when he says of those who heard Christ declare His doctrines: "God also bearing them witness, both with signs and wonders, and with divers

persons at whose instance they were performed were acting under special divine direction, which prophecy could not have done, as in some instances many ages and centuries must have transpired before the prediction was to be accomplished; consequently, miracles were evidences of inspiration to those who were contemporary with those who wrought them, and who were spectators of them. To us who live so long after the completion of the sacred Scriptures, and who are thereby precluded from being eye-witnesses of the miracles which are recorded therein, and who never expect to see another such authenticating evidence, the fulfilment of the prophecies affords proof that those who uttered them were moved by the Holy Ghost. Thus, God in every age has adapted the proofs of the revelation of His will to the states and circumstances of men; so that every man who beheld the miracles, or who reads the prophecies, has been, or is now, furnished with demonstrative evidence that the Scriptures were given by divine inspiration.

4th. If future events are known with certainty by any one, they must be known by God; and if they are thus known by Him, He can make them known to man in any manner, and to any degree, that He sees to be expedient or necessary; and the exact or minute accomplishment of a prophecy uttered long before its fulfilment, is an evidence of such fore-knowledge as is not possessed by any human being. A prophecy that was delivered at so remote a period as to be manifestly beyond the power of the human mind to know, or even conjecture, being minutely and circumstantially fulfilled many ages or centuries after, is a direct proof of superhuman knowledge, and must have been communicated by one who possessed a perfect acquaintance with it at the period when the prediction was uttered; and as all the predictions of the sacred Scriptures are declared to be given by inspiration, we have in the accomplishment of them the evidence that God's knowledge perfectly extended to the period of their fulfilment, and that He possessed the ability to make them known to His servants, the prophets. The evidence of divine knowledge, and of the communication of it to the inspired penmen, is so complete and unexceptionable by the fulfilment of prophecy, that infidels and opposers have never been able to evade its force, but have been driven to the desperate alternative of denying the antiquity of the prophecy, by saying that it must have been written since the events transpired. By this statement they concede that there is a direct and manifest correspondence between the prediction and its accomplishment, a correspondence so evident that, so far as the truth of it is concerned, it might have been written since the circumstances by which it was fulfilled occurred. If, however, they cannot prove that the event transpired before the prophecy of it was uttered, they bring additional evidence that it was foretold with a minuteness which could not be misunderstood, neither applied to any other. But direct proof can be given that the prophecies of Scripture were uttered, in some instances, ages and centuries before the transactions occurred by which they were fulfilled; some which were given thousands of years since are being

accomplished in our own day, and some are yet unfulfilled ; so that generation after generation men have direct evidence before their eyes of the fulfilment of prophecy, and of what is consequent upon it,—the divine inspiration of those who uttered it.

5th. The prophecies of Scripture are not like the heathen oracles, dark and doubtful sayings, expressed so ambiguously as to be capable of the most opposite constructions ; but plain, direct, and, when accomplished, manifestly apparent. They are not few and unimportant, but multitudinous, and embracing the greatest interests of the human race from the first man to the end of time. Obscure families and mighty empires, a single man and the whole human race, have come alike under the cognizance of prophetic inspiration. Transactions of a day and of a thousand years have been foretold with equal minuteness and precision. The destruction of the wealthiest nations, the most powerful empires, and firmly established kingdoms, has been announced when they have been in the zenith of their glory ; and the rise and fall of others have been foretold before there was a trace of them in existence. Innumerable predictions demonstrate, that God has not spoken in secret, and that the words of His servants are not mysterious and vain ; but that they were all fully known, and that the antecedent declaration of them by the prophets was the result of an immediate divine inspiration.

Many instances are upon record of the delusions practised upon those who consulted the heathen oracles ; and those who were so infatuated as to believe them were frequently the victims not only of the vilest imposture, but also of disappointment and loss of the most serious character. In most instances, those who gave the responses divined for money ; and those who resorted to them did so from motives of policy, either to intimidate their enemies, or to inspire an artificial enthusiasm in an army. But the responses given were generally ambiguous and misleading, and capable of the most opposite interpretations, so that whatever the issue of an anticipated event might be, the oracle could maintain its credit by giving a subsequent interpretation : the case of Croesus, when he consulted the oracle at Delphi, is illustrative of this. The oracle stated, that if he made war with the Persians, he would destroy a great empire ; this Croesus supposed referred to his vanquishing the Persians ; but being himself defeated, the oracle interpreted its own response by saying that it meant that Croesus would destroy his own empire. We have another instance recorded in 1 Kings xxii. 5, 6. In the days of Jehoshaphat king of Judah, and Ahab king of Israel, the false prophets gave a prediction capable of being interpreted either for the overthrow of the Israelites or the Syrians. The kings of Judah and Israel were deceived, and overthrown, according to the plain declaration of the man of God. So palpable were these deceptions, that the sober and considerate held them in unmingled ridicule and contempt.

6th. Another feature in the prophecies of Scripture also claims our attention, viz., that they form a vast chain consisting of innumerable links extending from the commencement to the end of time. These

predictions are so connected, and the circumstances to which reference is made in them are so interwoven, that they cannot be dis severed without deranging the whole ; yet each one is sufficiently distinct to be of itself a complete demonstration of its divine origin. This chain embraces the past, present, and future history of redemption by Jesus Christ. This is the grand object of prophetic inspiration. All the revolutions of divine providence have the kingdom of Christ as their scope and end. When a kingdom or an empire is erected, it is designed to promote the glory of God ; and so also is its destruction. The sure word of prophecy has pronounced the rise and fall of empires long before their founders were born, and especially refers to those whose civil or moral influence has affected the kingdom of Christ ; and it leads us on to His universal dominion, not in time only, but also throughout eternity.

The most important prophecies are those respecting the person, offices, and kingdom of Christ. These were delivered by a great number of persons, and through a long period of time ; but the harmony of all their prophetic declarations, and the minuteness with which the varied events are described, prove that they were all received from one general source ; and the fulfilment of them demonstrates that they were revelations from an omniscient mind. Through a period of four thousand years, the Spirit of prophecy bore testimony to Christ ; and when the fulness of time was come, His life fulfilled the predictions concerning Him ; almost every prominent feature of His history was foretold, from His advent into this world to His ascension into glory ; and the comparison of the prophecies with their fulfilment in His person and actions, cannot fail to produce conviction to the sincere mind, that those who uttered these predictions spoke as they were moved by the Holy Ghost.

7th. Almost every important nation that has existed has been included within the range of prophetic inspiration ; cities and monarchs have been also embraced, and their establishment, or overthrow, or desolation, has been circumstantially declared, even when the supposition of such things could never have entered the mind of unassisted man. Innumerable instances might be given of Egypt and Babylon, of Tyre and Nineveh, of Cyrus and Sennacherib, of the city and temple of God, and of the kings of Judah and Israel, some of whose histories were written by prophetic inspiration for ages before they were fulfilled, and some of which are authenticated by discoveries to the present day. But our space will not allow us more than a general allusion to them as a whole, and a selection of a few for illustration and application of the argument.

In the twenty-eighth chapter of the book of Deuteronomy there are many and very terrible predictions respecting the Jews : some of those predictions referred to circumstances which were then far in the future ; and were to be fulfilled by agents and nations, the first elements of whose existence were not at that period developed, and in some cases were not developed for centuries, and even for thousands

of years, so that we are convinced that none but God could have known or foretold them.

The first of these prophecies which we shall select for illustration, will be that one which relates to the siege of their city, and the distress incident thereon. It was thus predicted: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth." This enemy was to be cruel, oppressive, and unrelenting, until he had utterly destroyed them. "And he shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst." None but God could then know that they would have a city with walls and gates; and no human mind could then conceive the distress of that siege and overthrow. "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." (Deut. xxviii. 49-58.)

These predictions were fulfilled in the destruction of Jerusalem by Titus. Every particular seems to have been accomplished, even to the utmost letter of it, the eagle, the ensign of the besieging nation, being specified. Vespasian and Adrian, the two great conquerors and destroyers of the Jews, literally came from the ends of the earth, viz., from commanding in Britain. They spared neither old nor young of either sex; and the distress was so great from famine, that wives snatched the food out of the mouths of their husbands, and so did parents from their children, and children from their parents. All natural affection and ties appeared to be abolished; and "the tender and delicate woman,"—a woman illustrious for her family and riches,—boiled her own child, and ate part of it, and hid the remainder for future sustentation. And every feature of this fearful prophecy was fulfilled in the experience of the Jews. These predictions were uttered when the Israelites were a wandering tribe in the wilderness, and when they were without one city of habitation; and for centuries before the founders of that empire were born, by whose armies they were besieged and destroyed. Fifteen hundred years elapsed before this prophecy was finally accomplished; and yet that which was to be done in the secret chambers was fully revealed. No human mind could have conjectured such circumstances at so distant a period, much less have described them with such minuteness; and the only rational conclusion is, that the man who uttered them was under the inspiration of God.

Another prediction consequent upon those to which we have just referred is equally demonstrative of divine inspiration. "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again; and there ye shall

be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." (Deut. xxviii. 68.) This, also, was fulfilled under Titus: innumerable multitudes of the Jews were carried into Egypt by ships, and sold for slaves; thousands of them died of starvation; unknown numbers perished by shipwreck; and the remainder, for whom purchasers could not be found, were massacred.

There is one of these prophecies so evident to ourselves that we cannot pass it without observation: it refers to the dispersion of the Jews into all the earth, and the contempt in which they should be held by all the nations into which the Lord should drive them; the fulfilment of which is now transpiring, and which is a direct tangible and impressive witness to the truth and divine inspiration of the prophet who uttered the prediction: "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." (Deut. xxviii. 37.) That the nationality of the Jews should be preserved for so many centuries of dispersion into all nations, is of itself a miracle; and yet such is necessary for the fulfilment of this prophecy: they are, therefore, an astonishment; and that they are a proverb and byword even to this day, we are personal witnesses. Three thousand years have passed into eternity since this prediction was uttered, and yet we see it daily fulfilled. God knew this, and made it known as a witness for Himself, and for the inspiration of His servant; and so long as the Bible shall be read, and the Jews be a distinct people, so long will the God of the Bible have a standing witness in the earth that He knows all things, and can declare that which is to come. We imagine no stronger proof can be given of a divine revelation than that which is derived from prophecy, that it carries irresistible conviction to a candid mind, and that it is perfectly demonstrative of divine inspiration.

8th. Thus have we glanced at the "External Evidence" of the divine origin of the Holy Scriptures, each section of which is quite unexceptionable. Those who were contemporary with the men who wrought miracles must have been convinced that they acted by divine authority; and the miracles recorded in the Bible were of such a character that no fraud could have been practised in the accomplishment of them; they were manifestly proofs of a commission from God; and the monuments and records of their reality are the highest historical authorities in the world. The prophecies of the Bible are not less satisfactory and demonstrative to us, who could not be witnesses of the miracles: indeed, prophecy is as much a miracle as any effect upon the material universe. If any difference can be supposed, prophecy stands the highest; for it demonstrates universal prescience, as well as almighty power. That cannot be other than divine knowledge which runs through ages, centuries, yea, thousands of years, with unerring precision; but in the case of the Jew we have seen such knowledge, and the record of it is tenaciously preserved by those against whom it is spoken. That eye which is omniscient traced the wanderings of the unborn Jew, and beheld his terror, his oppressions, his sorrows, and distresses. His groans, his cries, his

sighs, his enemies' curse, and his oppressors' taunt, were heard by the Holy One of Israel, and described by the mouth of inspiration, before the nations whither he was driven were formed, or even anticipated by any human mind. And we imagine nothing can be stronger proof to us that the men who wrote the Bible were divinely inspired, than the fulfilment of its prophecies.

III. Internal Evidence that the Scriptures are a revelation from God.

1. This evidence, as the term implies, is derived from the Scriptures alone which possess within themselves proofs that they are inspired. This evidence comprises the excellency of their doctrines, the harmony and connexion between all their parts, their beneficial tendency, their perfection, and their effects.

2. The holy Scriptures excel all other books in doctrine. If the Bible be a divine production, all its doctrines must be true; they must be perfectly adapted to the nature and state of mankind, must embrace the present and eternal condition of all men, and reveal every truth requisite to be known for the direction and happiness of the human race. We have no hesitation in affirming that the doctrines of inspired truth excel all others in these and in every other view respecting the requirements, duties, and government of men as rational and immortal creatures, and that nothing can be added to or taken from them to make them better or more complete than they are. Glorious and adequate views of God are furnished by the Bible, so that every thing requisite for man to know of the divine Being is therein revealed. The nature, state, origin, and destiny of man, and of the creation in general, are therein made known. How fallen men can be restored to the image and favour of their Maker, and obtain the remission of their sins, and restoration to purity and holiness, is clearly declared; all moral and relative duties are defined and enjoined; and the final judgment and future destiny of all mankind are explicitly revealed. The wisest lawgivers, the greatest philosophers, the sublimest poets, and the collective wisdom of the world, have never been capable, without divine assistance, of giving mankind any solid ground upon which the soul can rest; but the word of God is sure, it contains all that is requisite for direction, instruction, and consolation in life and death, and opens to our view the glories of eternity.

3. The harmony and connexion between all the parts of Scripture is another internal evidence of their divine origin. When we consider the length of time from the commencement to the finishing of divine revelation, the number of persons employed to declare its truths, and the variety of character, of occupation, of age, of intellectual capacity, and literary attainments of the inspired writers; and when we find them all agreeing with each other respecting the most profound, incomprehensible, and difficult topics which can engage the human mind, the only reasonable conclusion at which we can arrive is, that they were all under the inspiration of One Spirit, who is the same yesterday, and to-day, and for ever.

Uninspired men differ from each other in opinion, in sentiment, in

ability to describe events and circumstances, and are thus either contradicting each other, or their discrepancies in recording a transaction create a difficulty in ascertaining the exact truth. The holy Scriptures present no such difficulty, but the utmost agreement is found in all their authors. This agreement exists not only between the writers of one age or dispensation, but throughout the whole period of inspiration : neither distance of time, nor change of dispensation, nor diversity of occupation of the sacred writers, causes any contradiction of sentiment, record, faith, or doctrine. In these all agree, whether patriarch, prophet, or apostle ; whether they are men of finished literature, as Moses, Daniel, and Paul ; or whether they are herdsmen and fishermen, as Amos, Peter, and John. It is true, God did not give to any one of them the entire revelation of His will, so as to supersede or render unnecessary the writings of any or of every other, but to each one his part, which, though complete in itself, is only a section of one grand and united whole. Some received larger and clearer manifestations of the divine mind than others ; but no one ever received any thing contradictory to any other, nor any thing unnecessary for completing the Scriptures, so as to constitute them one perfect divine revelation. An indissoluble connexion is also found in the systems of doctrines contained in these successive discoveries. The religion of the Bible has not changed since the fall of our first parent, and it never will change : the outward circumstances have been altered, but the religion itself has not ; its identity has been retained through every external manifestation of it. This harmony and connexion pervade all the inspired writers ; they all teach us the fall of man from his original rectitude ; reconciliation to God by Jesus Christ ; and the renewing and sanctifying influences of the Holy Spirit. The preceptive parts of Scripture teach us uniformly the love of God, and the love of all mankind. This universal harmony and connexion demonstrate, that all the holy Scriptures came from one source, that is, from God.

4. The beneficial tendency of the Scriptures is also included in the internal evidence of their divine origin. In all nations where the Scriptures are unknown, men have fallen into either savage or refined vice. The souls of men are polluted with every evil imagination, and their outward actions are the expressions of their inward corruption. Ignorance, superstition, and misery are the invariable results of the absence of divine revelation, without which men become degenerated both in body and mind, and are the slaves of evil passions and general wickedness. But wherever the Scriptures are known, men rise in every position, both as citizens of this world, and of the world to come. Communities are raised in the scale of morality ; individuals are improved in their inward enjoyments and state, and in their just and equitable deportment toward their fellow men. The knowledge of useful arts and of all things which ameliorate the condition of mankind follows the light of inspiration. Good and beneficial laws ensue, security is obtained, and peace and plenty result. The soul finds the true element of its bliss in the worship and service and

realization of God. The mind is expanded by the knowledge of the past and future; and a general sobriety is induced. Personal, domestic, and relative happiness abounds: and the Bible is the remedy of all the moral evils to which we are exposed; it teaches us how to pass through this world, and how to attain eternal life in the world to come: if all men were to conform themselves to its teaching, all would be happy; wars would cease to the ends of the earth, violence would no more be heard, but all would dwell in harmony and love: every man would be contented with his lot here, and possess a lively hope of eternal glory hereafter: death would be divested of its terrors: to live would be happiness, and to die would be gain.

5. The perfection of the Scriptures is another internal proof that they are divine. In them, every thing of the past, present, or future, that is requisite for man to know, is revealed; creation, providence, and grace are made known, and a complete rule of human actions given. The nature and character of God are therein revealed; and every thing injurious to our present or eternal state forbidden, and every thing beneficial enjoined. "The law of the Lord is perfect," and is capable of making those who observe it perfect. All moral and relative duties are explicitly defined, and authoritatively enforced. Every motive that can induce confidence and trust in God is exhibited, and the plan of salvation is declared to be available to all mankind. Yea, the inspired volume is so perfect, that it challenges friends and foes to present a more complete code of laws, to devise a purer scheme of morality, to add a salutary injunction, to hold out an additional motive to virtue, trust, confidence, and hope, to present a more complete scheme of salvation, or a more efficient plan of restoration, to enforce obedience by higher sanctions, or to devise more terrible punishments for the disobedient; and, consequently, to present a more effectual barrier to evil, or to exhibit greater rewards for patient continuance in well-doing, or higher incentives to virtue. So perfect is this inspired word, that nothing can be added to it, or taken from it, without injury; it has its foundation in the eternal One, and it bears the moral image of its great original, who is perfect, holy, just, and good.

6. The effects wrought by the Scriptures are classed amongst the internal evidences that they are divine. The Old Testament Scriptures are declared to possess the power of "converting the soul," of "making wise the simple," &c.; (Psalm xix.) and the New Testament Scriptures claim to be "the power of God unto salvation to every one that believeth." (Rom. i. 16.) Innumerable instances may be adduced in which this divine power has been demonstrated. In the days of the apostles, the Gospel proved itself to be spirit and life to multitudes of opposers and blasphemers; they were subdued by its truth, and became obedient to the faith they once attempted to destroy. The Gospel triumphed over the idolatry and superstitions of Rome, Ephesus, Athens, Corinth, and other seats of Satan; it raised thousands of barbarians into the privileges of the sons of God; and made the bondman a free man in Christ. It triumphed every-

where; so that evil, ferocious, and wicked men of all classes were subdued into a state of holiness, purity, and peace. And in our own day we see it has not lost any of its power; it is now as efficacious as ever; it has raised us as a nation from the lowest state of barbarism and contempt, to civilization and the highest eminence amongst the nations of the earth. Modern idolatry, like the ancient, stoops before it; and superstition, ignorance, and crime, give way to its power. Wherever its light diffuses its beams men are blessed; and its present triumphs are so many pledges that it will eventually prevail over every form of error, will subdue every rebellious will, and diffuse its benign influence through the whole family of man, until the earth shall be filled with righteousness, holiness, and peace.

In a moral view, the Scriptures have wrought the most important and salutary effects; men in every age have felt their transforming influence; they have manifested a divine power in convincing the sinner of sin, saving from its practice, and giving an assurance of bliss in the world to come. Multitudes of all nations have been subdued by their teaching, and led to cry for mercy: the hardest hearts have been melted by their declarations of the tenderness and love of God, or restrained by their denunciations against sin; and by their power the chief of sinners have been transformed into eminent saints; by them the consciences of men have been alarmed, so that they have ceased to do evil, and learned to do well; those who were dead in trespasses and sins, have been quickened into spiritual life; individuals have been saved, families blessed, and the whole moral aspect of empires changed by their instrumentality; and their wondrous and life-giving power will continue unabated to the end of time.

IV. Collateral evidence that the Scriptures are a revelation of God.

1. This evidence is derived from the agreement of Scripture with authentic uninspired history, geology, monuments, medals, profane writers, and objectors, and any other source by which their veracity is confirmed. This class of evidence of itself would not prove divine inspiration; nevertheless, it is of considerable importance in confirming the truthfulness of the Scriptures, and thereby sustaining in an indirect manner their claim to authenticity and inspiration.

2. Uninspired history in many instances corroborates the statements of the Bible. This is frequently the case when the historian himself was quite unconscious of the tendency of his narrative, and when he has been an enemy to the truth. The Bible contains the most ancient history in the world, and reaches to a period which could not have been known except by revelation: it therefore precedes all other histories, and to that extent cannot have any such collateral confirmation; but as soon as authentic uninspired history commences, we find nothing contradictory to the statements of the inspired historians, but many things in which they agree. There will not be much collateral history of the early ages of mankind; circumstances render it impossible, the deluge having drowned all the human race except Noah and his family; and the historical records which he preserved were those alone which referred to the general govern-

ment of God and the kingdom of Christ; but in all probability, the traditions which he taught his posterity are to be found in many ancient legends of the uninspired writers; such as the longevity and great stature of those who lived in the early ages of mankind.

Whilst there is but little confirmatory history of those remote times, it is our happiness to know, that there is none that contradicts the accounts contained in the Scriptures. Towards the later ages of the Old Testament we find many historians confirming its assertions by the relation of circumstances which are minutely transmitted by the inspired penmen. And the New Testament narratives have abundance of such proofs in confirmation of them.

A great many instances might be given, if the space and design of this work would allow, of direct and manifestly undesigned coincidences in the records of the great nations of antiquity, as written by uninspired men, and the incidents related of these nations in the sacred page. Egypt and Babylon, Nineveh and Tyre, and other nations of antiquity whose histories have reached us, present almost innumerable transactions which have been noticed directly or incidentally by the inspired writers. Nimrod and Pharaoh, Nebuchadnezzar, Sennacherib, Cyrus, and others who acquired worldly fame and renown, are mentioned in the greatest incidents of their lives by the sacred penmen. So that when notes are compared, we find almost every action of importance transmitted by the Scriptures, corroborated by the most competent and credited uninspired historians, whose writings are, consequently, collateral evidences of the truthfulness of the inspired records.

3. The Mosaic account of the deluge is confirmed by the present state of the surface and outer crust of the earth in every part of the world. That event is thus stated: "And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth." (Gen. vii. 19-21.) "And the waters prevailed upon the earth an hundred and fifty days." (Gen. vii. 24.) In the next chapter the historian informs us that the "waters assuaged" and decreased until the tops of the mountains were seen." It is hereby evident that the deluge, as described by Moses, for whom inspiration and infallible truth are claimed, was universal; that the tops of the highest mountains were covered; that every living thing that could be drowned lost its life, together with all mankind, except Noah and his family, and those beasts, birds, and reptiles which were with him in the ark.

This subject of the universal deluge has been questioned and tested by the opposers of divine inspiration, as much as anything recorded in the sacred Scriptures; and probably nothing that has transpired since the world began is capable of being more clearly demonstrated. But little has been known of the structure and contents of the earth until comparatively a few years, and the facts which present themselves wherever geological research has extended, prove the universality of

the deluge. It is true that a great diversity of opinion exists respecting the character, the extent, and the period of this terrible judgment; and whether there have not been many such floods and great inundations in remote ages; and many theories have also been formed upon the state and contents of the earth's surface; but as these opinions and theories are unsatisfactory and unproved, and as they are as conflicting as numerous, they give us but little alarm. If the earth's surface prove the reality of a universal deluge, that is sufficient for our purpose: all the theories founded upon this subject we must leave for their inventors and advocates to sustain, and to reconcile one with another. But whatever opinion or theory may be formed by any one, all agree that at some period or another this world has been destroyed by water, and that the proofs of this assertion are found in every part of the globe.

Geological researches have now been widely extended, and Europe, Asia, Africa, and America present unmistakeable evidences of a general deluge. The highest mountains that have been explored in every latitude and longitude bear uniform testimony of having been at some period covered with water. Some mountains are so high that the tops of them might never be trodden by foot of man or beast, but wherever search has been made the shells and skeletons of fish, which once must have inhabited the sea, are found. And not only do marine animals of various descriptions exist in a fossilized state at great elevations above the level of the ocean, but also at all distances from the present bed of the mighty deep. Intermixed with these are found the bones and fossil remains of land animals and amphibious reptiles, many of which are now supposed to be extinct, or whose existence is unknown to us, and whose destruction we imagine could not have been effected by gradual processes, but by some sudden and universal event, such as the deluge described by Moses. The bones of the elephant, the rhinoceros, the horse, deer, lions, wolves, and tigers, are frequently found in immediate association and confusion together in the centres of solid rocks, and in various strata of the earth. And the vegetable world also brings its share of testimony to this record. Trees of the greatest magnitude and solidity, and leaves of the most delicate texture, are found in coal beds great distances below the surface, and in petrifications of innumerable descriptions. As the largest animals and trees are found in this state, we are justified in the opinion that the convulsion which effected their destruction was irresistible; and as the most delicate impressions of leaves remain in perfect development, we are warranted in the supposition that the process was effected in a very short period; and as birds of every description were involved in that destruction, we have reason to conclude that the overflow was universal, so that the tops of the highest mountains afforded them no refuge from the common calamity. And as the skeletons and remains of animals and trees which can only exist in the tropical zone are found in the perpetual snows and frosts of the arctic circle, and those which now occupy the coldest regions are found in the temperate and torrid zones, we are convinced that

the destruction was complete, as the sacred historian declares, viz., that the tops of the highest hills under the whole heaven were covered, and that every living substance, man, beast, and creeping thing were destroyed from the earth, Noah and they that were with him in the ark alone excepted.

4. Monuments, medals, works and records of antiquity, &c., also supply considerable collateral evidence of the truth of some of the histories of the Bible. The evidence which these afford is manifestly exempt from the charge of being accommodated to the circumstance; and the providence of God is seen in the preservation of these monuments, and in the periods of developing them. For centuries, yea, for thousands of years, a monument, or coin, or medal is buried in rubbish, corroded with rust, and its existence unknown to any man; when, by some unanticipated and undesigned circumstance, it is brought to light, and upon examination is found to have been made in commemoration of some transaction recorded in the sacred writings. Some monarch or tyrant conquers and enslaves a nation of people; and to perpetuate his fame raises a column or monument, that future generations may read his achievements. Ages, centuries, yea, thousands of years pass away; time devastates the city where this monument was erected; the population of the neighbourhood ceases; its sciences are forgotten; its learning lost; and for ages no man reads so as to understand the import of this monument or its inscription. At length some learned traveller visits the desolated spot, observes its hieroglyphics, and by comparison and dint of study the signification is discovered, and found to correspond with some historical statement in the Bible. Such evidence must be satisfactory to every honest mind; collusion could not have been practised; and there is no man with the right use of his understanding that would not consider such a discovery a satisfactory confirmation of an uninspired record.

Many such monuments, coins, medals, &c., exist, which corroborate the testimonies of the inspired writers respecting those nations of antiquity which were contiguous to the land of Judea, and which by wars and other means have their histories interwoven with the history of the Jewish nation. Many of the Egyptian monuments and sculptures present evidence of the truthfulness of the records by the sacred historians respecting that once learned and powerful empire. The marbles, monuments, inscriptions, &c., which have recently been discovered in Assyria bear impressive testimony to the statements of the historians of the sacred page. The triumphal arch erected in Rome in honour of Titus confirms some part of the Jewish history as found in the Bible. This triumphal arch still exhibits sculptures of the golden candlestick, the table of the shew-bread, a cup, and the trumpets which were used to proclaim the year of jubilee. Coins and medals almost innumerable exist having reference to some statement in the sacred page, every one of which is a confirmation of the truthfulness of such records.

5. Uninspired writers and objectors are the last class of collateral

evidence to which we shall refer. Many of the descriptions given by the sacred historians respecting Babylon, Egypt, Nineveh, and other nations or cities; and also of the prophecies which they uttered over them concerning their future overthrow and destruction, are confirmed by the accounts given of those nations or cities by the most reliable historians, and who in all probability were totally unacquainted with the writings of the prophets, and into whose minds the thought never entered that they were corroborating their statements. The accounts of those nations respecting their former grandeur, and their state of desolation when visited by those historians, or at the time when they wrote their histories, so exactly correspond with the assertions and predictions of the sacred penmen, that they cannot be considered in any other light than as second and independent witnesses of the first and unexceptionable records. Herodotus, Strabo, Pliny, Diodorus Siculus, and others, whose histories are not questioned as to general truthfulness and reality; and whose writings are of the highest authority in existence by uninspired men, so exactly and yet so undesignedly agree with the statements of the prophets respecting the nations of antiquity, that we must discard all our confidence in history, and thereby do violence to our judgments, if we do not receive them, and also if we do not perceive that they corroborate each other.

And the New Testament is as explicitly authenticated by the same class of witnesses. The person of Christ, and the doctrines taught by Him; the character of the apostles, and the reality of Christianity in general, are confirmed by the writings of uninspired historians, and by the objectors to, and persecutors of, Christianity. Suetonius refers to Christ and to His followers. Tacitus says, that Christ was put to death as a criminal by Pontius Pilate. Pliny says, that Jesus was worshipped by His followers as God. Celsus, a bitter enemy to Christianity, who wrote toward the end of the second century, speaks of the founder of the Christian religion as having lived not long before his time; and refers to several of the principal transactions relating to Christ; and also mentions the books written by His disciples, and makes extracts from them. Porphyry, an enemy to Christianity, in the third century, bears testimony to Christ, and considered Him a pious man, who was translated to heaven. And Julian, in the fourth century, says, Jesus did nothing worthy of fame, except curing the lame and the blind, and exorcising demons. These bear testimony to the person of Christ, to His disciples, to His death and ascension, as being historical events of unquestionable veracity in their day, and thereby corroborate the history of the New Testament.

6. Thus have we briefly noticed the various classes of evidence by which the divine origin, inspiration, and authority of the holy Scriptures are sustained; and in their united character they produce irresistible conviction, and demonstrate that the Bible is the most important and valuable book in the world. God is its Author, and like Him all His word is truth. It is unrivalled in dignity, in

solemnity, in importance, and in every other view in which we can contemplate it as a work of excellence and utility. It comprehends the great plan of the divine government in connexion with this world from the commencement to the consummation of all things, and unfolds to us the solemn and glorious realities of eternity. Every truth important for man to know to make him wise, holy, and happy in time, triumphant in the hour of death, and glorious for ever, is therein contained. All duties, laws, virtues, and actions of piety and benevolence are clearly defined, and authoritatively and solemnly enforced. It is the only and sufficient rule of our faith and practice, so that nothing can be required of any man either to believe or to do in all spiritual affairs, that is not therein enjoined ; and every thing that is enjoined there, either for faith or practice, will be required of every man, according to his opportunities and ability in the day of judgment. And not one jot or tittle of it shall fail ; heaven and earth shall pass away, but this word will stand fast for ever.

CHAPTER III.

THE NATURE AND ATTRIBUTES OF GOD.

I. THE nature of God. 1. Introductory observations. 2. The duty and happiness of studying the nature of God. 3. God is a Being of unlimited perfection and glory. 4. All his perfections possessed by Him in perfect unity of being. 5. God must be one and indivisible. 6. This is the description He has given of Himself. 7. God is a Spirit. 8. This spirituality considered negatively and positively. 9. The divine nature one amplitude of being. 10. Our knowledge of God acquired by considering His attributes. 11. The mode of the divine existence a Trinity of persons in unity of being. **II. The attributes of God.** 1. **ETERNITY.** 1st. The eternity of God described. 2nd. Eternity cannot be fully comprehended by a finite creature. 3rd. God's eternity a proper and absolute one. 4th. All God's attributes are eternal. 2. **OMNIPRESENCE.** 1st. God's omnipresence stated. 2nd. The omnipresence of God one amplitude of being. 3rd. It is unlimited and universal. 4th. It is unsuccessive and indivisible. 5th. The omnipresence and omniscience of God inseparable. 3. **IMMUTABILITY.** 1st. The immutability of God described. 2nd. Immutability an essential perfection of God. 3rd. All the divine attributes immutable. 4th. In what respect God is said to repent. 5th. This perfection in God insures stability in His actions and government. 4. **KNOWLEDGE.** 1st. The knowledge of God described. 2nd. God knows Himself. 3rd. This knowledge requisite to perfection. 4th. He knows all other beings, and things, and actions, and thoughts. 5th. The distinction between absolute and contingent knowledge. 6th. The knowledge of God embraces all possibilities and contingencies. 7th. God knows all things. 5. **WISDOM.** 1st. The wisdom of God declared. 2nd. The distinction between wisdom and knowledge. 3rd. This distinction shown. 4th. Wisdom possessed by God naturally and perfectly. 5th. The works of God as Creator display His wisdom. 6th. In general providence. 7th. In particular providence. 8th. In grace. 6. **POWER.** 1st. The power of God described. 2nd. Divine power absolute and ordinate. 3rd. The power of God the source of all other power. 4th. The eternity of God's power demonstrated by His works. 5th. Creation demonstrates the power of God. 6th. Providence evinces the undiminished character of the divine power. 7th. Redemption exhibits the power of God. 7. **HOLINESS.** 1st. Its character stated. 2nd. God is essentially holy. 3rd. Holiness the glorious attribute of Deity. 4th. All God's actions manifest His holiness. 8. **RIGHTEOUSNESS.** 1st. Its character. 2nd. God is perfectly righteous in Himself. 3rd. Righteousness the rule of God's actions and judgment. 4th. The righteousness of God manifest in His actions. 5th. In providence. 6th. In grace. 7th. The effect the consideration of this attribute should produce. 9. **GOODNESS.** 1st. The divine goodness described. 2nd. The goodness of God perfect, and the source of all goodness in others. 3rd. All God's attributes characterized by goodness, and all His actions governed by it. 4th. This attribute expressed by different terms. 5th. And manifest in all His actions.

I. THE nature of God.

1. In pursuing a systematic plan of divinity, it was requisite first to demonstrate the existence of God chiefly from His works; but as

our knowledge from this source must necessarily be limited, our next inquiry in order was, whether He had made a more perfect revelation of Himself; and this we found in the holy Scriptures, which engaged our second attention; and having advanced thus far, we conclude, that all our correct notions of Deity must be derived from these sources, viz., His works and His word.

2. No finite mind can comprehend the infinite; nevertheless the contemplation of the Divine Being forms the most sublime employment in which a created intelligence can be engaged; it is, therefore, our duty and our highest happiness to seek after Him, if by any means we may find Him, and realize His glory.

3. The knowledge we acquire of God from revelation is, that He is a being of absolute perfection, that every excellency of existence is possessed by Him throughout eternity and infinity, and that there is no limitation, imperfection, or defect in Him of any description. The excellences, perfections, or attributes of His nature, are not qualities separate or separable one from another. What God is He is by necessity, which is the perfection of existence. His attributes are the qualities of His being, and must not be considered as distinct or separable from Him, but as necessarily included in His existence, and essential to it. When, therefore, we speak of Him as possessing omnipotence, wisdom, goodness, &c., we imply that these attributes or perfections belong to His existence, and are essential to it; so that the divine nature cannot be conceived without them. Neither are these attributes limited one by another, but they are all unlimited and necessary to His being, which possesses all perfection in one spiritual indivisible existence, without limitation either by duration or space, but is one, unsuccessive, identical, eternal, and infinite presence and glory.

4. All the attributes, perfections, or excellences of God, must be considered as possessed by Him in perfect unity: this is the inevitable consequence of the preceding observations. If each attribute is essential to His existence, then each is eternal and infinite, and all are equal. Therefore, although each attribute may be separately contemplated, yet as the divine nature is one unlimited spiritual presence and glory, alike in all places and throughout duration, so all the perfections of God must be possessed by Him in perfect unity; not as things made up of distinct and separate parts, by which one is added to another, but as so many perfections of one nature, which in itself possesses all perfection and is all perfect. And so likewise in the operation of these particular attributes in His will or government, we must not suppose that one attribute is exerted independently of all the others, but that the strictest harmony is preserved in the whole. When God exerts, exercises, or puts into operation any one attribute, He does not act irrespectively of any other: that is, when He exerts His power, He does it not independently of wisdom, goodness, justice, &c.; or when He exercises long-suffering, He does it not contrarily to justice and truth; or when He is just, He acts in perfect accordance with goodness and mercy; so that all His attributes harmonize in

all His actions, in perfect agreement with His indivisible nature and glory.

5. An absolutely perfect being must be ONE. It is impossible to conceive of more than one perfect being: two such there cannot be; for one would limit the other, and thereby possess what the other did not; and so neither could be perfect. Such a being must be eternal and infinite; if He were not, He would be limited, and limitation is defect either in duration, or extent, or knowledge, or power. If God were not unlimited, He would not possess all perfection; for beyond the bounds of His existence there would be infinite extension or duration, in which beings may exist unknown to Him, and over whom He could have no control; and therefore He would be imperfect in knowledge, wisdom, power, and glory, and all other attributes essential to divinity. If He were not ONE, undivided, and indivisible in His nature, He would not be perfect; for composition implies imperfection in each and all the parts of which it is composed; which parts may exist separately, or not be at all; and each part must have been separate before the whole was compounded. Therefore, that which is absolutely perfect must of necessity be ONE, and also be boundless in every conceivable consideration, and alike throughout eternity and immensity. As the mind cannot conceive a medium between finite and infinite, so neither can we possess any reasonable notion of God, than as One Spirit, possessing in Himself absolute perfection.

6. These are the views which God has given of Himself in the holy Scriptures. He declared Himself to Moses as the "I AM THAT I AM," which name expresses His eternity, His self-existence, and all the fulness of glory inseparable from His nature. That there is but ONE GOD is declared in many parts of the sacred page. "Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4.) In the writings of Isaiah there are many such declarations: "Before Me there was no God formed, neither shall there be after Me." (Isai. xliii. 10.) The New Testament is also equally affirmative of this great truth; Christ declares that the first commandment is, "Hear, O Israel, the Lord our God is one Lord;" (Mark xii. 29;) and St. Paul also insists upon this truth, "There is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." (1 Tim. i. 17.) "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality; dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen." (1 Tim. vi. 15, 16.) By which Scriptures we understand that there is no other God but that one who possesses in Himself all perfection; and who will not give His glory to another.

7. God is also in the Scriptures declared to be a Spirit. He is purely spiritual; this is His nature, which fills immensity and eternity, and by which He is present alike in all places, and throughout all duration: there is, therefore, perfect identity of being throughout His boundless existence; so that in all places, and at all periods, He

possesses all His attributes and perfections, not by succession, but by actual and necessary possession. All the properties of spirit belong to God with unlimited identity and equality; that is, it is not one presence at one place, and another presence at another place, but one eternal, infinite, and indivisible presence; and, consequently, duration and space are not successive to Him, but one fulness of possession. And as God is a Spirit, so life, intelligence, wisdom, will, understanding, and all the other attributes and glories of His nature, are possessed by Him without limitation and without succession, which are the natural results of His spirituality.

8. There are two modes by which the spirituality of God is considered. First, negatively, by which we exclude all suppositions of corporeity or materialism from His nature; and, secondly, positively, by which we ascribe all the perfections of spirituality to Him. By the first view we remove from our thoughts concerning the divine nature all the imperfections of bodily properties: God is not such a being as to be composed of parts as material substances are, so that one part is excluded from any given space by the occupation of any other; but He is one spiritual existence, unlimited and illimitable by any and all other beings. His existence is within all things, in all spaces, and without bounds either of extension or duration. He cannot, therefore, be excluded from any place, either by matter or spirit. And when we ascribe to Him any of the attributes or actions of the creature, or anything corresponding to them, such ascription is always to be considered in a figurative and not a natural acceptation; as when we speak of the eyes, the arms, the hands of God, or attribute any action, or property, or thing to Him, corresponding with any creature, or any thing possessed by any creature whatever, we are not to suppose that there is any corporeity or visible shape in the divine nature corresponding with such representations, but that the ineffable perfections of the Godhead are represented in language accommodated to our understandings. And, secondly, when we speak of the spiritual nature of God, we have also to guard against misconceptions, lest we ascribe any property of spirit to Him inconsistent with His glory. Although created spirits are essentially different from corporeal and material beings, yet they are not equal to God, neither is their spiritual character of any comparison with His. All created spirits must necessarily be limited, and as such must possess some form, and also might be perceived and comprehended by other spirits; but God is unlimited, consequently He has no shape, and is incomprehensible by any and by all other. God is an eternal and infinite Spirit, and therefore cannot be equalled by any, nor can He be comprehended by the united powers of all others for ever. No creature can equal Him, nor have in his nature anything comparable to Him: nevertheless the creature may in some respects bear His image; such as life, intelligence, holiness, immortality, &c.; but there must be as great a difference in the degree of possession of any thing in which the creature bears a resemblance to the Creator, and the original quality in the divine nature, as between finite and infinite, and temporal and eternal.

God is one boundless mind, uncreated, unoriginated, and independent of all other beings; He is the Creator and Controller of all others, whether material or intellectual; and He worketh all things after the counsel of His own will: He is so perfect that nothing can be added to Him, nor taken from Him; and His spirituality is such that He is one eternal, infinite, un-successive, all-pervading and comprehensive, and omniscient existence.

9. The nature of God is further represented as unbounded fulness or plenitude of being. This plenitude of being implies that He possesses in Himself every perfection of existence, so that it cannot admit of increase, and that He is sufficient in Himself for His own complete happiness, for the fulfilling of all His will, and for the full and everlasting satisfaction and happiness of all creatures. This fulness of being embraces all creation, both material and intellectual; it permeates all, whether matter or mind; it contains in itself all being, life, intelligence, knowledge, wisdom, goodness, power, and all other excellences and perfections: so that he who possesses it is able to do everything; to guide, govern, uphold, protect, and direct all things; and to make the whole material creation, and every action in the intellectual universe, to subserve His purposes in His dominion over all, or ultimately to sustain the rectitude of His government, and the glory of His power, by suitable and sufficient rewards or punishments. Every action in the material universe, sometimes termed the course of nature, is produced either immediately by Him as Creator and Lord, or subordinately effected by some agent under His control, so that all natural operations, from the most minute and unknown, to the most glorious and manifest, are the effects of the plenitude of His being, to which no limits can be assigned. In providence, God pervades all things, directs every operation, whether internal or external, and subordinates all events and actions for His own glory: "In Him we live and move, and have our being." He maketh even the wrath of man to praise Him; and all things work together for good to them that love Him. In this sustentation, direction, and subordination of all things to His own will and glory, we perceive the fulness of wisdom, power, love, and all other perfections of Deity. In grace the same fulness of divine glory is manifest, to the astonishment and joy of every understanding mind. The Scriptures inform us that He is all in all, and that in spiritual operations He "worketh all in all." (1 Cor. xii. 5.) Here then we have an assurance that God possesses in Himself an unlimited plenitude of being; and that He originated, and continues to pervade and direct, all the created universe: "For of Him, and through Him, and to Him are all things, to whom be glory for ever. Amen." (Rom. xi. 36.)

10. The attributes of God are those perfections of His nature by which we apprehend Him as possessing in Himself certain qualities or powers agreeing with the ideas which we attach to their respective signification; but we have already seen, that although these attributes are capable of a distinct consideration, yet the divine nature is purely one. The reason why the attributes of God require a successive and

distinct contemplation, is not that one is before or after, greater or less than another; but because of the imperfection of the human mind, which is unable to grasp the glories of Deity; and therefore we acquire the knowledge which we possess of Him by a distinct contemplation of the various qualities of that which is most simply one.

11. In that revelation which is made to us in the Scriptures, we find that the mode of the divine existence is a trinity of persons in unity of being; so that although the divine nature is purely spiritual and one, yet in that spiritual nature there are three persons, not divided, or separate, or independent one of another, nor of different nature, which could not be agreeably with the pure spirituality and unity of the Godhead which we have just noticed, but distinct in personality, and in those relations which each bears to the other; although in nature, and in the possession of all divine attributes, they are one, and equal in glory. These persons are in the divine nature, and essential to it. The one is neither before nor after the other, for such implies mutability, which is contrary to the whole notion of "Deity," and would invalidate every claim to that title. The relations of these persons are absolute, and necessary to the divine glory. These persons are not to be confounded with the attributes, but to be considered as distinct from them in the mode of the divine existence; and are thus distinguishable. The attributes of God are properties or qualities of His being, and are all fully and equally possessed by each person in unity of nature; the persons are distinct and necessary relations in the Godhead, which relations, although not independent one of another, are not common one to another; so that the person of the Father is not the person of the Son, nor of the Holy Ghost; but each person possesses His particular relations which cannot be applied to any other. Hence, the Son is said to be the "only begotten" of the Father, and "the brightness of His glory, and the express image of His person;" by which a distinction of person is declared, with identity of nature, and equality of glory. The "glory" of God is a phrase which indicates and implies the fulness or perfection of the divine nature. The Holy Ghost is not begotten,—that glory belongs alone to the Son,—but proceeds from the Father and from the Son; and, consequently, in personality is distinct from each. As the subject of the Trinity will form a separate topic, and have a more elaborate consideration, this must suffice for our present observation.

II. The attributes of God.

Many arrangements of the divine attributes have been made; some distinguishing them as negative and positive; some as absolute and relative; some as communicable and uncommunicable; and others as natural and moral. No such distinction will now be observed, but we shall briefly consider those which are the most important for us to know in respect of our experience and practice.

1. ETERNITY.

1st. By the eternity of God, is meant that unbounded duration and fulness of His existence, which is without beginning, or succession, or

end. In this light the holy Scriptures represent the Divine Being; hence, Psalm xc. 2: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Here the character of His eternity is asserted. That unlimited duration antecedent to the creation, that is, before the world was formed, is declared to be a present possession by Him; and also that duration when time shall be no more is equally His; "from everlasting to everlasting, Thou art God;" the duration which is past, and which is to come, is filled with His being. It does not say, Thou hast been and shalt be, but Thou "art" God, which indicates permanent and unsuccessive existence. To all finite beings there is an eternity past, and an eternity future; but such is not the case with the Divine Being; His is an absolute duration, without commencement, without succession, without termination, without measure, and without bounds.

2nd. An adequate idea of eternity cannot be acquired by any created being, yet every thinking man must be convinced of the reality of an eternal duration. If he look back upon the past, he must conclude that no specific period can be the beginning of duration, but that an eternity, to which no commencement can be assigned, must have been before that period. If he look forward, he must be equally assured that duration cannot have an end; so that at any conceivable period, considered either retrospectively or prospectively, there must be eternal duration beyond, of which there cannot be any diminution, and to which there cannot be any addition whatever, so as to make it either longer or shorter. Eternity, therefore, cannot be considered as the accession of one period to another; for that would suppose it to be made up of numbers, which supposition undermines the whole notion of eternity; because any given numbers or any number of periods, how long soever they might be supposed, must have a commencement and must terminate. Eternity is one unsuccessive, permanent, unvarying, immutable duration, without beginning or end. A creature might be endowed with an immortality; by the donation of the Creator it might possess life of which it shall never be deprived; but it is evident that such a creature cannot be eternal, although it shall live for ever, because there was an eternity antecedent to its existence; the existence of any creature is dependent upon the will of the Creator, and can only be a present realization: the past is irrevocably departed, so that it cannot be possessed again, except by recollection; the future is not attained, and can only be so by anticipation; therefore the possession of any but the present to any creature is not real and proper, but imaginative. There is therefore a distinction between eternity, and the never-ceasing existence of a created being, because that created being, although it may never have an end, yet had a commencement, and duration is an added gift to it, and therefore it cannot be eternal. The immortality or everlasting continuance of any creature is a duration of succession, and may be more or less by addition or diminution. There is a manifest distinction between eternity and the immortality of any creature, as immortality is acci-

dental to, and independent of it; and hence the assertion of the apostle that God "only hath immortality;" (1 Tim. vi. 15;) that is, in the real and proper nature of His existence, so that His immortality is not relative and accidental, but essential to His being; consequently He has in Himself a perfect unvarying possession of eternal life, both of past and future.

3rd. God's eternity is proper, real, and complete, according to the utmost fulness and unlimited acceptation of the term, which includes, that He not only never had a beginning, nor will ever have an end, but that it is impossible it should be so; that He perfectly possesses the past and future, both of which are present to Him, and this is an essential perfection of His nature, and belongs to Him alone. To all finite beings eternity has a twofold relation, viz., the past and the future; but to God it presents no such relations, because He "inhabith" the whole without succession: nevertheless a finite mind, when contemplating this glorious subject, necessarily views it in those aspects, because he has no power to embrace the whole at once: and the Holy Ghost has accommodated the revelation of this truth to the capacity of men, in such a manner as to imply that both are one possession in God. This attribute is plainly revealed in many parts of the sacred page. Before an atom of matter floated in the universe, or a created intelligence had an existence, He possessed all the fulness of eternal glory, as the text already quoted (Psalm xc. 2) plainly declares. Micah testifies, "His goings forth have been of old, from everlasting." (Micah v. 2.) The Psalmist asserts of Him, "Thy throne is established of old; Thou art from everlasting." (Psalm xciii. 2.) And Habakkuk appeals to Him in this character, which is equivalent to the strongest affirmation, "Art Thou not from everlasting, O Lord my God, mine Holy One?" (Hab. i. 12.) And that He is without end is also asserted with equal explicitness: the Psalmist thus addresses Him, "Thy years are throughout all generations. Of old Thou hast laid the foundations of the earth; and the heavens are the work of Thine hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end." (Psalm cii. 24-27.) And many passages represent both the eternity past and to come as of equal and absolute possession by Him, and others allude to His eternity without such distinction. "Who," saith God, by the mouth of His prophet, "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last: I am He." (Isai. xli. 4.) And again, "Thus saith the high and lofty One that inhabiteth eternity." (Isai. lvii. 15.) In these passages God either declares Himself, or is declared by His servants, to be eternal; He is without beginning of days or end of years; He therefore possesses an absolute eternity; and what is consequent upon it, He is immutably the same, yesterday, and to-day, and for ever. With Him one day is as a thousand years, and a thousand years as one day; He fills eternity; it is the immutable nature of His being, and may be considered as the

foundation of all His other attributes, and that which gives a glory to them all.

4th. As God is indivisibly one, so all His perfections must be equal with His nature. If there were any limit in any one attribute, either in duration or extent, then He would not be eternal. All His attributes are expressive of His nature, and are essential to it. If God were not eternal in the full and absolute signification of the term, He could not be omnipresent, omniscient, omnipotent, nor possess any other perfection of Deity. Whatever does not possess the property or quality of eternity does not belong to the Divine nature. This then is the great excellence of God, that He is absolutely eternal, without succession, or change, or possibility of it; and all His perfections are eternal also.

2. OMNIPRESENCE.

1st. The omnipresence of God is that immensity and fulness of being by which He is equally present throughout infinity and eternity; so that He is in all places, and in illimitable space beyond all created things; and through all times and to all eternity. There cannot be any limit assigned to Him, either in respect of space or duration. The Scriptures represent Him in this perfection of existence. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer xxiii. 23, 24.) And, again, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." (Psalm cxxxix. 7-10.) And, again, "Behold, the heaven and heaven of heavens cannot contain Thee." (1 Kings viii. 27.)

2nd. The presence of God must of necessity be equal to His being; and as He is a Spirit, so must His presence be undivided and in all places, not by multiplication equal to the number of all places; for that would suppose Him capable of being increased by number, which is contrary to the notion we have concerning the Godhead; neither by extension as any material object fills any given space; but from the fulness of His nature, possessed without change from and to eternity. If any possibility existed of limiting the divine presence, it must be by limiting the divine nature; and limitation implies defect, either of not possessing the quality of unlimitedness, or from being dispossessed of a locality by another, which must be the superior. That God does not possess in Himself any limiting property, is evident from His self-existence, or existing by necessity of nature, which cannot have any limit, or it would cease to be a necessity; and from His independency of all other being, both of which is evident from His eternity. That He cannot be limited by the power of any other is evident from the consideration that all things in the universe were produced by Him; and that He is before them all, and by Him they all consist. And as the Creator and cause of all

other, so must He be superior to all, or the effect would be greater than the cause, to suppose which is manifestly absurd. There is not, therefore, anything that can limit the presence of God, who is in all, through all, and over all, and in Himself blessed for evermore; and no limit can be conceived to belong either to His nature or perfections.

3rd. From the scriptures just quoted, which express the omnipresence of God, we find that presence to be replete, unlimited, and universal. He fills the heaven and the earth; and He is not only present in heaven, and present on the earth, but He fills all the intermediate space between; He fills the whole created universe, every part of which is upheld and governed by His immediate agency; He fills all the space in which the starry heavens exist, although it is so unmeasurable by the mind of man. There is no point of space within the whole range of created existence, whether occupied, or unoccupied, by matter or mind, but is filled with God, and also that infinity which is beyond all created being; so that from the centre to the circumference of the material universe, every assignable point is replete with His presence; and so is that unbounded infinity by which it is all surrounded; even that unfathomable space to which there is no relation by any finite measurement, where there are neither heights nor depths, lengths nor breadths, but one unlimited and illimitable all. And this divine presence is so ample, that neither material nor spiritual beings can exclude it in the least degree; but He fills the whole, so that He is without limits, and without exclusion from any other, and present at all places and to all eternity.

4th. As God fills infinity and eternity, there cannot be any succession or divisibility of His presence; He is present alike in all time, and beyond all the limits of time, and in every place, and beyond all places. The divine presence cannot be moved or changed. God is alike in every place, and eternally in all places; so that His nature is one infinite and eternal presence, incapable of disturbance or change. He fills heaven and earth, but there is not a removing of His presence to accomplish it; He fills the earth, no particle of which excludes His presence; but He is within as well as around it. No creature can by any possibility exclude Him; His being is transfused through all other; yet He is not confounded with any, but is distinct from and independent of all beside. He is intimately near to, and within, everything. "In Him we live, and move, and have our being." (Acts xvii. 28.) The Psalmist also expresses the inwardness of His presence when he asserts, "Thou hast possessed my reins: Thou hast covered me in my mother's womb. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalm cxxxix. 13, 15, 16.) This passage reveals the internal and continuous presence of God; and our Lord confirms it by the assertion, "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) Hence we are assured that God pervades

all created existence, that He is in and through all space and duration, and that His presence is one and the same in all places and times, unchanged and unchangeable for ever, so that He is everywhere, in all the plenitude of His perfections and glory.

5th. The omniscience of God is so intimately associated with His presence, that we cannot disunite them in our thoughts. If God is everywhere, He necessarily perceives all things, because of the spirituality of His nature. No one can hide himself so as to escape His observation: neither the height of heaven, nor the depth of hell can afford a shelter from His all-seeing eye: no darkness can prevent His perception, for darkness and light are both alike to Him. As He pervades all material substances, so must He perceive all the inward properties of them: and as He pervades all spiritual existence, so is He acquainted with all their thoughts and intentions. It is therefore impossible for us to hide our persons or our thoughts from Him. "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. xv. 3.) This is a source of rejoicing to all holy creatures, whether angels or men, whilst it is a subject of terror to the wicked. Every human being should be continually impressed with a sense of the divine presence, and the solemn and necessary consequence of it, "Thou God seest me."

3. IMMUTABILITY.

1st. The immutability of God is His unchangeableness. The divine nature is not subject to change, so that God is not only now what He has always been, but it is also impossible for Him throughout eternity to be different from what He now is. He is without "variableness or shadow of turning;" (James i. 17;) so that He alone can say, "I change not;" (Mal. iii. 6;) I am, "the same yesterday, and to-day, and for ever." (Heb. xiii. 8.) As there cannot be any change in His nature, and as His perfections or attributes are His nature, so neither can there be any change in them. In this immutable glory God differs from the whole of created being. All creatures are not only subject to change, but necessarily must change; but God remains unchanged and unchangeable amidst all the mutations and convulsions of created being. Even the heavens shall perish, they shall wax old, and shall be folded up as a vesture, and be changed, but God remaineth in the glory of His immutability, and is "the same." The most amazing effects upon creation affect not His being; and, consequently, the principles of His government, His purposes, promises, and threats remain unaltered and unalterable, and will certainly all receive their complete accomplishment.

2nd. Immutability is an essential perfection of God. If He were subject to change to any degree, or in any manner, He would not be a perfect and eternal being. That which is capable of being changed must be so from weakness or imperfection; and when a change is effected, it must be either from some superior external object or action, or from an internal operation. If it be effected by an external object or action, that external object or action must be superior to that which is changed. If it be an internal operation, it must arise

from weakness, in not effecting the change before, if it be for the better, and for submitting to it, if it be for the worse. Every alteration must be either for the better or for the worse; if for the better, it could not have been perfect before; for, by changing, it acquires a property or quality which before it did not possess; consequently, it was not perfect; if for the worse, there must be a weakness in not being able to retain an excellence which it once possessed, or by being deprived of it by the operation of another. Anything capable of being changed cannot be eternal, for change to any degree would make it differ from what it was before; and, as we have already seen, that that which is eternal must be so by necessity of existence, which necessity has no bound either of extent or duration; a mutable being, therefore, cannot be eternal. Immutability and eternity are inseparable perfections, and hence we find them frequently united in the ascriptions of them to God. "Thou shalt endure" expresses the eternal continuation of the divine nature. "Thou art the same" expresses His immutability throughout His eternal duration. As God possesses in Himself all perfections without limitations either as to eternity or infinity, so He cannot of Himself be changed, for that would be to undeify Himself; as He is the intelligent Creator and Preserver of all other beings, and as they derive all they possess from Him, so it is impossible that any one separately, or the whole collectively, can make any alteration in Him; for He is the I AM, the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty, all of which are expressions contrary to the possibility of change.

3rd. As God is unchangeable in His nature, so must He also be in all His attributes and perfections. His power is "eternal;" in Him there "is everlasting strength." (Isai. xvi. 4.) "The mercy of the Lord is from everlasting to everlasting;" (Psalm ciii. 17;) and "His righteousness endureth for ever." (Psalm cxi. 3.) His faithfulness is less mutable than the heavens; for "heaven and earth shall pass away, but His words shall not pass away." (Matt. xxiv. 35.) All the perfections of God must be incapable of change. Whatever is immutable belongs to the divine nature, whatever is mutable is not divine. God only can claim this attribute, and as this belongs to the divine nature, so also does it to all the divine perfections.

4th. When therefore it is said that God repents or alters His purpose, it must not be supposed that His nature changes, which we have just seen is impossible; but the Holy Spirit accommodates His language to the general comprehensions of men. A very brief consideration of the subject will convince us of this. The government of God is suited to the character of His creatures; and the mode of conducting that government, was not left to chance, nor to any contingency whatever, but was settled in the divine mind before any creature was called into existence. The will of God is law to all creation; and as His will cannot be considered as distinct from His being, so, like it, it must be eternally the same. The government of matter must necessarily differ from the government of mind; the former is incapable of resist-

ing the laws impressed upon it; the latter possesses knowledge and freedom of action; and therefore becomes responsible for the fulfilment of those laws by which it is governed; where the will of God is revealed as a rule of moral action, as it is in the holy Scriptures to man, there is an obligation to fulfil it, and disobedience becomes sin, which insures punishment, but obedience will be properly rewarded. In the Scriptures we find that this is the invariable rule of the divine government, viz., that the righteous shall be blessed, and the wicked punished. Now, we must not forget that man is a sinner by nature, but under an economy of grace, and a probationer for the eternal world; when therefore the wicked man turneth away from the sins which he hath committed, and doeth that which is lawful and right, availing himself of grace and mercy through Jesus Christ, he shall not be punished for His past sins, but shall be pardoned, and be dealt with as a righteous man, and therefore shall save his soul alive. Again, when the righteous man turneth away from his righteousness and committeth iniquity, he shall die, he is again become unrighteous, and liable to punishment. Now, although in the administration of the divine government the actions are different in both of these cases, to that which they would have been had each continued in the state first described, yet it is evident the change is not in God, but in the subjects so governed; and the different awards they receive, instead of undermining His immutability, strongly confirm it.

5th. This perfection gives and insures a stability and uniformity to all the operations of God, in all parts of His dominions. The laws by which He governs are constant and uniform; the generations of men succeed each other, but the laws by which they are governed are unchanged. The believer is secure in the promises of God, for His truth endureth from generation to generation; but the wicked and unbelieving will realize every threatened punishment; and when heaven and earth are no more, God will be the same, unchanged and unchangeable for ever.

4. KNOWLEDGE.

1st. The knowledge of God is that perfection of His nature by which He is fully acquainted with all things, and understands all their characters, properties, and operations; and the possible circumstances of each and all for ever. The knowledge of God is equal to His being, it is as unbounded as His eternity, unlimited as His immensity, and unrestricted as His omnipresence; and it does not arise from experience, reflection, or accession from any thing external to Himself, or from the working and acting of the creatures, but is essential to His nature, and, like it, all-perfect. "Great is the Lord, and of great power: His understanding is infinite." (Psalm cxlvii. 5.)

2nd. God knows Himself, and herein He infinitely transcends all created beings. He fully comprehends and understands His own perfections: "For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. ii. 10, 11.) Hence we learn that

God perfectly knows His own nature and attributes, He is fully acquainted with His own glory, counsels, purposes, and actions. This is the perfection of knowledge. As the being of God is underived, so must also His knowledge, which must be independent of all other, "For who hath known the mind of the Lord? or who hath been His counsellor?" (Rom. xi. 34.) "Who hath directed the Spirit of the Lord, or, being His counsellor, hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" (Isai. xl. 13, 14.) His knowledge is essential to His being, "For the Lord is a God of knowledge." (1 Sam. ii. 8.) And as He possesses infinite perfection, so the knowledge of Himself is unlimited, and pervasive of His whole nature.

3rd. If God did not possess a complete knowledge of Himself, He would not be perfect; for His understanding would be limited, consequently defective, and not infinite, as the Scriptures declare it to be; neither would He possess that self-complacency which is essential to Deity, and which is expressed by the apostle as being "blessed for ever." (Rom. ix. 5.) The perfect knowledge of Himself was requisite to constitute Him the Creator, Preserver, and Governor of all things; and knowing what His power could effect, and His wisdom devise, He called forth the universe both of matter and mind; and this knowledge extends to the consummation of all material objects, and to all intellectual beings for ever. He is the fount and origin of knowledge; so that all that is known by any other is derived from Him. He does not know Himself by the result of His operations, but by perfection of being; and as His knowledge is essential to His nature, so it must be commensurate with it. He does not know His power or any other attribute by the effects produced by it: if so, He would not know Himself to be infinite or eternal, as no creature can be either of these; but He knows Himself, and His knowledge does not depend upon any effect whatever, but precedes all effects, and is independent of them all, and perfect.

4th. As God knows Himself, as knowledge is essential to His nature, and as His nature comprehends and transfuses all other, so necessarily must He know all other beings. This extends, not only to that which now exists, but also to all past and future things; all of which are known by Him as present, because, as He is eternal, He has no succession of existence, and has no succession of knowledge. One day is with Him as a thousand years, and a thousand years as one day. All things, whether related to us as past, present, or future, are present to Him, and naked and open to His view. He declares "the former things from the beginning." (Isai. xlviii. 3.) And He calleth "those things which are not, as though they were." (Rom. iv. 17.) There cannot be a thing, or action, or thought throughout infinity or eternity but He knows it altogether.

5th. A distinction, however, exists between the absolute and contingent knowledge of God. His absolute knowledge is a perfection of His nature, His contingent knowledge consists in the perception and understanding of all His works, and of the successive development

of all the actions of all created beings. Although God, from the perfection of His nature, possesses unlimited knowledge, and cannot by any means have an accession to His infinite fulness; yet He does not confound the various actions of His own will, or of created beings, with His knowledge of those actions; neither does He disassociate in His mind their respective relationships to the periods in which they were performed. He does not conceive them as transpiring at one and the same period, although He knows them all from all eternity. He marks the relations of all actions to the moment of their transpiring, and perceives them according to their distinctive occurrence. Although there is neither fore-knowledge, nor after-knowledge in God, yet He knows that some actions are before, and some after others. Again, the knowledge of God does not necessitate an action or thought of a free agent, or intellectual creature responsible for His thoughts and actions. All responsible actions must be free. To attach responsibility to an action which could not be avoided would frustrate all the purposes of righteous government; for if an agent is compelled to any action, the power which compels him is responsible for it. There is no necessary connexion between the knowledge of an action by God, and the performance of it by men, as moral agents. God knows human actions because men perform them; but they are not thereby necessitated to perform them. The knowledge which God has of an action has no more influence in necessitating that action by a free agent, than His omnipresence has to deter him from it. Knowledge is not the cause of an event, but the apprehension of it.

6th. God knows all the possibilities and contingencies of all things. He sees all the windings and workings of all the transactions of the human family. He perceives what the results would be of all that He restrains, and all the actions that are purposed in the mind, and He knows all the consequences of all that He permits to all eternity; and hence the merciful and beneficial workings of His providence; He maketh even the wrath of man to praise Him, and the remainder he restrains; and He makes all things work together for good to them that love Him.

7th. God knows all things. "He telleth the number of the stars; He calleth them all by their names." (Psalm cxlvii. 4.) His knowledge not only extends to them in general, but He also knows every property and possibility of each: such knowledge is beyond human comprehension. God knows all the spiritual beings in the universe, and perceives and understands all the thoughts, purposes, and imaginations of their minds. The highest created being is fully comprehended by Him, and so is every one of every grade to the lowest living thing. The greatest orb of heaven and the smallest particle of matter that floats in the air are equally known to God. He knows "all the fowls of the mountains, and the wild beasts of the field;" (Psalm l. 11;) and even the hairs of our head are all numbered. As His understanding is infinite, so must He know all the qualities and properties of each separately, and of all collectively from

the highest to the lowest, and from the least to the greatest. He also knows all the actions, thoughts, and purposes of all, "His eyes are upon all the ways of man, and He seeth all his goings." (Job xxxiv. 21.) "Hell and destruction are before the Lord: how much more the hearts of the children of men!" (Prov. xv. 11.) "Neither is there any creature that is not manifest in His sight; but all things are naked and opened to the eyes of Him with whom we have to do." (Heb. iv. 13.) The fulness of this knowledge, respecting both its objects and operations, is thus described, "O Lord, Thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me: it is high, I cannot attain unto it." (Psalm cxxxix. 1-6.) And what is said of the perfect knowledge of God respecting men, may be said of every creature in the universe, according to its nature.

5. WISDOM.

1st. The wisdom of God is that perfection of His nature whereby He arranges, disposes, and orders all things in a suitable manner, in a proper direction, and for a beneficial end; and it is essential to His existence and equal to it. God has not derived wisdom from reflection, from experience, or from any reasoning process whatever, but He possesses it from eternity. Wisdom belongs to Him exclusively as the origin, fount, and source, so that wherever there is an indication of it in any other, it was originally communicated by Him; hence He is declared to be "the only wise God, to whom be honour and glory for ever and ever." (Rom. xvi. 27; 1 Tim. i. 17.)

2nd. There is a near resemblance between the wisdom and knowledge of God, but a sufficient difference exists to constitute a distinction. The Scriptures make this distinction, which is evidence of its reality. God has not only perfect knowledge, but also perfect wisdom to give direction to it; and both are profound oceans, which no creature can fathom: hence the exclamation of the apostle, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33.)

3rd. Wisdom and knowledge are therefore distinct perfections of Deity. Knowledge is the acquaintance with, and understanding of, any thing, existence, event, or possibility; wisdom is that power by which knowledge is brought into beneficial operation. By His knowledge God is acquainted with every thing, and with all the operations and possibilities of all things and principles; by His wisdom He controls, arranges, disposes, or suspends them; so that the design of their existence shall be answered to His glory. Knowledge is the understanding of a rule; wisdom the skilful and beneficial application of it. In order of thought, knowledge is the foundation and antecedent of wisdom, and wisdom is the intelligent direction of

knowledge. Knowledge might be possessed by a creature without wisdom, but wisdom cannot be possessed without knowledge. In God they are both equal, absolute, infinite, and eternal.

4th. As wisdom is an attribute of God, it must be possessed by Him to perfection. If wisdom were not equal to the being of God, He could not be perfect, for all His attributes must be in His nature to an illimitable fulness; so that it is impossible for Him not to be wise, or to act unwisely, for all His actions must be in accordance with His nature. God is essentially wise. He has not derived His wisdom from any other: He possessed this attribute before any creature existed; hence wisdom is represented as declaring, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet He had not made the earth, nor the fields, nor the highest parts of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth; when he established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: Then was I by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." (Prov. viii. 22-30.)

5th. The works of God exhibit this perfection. Creation demonstrates the wisdom as much as the power of God, The earth upon which we live, the sun that rules by day, the moon which walks in brightness by night, and the vast expanse beyond the solar system, where other stars and worlds diffuse their radiance, all proclaim the wisdom of God. The inspired men viewed them in this aspect, "The Lord by wisdom hath founded the earth; by understanding He established the heavens." (Prov. iii. 19.) "He hath made the earth by His power, he hath established the world by His wisdom, and stretched out the heaven by His understanding." (Jer. li. 15.) Each thing particularly, and the whole collectively, show His handy work. The magnitudes of the heavenly bodies, the distances at which they are placed from each other, which produces a general harmony without interrupting particular arrangements, the order, and mutual tendency of their movements, proclaim them to be under the direction and control of an all-wise Being who can combine majesty, variety, order, and utility in each and every part of the universe. In fact, every part is so suited to the perfection of the whole; and so adapted to its welfare, that the consideration of them must lead every rational being to the conclusion expressed by the Psalmist, "O Lord, how wonderful are Thy works! in wisdom hast Thou made them all." (Psalm civ. 24.)

6th. In providence we perceive the same intelligent designs, and wise and beneficial operations. Every creature, every element, every

circumstance is separately and unitedly pressed into the general service ; and certainly He who can make all things work together for good, cannot possess less than an infinite mind. The harmonious working of unintelligent agents in producing necessary and beneficial effects displays the wisdom of God : the sun not only diffuses light and heat, but also raises the moisture of the sea into the atmosphere, the movements of which, the wind, waft it over the land upon which it falls in fruitful showers : the mountains attract the moisture, which falling upon them is conveyed by secret veins until it rises in springs, forming streams, rivulets, or majestic rivers ; these meander through the valleys, producing fertility, and slaking the thirst of man and beast. The shining of the sun in co-operation with the elements draw forth vegetable life ; various gases are combined, condensed, and consolidated into herbs, plants, and trees ; these form the food of beasts, and are designed for the use of man. The numerous discovered and undiscovered agents which are continually at work in producing the conservation of vegetable, animal, and human life upon the earth, demonstrate the superintendence of one all-comprehending and wise mind.

7th. And not only is the divine wisdom seen in the adaptation and subordination of inanimate things, but especially is it observable in the particular arrangements of God with the human race. The law by which man is governed is perfectly adapted to his faculties, congenial to his nature, and beneficial in its workings. The varied conditions of life, together with the multitudinous diversity of talents and inclinations of men, are of incalculable advantage to the whole. The raising up of suitable persons of the required talents to effect great moral changes upon mankind ; turning the profoundest counsel of the wicked into foolishness ; overruling the devices of Satan, so that they are made the means of frustrating his own purposes ; and making the multiplied thoughts and actions of the whole to subserve the designs in his own mind, are evidences of wisdom which surpass the human understanding ; and so minutely are all the actions of men under the control and disposal of God, that even the very hairs of our head are all numbered ; and when the mystery of providence shall be cleared up, we shall perceive that the wisdom of God has caused the smallest and most unheeded circumstances to bring about His wonderful purposes and designs.

8th. In grace this attribute is most illustriously manifested ; so that principalities and powers in heavenly places are taught by the church the manifold wisdom of God. (Eph. iii. 10.) A Mediator suited to all our wants is set forth ; by His own death He has rescued man from death ; the penalty for sin has been endured ; divine justice satisfied ; the law made honourable ; and a door of mercy opened to all mankind. The wisdom manifested in the scheme of redemption will be the subject of everlasting wonder and increasing praise. Ten thousand times ten thousand, and thousands of thousands of voices in heaven proclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory,

and blessing;" (Rev. v. 12;) and this ascription of praise will be continued for ever and ever.

6. POWER.

1st. The power of God is His perfection of omnipotence, by which He can do whatever He wills, and which is the foundation of power in all created beings. Power is not to be estimated merely by an effect produced, because that would suppose that all power had been exhausted in producing that effect; but also by what it possesses an ability to perform: neither are we to suppose that power does not exist where it is not exerted; for, as the power of God is eternal and equal to His being, so must He have possessed the ability to create before He performed that act. Power must be antecedent and superior to any effect produced. As power is an attribute of Deity, it must be illimitable; nevertheless, we must not suppose that God must necessarily exert all His power, for that would suppose Him not to be omnipotent, that is, not to have control over His own actions. Power is exerted by God only in accordance with His own will, and never in any manner discordant with His other perfections. In the creature the will is frequently superior to the ability to perform; but in God both are equal, for whatever His will dictates His power can effect; yet He never will do any thing discordant with wisdom, justice, holiness, goodness, and truth.

2nd. The power of God has been considered in two views, viz., absolute and ordinate. Absolute power is that ability which God possesses to do all things that can be done, even those which He has determined not to do: His absolute power is equal to His being, and essential to it: it is unlimited, and equal to every thing that does not imply a contradiction. Job says to the Lord, "I know that Thou canst do every thing;" (Job xlii. 2;) and our Saviour informs us that "with God all things are possible." (Matt. xix. 26.) But He does not always choose to exert His power, but acts wisely in all things. John the Baptist said, "God is able of these stones to raise up children unto Abraham." (Matt. iii. 9.) His power was equal to the action; but His wisdom dictated its inexpediency, therefore it was not performed. This is the general view of this attribute, as the Psalmist declares, "God hath spoken once; twice have I heard this, that power belongeth unto God;" (Psalm lxii. 11;) and hence it is termed "eternal," (Rom. i. 20,) and "everlasting." (Isai. xxvi. 4.) The ordinate power of God is that which He exerts in subordination to His will, and is therefore regulated by all the other perfections of His being. God has either done or will do every thing consistent with His own nature, and whatsoever He has purposed in His mind; but He will never exert His power in opposition to any of His other attributes, but in strict accordance with them. The ordinate power of God is therefore only that degree of His absolute which He exerts wisely in accordance with all the perfections of His being. The power is one and is "omnipotent," or "almighty," but is exerted only in accordance with His own will.

3rd. The power of God must be that from which all other power is

derived. This attribute is in Him as the original, the foundation, root, and spring of all other, so that all the power possessed by the creature is of God. "If I speak of strength, lo, He is strong." (Job ix. 19.) This extends not merely to the fabric of creation, but also to the government of it, both moral and natural; hence the apostle commands, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (Rom. xiii. 1.) And it is therefore irresistible; for every other power being communicated by this, none can withstand it; because it gives efficiency, control, and support to all other, and cannot be lessened in itself by communicating to another, nor by resisting any other.

4th. The eternity of the power of God is demonstrated by the works of His hands: the power itself is invisible, because it is an attribute of the divine nature; but its existence is clearly demonstrated by the things that are made. (Rom. i. 20.) All things that are made are produced by some other. There was once no being in existence but God; and whatever exists beside was created by His power, which itself must be uncreated, underived, and eternal. A power which can effect any thing it pleases, and which called all the visible and invisible creation into existence, must be eternal. A greater power there cannot be than that which is before all other, and is the giver of it to all the rest.

5th. Creation demonstrates the power of God. The vast globe upon which we live, and all its majestic and interesting scenery of oceans, continents, seas, islands, mountains, valleys, rocks, and rivers, display a power divine. The spacious sun, that diffuses light and heat to this and other worlds, to which the earth in comparison dwindles to a point, and the more ample regions beyond the solar system, display the omnipotence of God; here ponderous orbs of light diffuse their beams, and inform us of the majesty of Him who spoke them into being, and said, "Let there be light: and there was light." (Gen. i. 3.) And the creation of angels and men exhibits this attribute even to a higher degree, the whole glory of which God challenges to Himself: "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein.—I am the Lord: that is My name: and My glory will I not give unto another." (Isai. xlii. 5, 8.)

6th. Providence, or the sustentation of all things, evinces the undiminished character of the divine power. As great energy is required to continue all things in existence as at first to produce them; all created things would instantly fall into nothing if the divine support were withdrawn from them. God upholdeth "all things by the word of His power." (Heb. i. 3.) As long, therefore, as creation shall last, it will demonstrate the continuous power of its Creator and Lord; and the instantaneous dissolution of all the material universe, at the end of time, will not indicate that power to be exhausted, but

will prove it to be wisely controlled in not being exerted longer than required. The greatest and smallest events in providence are equally the results of the power of God. He upholds and governs the stupendous fabric, and He gives efficiency to every subordinate agency to effect His great designs. He renews the face of the earth ; so that seed time and harvest, summer and winter, never fail. His hand is seen in every production of nature, by which plants, animals, and men are perpetuated upon the earth. He directs the stork in its course, observes the falling sparrow, and takes care of the grass of the field. He prevents evil by restraining men from their wicked purposes, and by giving direction and efficiency to all that is good. Every thing in existence depends upon the power of God.

7th. Redemption also exhibits divine power. Man has become enslaved to the most potent foe of God in the universe, to one who was once an angel that excelled in strength. The united energies of all men could never have rescued one soul from his thrall, neither could they preserve a soul that had been rescued by another. None but God could deliver from his grasp ; but He by the death of Christ has redeemed all mankind, and thereby has placed every man in such a position that he might be delivered from him that had the power of death, that is, the devil. He binds Satan in chains, turns the stubborn wills of men, subdues the enmity within their hearts, saves from all iniquity, and ultimately will bring the redeemed from the hold of death, and give them an eternity of glory ; but the wicked shall be raised up to understand the thunder of His power. And when all His foes shall be subdued, the redeemed shall engage in the triumphant song, " Alleluia, for the Lord God omnipotent reigneth." (Rev. xix. 6.)

7. HOLINESS.

1st. The holiness of God is His immaculate purity. He is perfectly free from evil, and incapable of performing an impure action. Holiness is a moral perfection of God, and that which gives a lustre and glory to His whole being ; hence He is declared to be " glorious in holiness ;" (Exod. xv. 11 ;) and all His actions partake of this character : " The Lord is righteous in all His ways, and holy in all His works." (Psalm cxlv. 17.)

2nd. God is essentially, necessarily, and absolutely holy. Holiness is a perfection of His being, and cannot be separated from it. God cannot sully His purity by any internal act, nor by any operation which He performs, either in respect of creation or government. As holiness belongs to the nature of Deity, so it is equal to it ; and the whole Godhead is one unlimited existence of holiness. This perfection so absolutely belongs to God, that no creature is possessed of it after the same manner with Him. Angels possess a degree of holiness, but not in an essential and absolute manner ; it is not necessary to their existence. Angels are created spirits, and what purity they possess they derive from God ; and the fallen angels are sad proofs that even spirits who are endowed with this glory may lose it, and become polluted and abominable. But holiness is so essential, neces-

sary, and absolute in God, that it is impossible for Him to lose it. The fallen condition of man also demonstrates that in him it is not absolute, but derived and dependent. But in God it is underived and independent; so that in all His relations and actions He cannot do any thing that will affect the purity and glory of His being. The divine nature is so absolutely holy, that it cannot be defiled by sin in the creature. All the sin in the universe cannot produce a stain upon the purity of God, which is so glorious, that it remains unaltered and unalterable even in hell. It is therefore evident that God possesses this attribute in such a manner and to such a degree as no creature can possess it, as the Scriptures declare, "There is none holy as the Lord." (1 Sam. ii. 2.) "The heavens are not clean in His sight," and "His angels He charged with folly;" (Job xv. 15; iv. 18;) and the triumphant hosts in heaven are represented as ascribing this perfection exclusively to God, "Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." (Rev. xv. 4.) This perfection in God is the rule and obligation for the creature both to possess and practise it, as it is written, "Be ye holy; for I am holy." (1 Peter i. 16.) Thus in Himself, and in all His actions, God is essentially, necessarily, and absolutely holy.

3rd. As holiness is the glorious attribute of God, so it appears to be that in which He most glories; hence we find that He represents Himself more frequently in this character than in any other: there is no appellation of Him so frequently occurring as "The holy One," "The holy One of Israel," "Whose name is holy," and other such epithets indicative of this perfection, which is the character of His name, which must ever be associated with feelings of reverence and awe, because "holy and reverend is His name." (Psalm cxi. 9.) There is no one divine character of which God appears to be more jealous than holiness; hence in the vindication of His glory against His enemies, He replies to the impious Sennacherib, "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy One of Israel;" (2 Kings xix. 22;) and in His expostulation with His own people who had forsaken Him, he says, "They have provoked the holy One of Israel unto anger." (Isai. iv. 4.) He dwells complacently amongst His people when their moral state corresponds with this attribute, as the language of the prophet indicates, "Cry out and shout, thou inhabitant of Zion; for great is the holy One of Israel in the midst of thee." (Isai. xii. 6.) And in heaven the loftiest strains of the celestial hosts are raised to celebrate this glory; the seraphim cry, "Holy, holy, holy is the Lord of hosts;" (Isai. vi. 3;) and this employment continues without interruption by the united hosts of heaven and earth, who "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Rev. iv. 8.)

4th. All the actions of God manifest holiness. His works display the purity of the source from which they emanated; and in their

original state they bore His moral likeness. The angels were created holy ; and man, when he came from the hands of his Maker, possessed a correspondency with Him in righteousness and true holiness. (Eph. iv. 24.) The government of God also displays this glory. The law by which He rules the universe is holy, just, and good. (Rom. vii. 12.) The original design of moral law was to preserve the intellectual creation governed by it, whether angels or men, in the state of purity in which they were created. The violation of this law incurred the displeasure of the Most High, who sustained His holiness by punishing the offenders. The angels that are reserved in chains under darkness prove the holiness of God to be so pure that no being that is tainted with sin can dwell complacently in His presence. The infliction of punishment upon man when he sinned displays the same attribute. The means instituted to restore man signally discovers this divine perfection. The economy of grace was devised that polluted man might be restored to holiness, and the provision for this design is so efficacious that, by the blood of Jesus Christ, all sin is cleansed from the believer's nature ; and He is raised to such a state of purity, that He is morally qualified to dwell in the presence of the Holy One for ever.

8. RIGHTEOUSNESS.

1st. The righteousness of God is that rectitude of His nature which impels Him to inflexible justice in all His actions. This attribute is nearly allied to holiness, and in many scriptures they are associated. There is, however, sufficient difference to enable the mind to form a distinction between them ; and they are mentioned in the Scriptures in such a manner that we are assured they are distinct perfections. Holiness is that moral perfection in the divine Being, which prevents Him from ever becoming impure either in Himself, or by contact with another ; righteousness is that perfection by which it is impossible for Him to do any thing that is wrong, and it has especial reference to His actions and dealings towards His creatures.

2nd. God is perfectly righteous in Himself. This is true, both negatively and positively. It is true negatively. "There is no unrighteousness in Him ;" (Psalm xcii. 15 ;) so that in the whole infinity and eternity of His being, He is exempt from all irrectitude ; and as there is no irrectitude in His being, so neither can there be in any action which He performs in any part of His dominion, or ever will perform to all eternity. It is true positively ; every act required by righteousness God either has performed, or will perform, throughout duration ; all His actions hitherto have been righteous both in themselves and in all their relations ; and in His universal government His actions are perfectly just. Moses thus ascribes this attribute to Him : "He is the Rock, His work is perfect : for all His ways are judgment : a God of truth and without iniquity, just and right is He." (Deut. xxxii. 4.) And in the world of spirits the same ascription is given Him ; for John says, "I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. And I heard another out of

the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments." (Rev. xvi. 5, 7.) St. Paul appeals to our consciences, saying, "Is there unrighteousness with God?" (Rom. ix. 14.) The thing is so repugnant to reality, that the mind revolts from such a conclusion. And in the Book of Psalms, this attribute is frequently declared: "Thy righteousness is an everlasting righteousness, and Thy law is the truth." (Psalm cxix. 142.) And again, "The Lord shall endure for ever: He hath prepared His throne for judgment. And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness." (Psalm ix. 7, 8.)

3rd. Righteousness is the rule of all God's actions, and of His judgment of all the intelligent creation. As the divine nature is unbounded, so all created beings are necessarily included within His existence; therefore none can be beyond His jurisdiction, neither can any escape from being measured and judged by this perfection. And as the divine nature is unchangeable, so this rule of rectitude will be the same for ever. All creatures are subjected to this rule, whether angels or men; and to all eternity all intelligent and immortal beings will be governed by it.

4th. The righteousness of God is manifest in His actions: He "is righteous in all His ways." (Psalm cxlv. 17.) It is as impossible for Him to be unjust as it is for Him to lie; both are contradictions of His nature, which is unchangeably the same throughout duration. As God is a Being of perfect rectitude, there cannot be any determination, or counsel, or inclination of His will contrary to righteousness. There was not any injustice in Him in resolving to call material and intellectual creatures into existence; neither in determining the principles by which they should be governed, nor the consequences or punishments of disobedience or transgression. All the determinations of His will are in accordance with His nature, and can never be contradictory to it. The righteousness of God precluded Him from the possibility of creating any intelligent being without endowing it with every power requisite to accomplish the design of its creation; or for Him to withhold from it any thing requisite to support its continuance in well-doing, so as for it to fail of that design for want of such support, provided it exert its created and preserved powers in obedience with the will of the Creator, and the revelation of that will to it, which is the law by which it is governed. No condemned apostate angel, nor fallen man, will therefore be able to charge Him with injustice in the day of judgment. No counsel nor determination of God existed which necessitated apostacy, but wherever such exists, it arose from a declension which is both voluntary and forbidden. Freedom of action is necessary to intelligent beings for the purposes of reward or punishment; if it were otherwise, all justice in their moral government would terminate. Condemned angels and men will acknowledge the justice of their sentence in the day of the Lord; as David expressed himself, "I acknowledge my transgressions, and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in

Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest;" (Psalm li. 3, 4;) to which scripture the apostle probably alludes in confirmation of the righteousness of God at the final judgment: and then inquires, "Is God unrighteous who taketh vengeance? God forbid: for then how shall God judge the world?" (Rom. iii. 5, 6.) All creatures when they came from the hand of the Creator were pure and good. The angels which fell were originally holy and happy, and their present misery is wholly imputed to themselves. Our Lord informs us concerning the devil, that he "abode not in the truth;" (John viii. 44;) and the apostle Jude, (verse 6,) that "the angels which kept not their first estate, but left their own habitations, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day." By these assertions we learn that their fall was their own act; and the consequences will be endured by them as a righteous punishment for ever. Man, at his creation, was "very good;" but he fell from that state, not by any predetermined decree, but by being deceived by the father of lies; on this ground every mouth is stopped, and all the world is guilty before God. And in the day appointed He will judge the world in righteousness, and give to every man according as his work shall be.

5th. In providence, or the government of the world, God is just and righteous. He has not left Himself without witness to any man, either Roman or Scythian, bond or free. His providential arrangements are greatly varied; but every man is placed in that situation which will be most favourable for the ultimate design of his existence. This applies both to time and place, as St. Paul asserts, "God hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being." (Acts xvii. 26-28.) Christ is the true light that lighteth every man that cometh into the world; so that, although every man has not been favoured with the written revelation of God's will, yet all have the law written in their hearts, and their consciences determine to themselves the rectitude or criminality of their actions. The decisions of the judgment day must be considered as the expressions of the justice of God's proceedings; and the revealed rule by which men will be judged exhibits perfect equity; where much is given, much will be required. Every man will be judged in accordance with the dispensation in which he lived: "For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law." (Rom. ii. 12.) The better the dispensation in which any man has lived, and his opportunities of acquiring the knowledge of God and of His will, the more will be required of him, and "there is no respect of persons with God." (Rom. ii. 11.) The servant who knew his master's will, and did it not, will be beaten with many stripes; whilst he who knew it

not, will be beaten with few stripes. In that great and terrible day of the Lord will be the revelation of the righteous judgment of God, every mystery will then be solved; and every man will receive according to the deeds done in his body, whether they be good or bad.

6th. But the most glorious display of the righteousness of God is made in the work of redemption. Guilty man is pardoned, restored to the Divine image and favour, and reinstated to all the privileges of holiness, which had been forfeited by sin, and saved from everlasting woe, into all the glories of eternal life. Yet in effecting this great change, God would not act unrighteously, but He provided a remedy by which all the claims of justice are satisfied, the law is fulfilled and made honourable, justice is sustained, mercy is extended to all mankind, and all may be saved and come to the knowledge of the truth. This amazing scheme of love was accomplished by the sacrifice of Christ, who took our nature upon Him, and died upon the cross, by which He made atonement for the sins of the world. In this restoring act a suitable and sufficient sacrifice was presented, by which righteousness is sustained in the forgiveness of the penitent believer, and mercy extended to the gift of eternal life. The whole scheme of redemption demonstrates the righteousness of God, and that He will not show mercy at the expense of justice, as St. Paul declares, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: for all have sinned and, come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time, His righteousness: that He might be just, and the justifier of him which believeth in Jesus." (Rom. iii. 21-26.)

7th. The contemplation of this attribute should inspire the wicked with dread, and the righteous with delight. God will in no wise acquit the guilty, nor condemn the innocent, but will give to every man according to his works. He vindicates the equity of His dealings towards every man by the mouth of His prophet, "Behold all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth it shall die;" (Ezek. xvii. 4;) and, again, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. xvii. 20.) Wicked men may prosper, and the righteous may suffer adversity, whilst in this world; but there is a day coming in which all earthly things will dwindle into comparative insignificance, and prosperity and adversity be esteemed only in their bearings upon eternity; and then it will appear that all God's works are done in righteousness and truth.

9. GOODNESS.

1st. The goodness of God is that perfection of His nature which includes the possession of all excellences, to the exclusion of all evil or defect either essentially or morally. It embraces the whole of His being in all its glories; and it is also that attribute which prompts Him to benevolence towards all the creatures of His hands. This benignity of disposition excites Him to beneficence and bountifulness in all His actions. God is therefore not only good in the perfection of His being, so that no evil is found in Him, but He is also good in all His actions, which is evinced by that love and kindness manifested by Him towards His creatures, which contribute to their welfare, and render them happy and blessed.

2nd. Goodness is an essential perfection of the divine nature; hence the scriptural assertion, "God is love." (1 John iv. 8.) He is not merely loving, but He is love itself; in Him it is pure and perfect, original and underived. He is the source and fountain of goodness; and all His acts declare this property of His nature. All goodness in the creature is derived from Him, and is a reflection of this attribute. This perfection is possessed by God in such a manner that no creature can have it in comparison with Him, as Christ informs us, "There is none good but one, that is, God." (Mark x. 18.) Perfect goodness belongs exclusively to Him; this is His nature: He is good through all time, and through all eternity; He cannot ever be anything but good. A creature might improve in goodness by becoming wiser, or better, or more powerful, but God is so perfectly good, that in Him this attribute does not admit of increase or diminution: He is good throughout eternity and infinity, and goodness in Him is an illimitable excellence, a perfection without possibility of change for ever.

3rd. All the attributes of Deity are pervaded with goodness, and all the actions of those attributes are regulated by it. This is an attribute so pure and lovely, that it is used synonymously for the glory of God, whom when Moses earnestly desired to see, he said, "I beseech Thee, show me Thy glory;" and God replied to him, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." (Exod. xxxiii. 18, 19.) Even the name "God" indicates "good;" and on this account men are excited to praise Him, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men;" (Psalm cvii. 8;) and in another psalm it is declared, "The Lord is gracious, and full of compassion; slow to anger and of great mercy. The Lord is good to all; and His tender mercies are over all His works." (Psalm cxlv. 9.) The divine goodness is an overflowing fountain of benevolence which meets every case of distress, and is equal to the moral and physical wants of man, as the Lord revealed to Moses in Mount Sinai, "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord: and the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abun-

dant in goodness and truth ;" (Exod. xxxiv. 5, 6;) and, as commemorated by the psalmist, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings." (Psalm xxxvi. 7.)

4th. This attribute is expressed by a variety of terms, according to the relations and characters upon whom it is exercised. In the revelations of divine glory and benevolence towards unpolluted creatures, such as angels, it is "goodness." In the restoration and salvation of fallen men, it is "mercy" or "grace." In relieving the temporal and spiritual wants of mankind, it is "pity." In enduring with sinners so as to give them time and opportunity to repent, or not entering into judgment with them, it is "longsuffering." In bearing with the ignorance and weaknesses of His people, it is "tender mercy." In redeeming us, it is "love." And in bringing us to eternal glory, it is the combination and union of every element of goodness, and will be the wonder and astonishment of angels and men for ever.

5th. The goodness of God is manifest in all His actions and proceedings throughout the universe. Goodness prompted Him to create all things. In the possession of His own fulness of being, He is perfectly happy for ever. His unlimited glory and all-sufficiency of existence cannot have addition, and therefore no motive but goodness can be conceived to have moved Him to create any being; but benevolence prompted Him to that act, that others might be made partakers of His bliss, and that hereby He might delight in the works of His hands; as it is written, "For Thy pleasure all things are and were created." (Rev. iv. 11.) The provisions which God makes for the well-being of His workmanship, in sustaining and directing all agents to one beneficent purpose, display this attribute; all wait upon Him, and He gives them their meat in due season. All the laws of the material universe manifest His kind regards; seed time and harvest, summer and winter, and day and night, never fail. His sun shines upon all, whether evil or good; and His rain descends upon the just, and upon the unjust. The spiritual and moral law by which man is governed is equally demonstrative of goodness; all its tendencies are beneficial, and obedience to it insures a great reward. But the scheme of redemption presents this attribute in an unspeakably glorious aspect, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) This is the highest display of goodness that can be conceived by the human mind, and it will be the wonder and joy of heaven for ever. This act is goodness without limit, and, consequently, its heights and depths can never be fathomed by any created mind throughout eternity.

CHAPTER IV.

THE TRINITY.

PART I.

GENERAL STATEMENT OF THE DOCTRINE.

1. THE doctrine of the Trinity stated. 2. All our knowledge of God we receive by revelations of Himself. 3. The incomprehensibility of the doctrine of the Trinity no ground for rejecting it. 4. All our knowledge of this doctrine derived from the Bible. 5. The word "Trinity" not found in the Scriptures, but the doctrine clearly revealed. 6. The doctrine of the greatest importance to mankind, and the foundation of the whole of revealed religion. 7. All revealed religion confirmed by the doctrine of the Trinity in Unity. 8. The signification of the term "person" in the Trinity, and the propriety of using it. 9. The persons in the Godhead are not separate or independent, but distinct; and the mode of the divine existence. 10. The usual mode of conducting the argument in favour of the Trinity stated. 11. The doctrine demonstrated, but not fully revealed in the Old Testament. 12. Plurals forms of speech indicating plurality of persons in the Godhead noticed. 13. The New Testament clearly states this doctrine, and limits the persons to three. 14. The form of baptism appointed by our Lord expressive of the Trinity. 15. Many passages in St. Paul's writings confirm this view. 16. St. Peter and St. John teach the same doctrine. 17. The vision of Isaiah, as interpreted by the New Testament writers. 18. Conclusion.

1. By the doctrine of the Trinity is understood the existence of three persons in the Godhead, each person being equal in glory, majesty, and all the attributes of Deity, which are possessed by each without confusion, or division, so that the three persons designated "the Father," "the Son," "the Holy Ghost," are so united and necessary in the divine nature that they are one God.

2. All the knowledge man possesses of God must have been taught him by divine revelation, and whatever has been so revealed men are laid under an obligation to receive. The mystery of the Godhead has been made known to us by this means alone. There is no indication, either in creation or providence, that the mode of the divine existence is a trinity of persons in unity of being; and therefore this doctrine is established by Scripture proof and declaration exclusively. This great mystery could never have been discovered by man, nor known except by the revelation of God, who hath declared it unto us by His Spirit.

3. Some have objected to the doctrine of the Trinity because it is incomprehensible. Its incomprehensibility is at once conceded. It is

impossible for a finite being to comprehend the Infinite. The things with which we are daily conversant possess qualities beyond the powers of the human mind to understand; how much more unattainable, therefore, must be a perfect knowledge of that great and glorious Being, whom no man hath seen, nor can see, whose name is "wonderful," and whose existence is immeasurable either by space or duration! If a man cannot attain a knowledge of himself, how can he expect to attain a replete knowledge of Him who is infinite and eternal? Such an acquisition is impossible. Wherefore, the deep things concerning Him should never be approached without profound reverence, and willingness on the part of man to be taught in the way chosen by God.

4. When the sacred Scriptures make any declarations respecting the divine Being, if those declarations are beyond the grasp of our understandings, we should thankfully and implicitly receive them. Any man who will not receive their testimony arrogates to himself a superiority to Him by whose inspiration they were given. He who receives the Scriptures as a divine revelation, and denies the doctrines they contain, makes God a liar, because he believes not the testimony which He has given of Himself. The Bible is the foundation upon which the doctrine of the Trinity is based, and all the arguments in support of it are drawn from that source alone.

5. The word "Trinity" is not found in the Scriptures; nevertheless, the doctrine which is expressed and understood by it pervades the Bible, and is found in one aspect or another in every part of it. It is not, however, the word for which we contend, but the doctrine which it indicates. The word is merely the sign for the doctrine, and until a more suitable one can be substituted, it is vain to object to it, and especially as its meaning is so definitely expressed and understood.

6. The objectors to the doctrine of the Trinity have endeavoured to represent it as useless and unnecessary, whilst its supporters have been deeply impressed with its solemn and sacred importance, and consider it essential to the correct and comprehensive understanding of the scheme of redemption; and as containing the foundation of the whole religion of the Bible. It is a doctrine which insures the blessings of salvation to the whole human race. It lays mankind under an everlasting obligation to the Father for His infinite love in sending His only begotten Son into the world to die for sinners; and to the Son for thereby making atonement for the sins of all men; and also to the eternal Spirit for His benign agency in convincing sinners of sin, for converting and sanctifying fallen and polluted men, and for effecting within them that transformation by which they will be prepared for the presence of God in glory everlasting. Instead, then, of lightly esteeming this profound subject, we should approach it with reverence, and admire the riches of the grace and condescension which unveils to us the nature of Deity, and lays such a sure foundation for our present and eternal bliss.

7. In this revelation of the divine nature we are taught that our Creator, Preserver, and Redeemer, are one God, the Father, the Son,

and the Holy Ghost; and that there is unity of purpose, counsel, and design in all their acts of creation, providence, and grace: these truths are clearly stated in the Gospel. Upon this foundation believers in every age can trust for present holiness and eternal life. If, therefore, hell is such a place of misery that it is important to escape its damnation, and if heaven is desirable to attain, then that doctrine which makes us feel secure from hell, and assures us of heaven, must also be important; and we have both of these assurances in the doctrine of the Trinity. No being less than God can save us from eternal woe; but as Christ is God, He is able to save for evermore. No being less than God can renew our natures, and qualify us for the enjoyments of heaven; but the Holy Spirit is God, who sanctifies us here, and who will quicken our mortal bodies at the last day, and thereby give us eternal life. If it is important for men to have correct views of God, and to praise Him correspondingly for His acts of grace, then that doctrine which most fully exhibits the divine nature to us, and gives us the most adequate view of His love, must also be important. The Scriptures exhibit the love of the Father as unlimited and unspeakable in the gift of His only begotten Son; they represent the fulness and efficacy of the atonement of Christ; and the completeness of the work of redemption because it is perfected by the Spirit. The assurance of the love of God produces a reciprocal affection in the hearts of believers, "We love Him, because He first loved us." The redemption of the world, and the final triumphs of the mediatorial government, are assured to us upon the foundation that "God was manifest in the flesh," and that Jesus Christ is "the same yesterday, and to-day, and for ever." And all the peace and joy of the Christian life are derived from the Spirit, which could not be were He less than divine. In short, if the Son and the Holy Ghost have not equal claims to divinity with the Father, no trust can be reposed in the Bible, there is no hope of salvation for man, no vindication of the righteousness of God, no exhibition of unspeakable love in the redeeming scheme, no foundation for peaceful joy to the believer here, nor well-grounded hope of glory hereafter. No serious mind can contemplate such results without trembling. We therefore conceive the doctrine of the Trinity to be of the utmost importance and usefulness to man. All the principles of the religion enjoined in the Bible are either perverted or destroyed by the objectors to the doctrine of the Trinity.

8. As we have already stated, that by the doctrine of the Trinity we understand the existence of three "persons" in the Godhead, it will be requisite for us to define the term "person." A "person" is a being possessing a rational nature, an intelligent being, or one who has the power to think and act with intelligence and design. Distinct personal attributes and acts are ascribed to each person in the Godhead; each of them is declared to possess knowledge, wisdom, omniscience, &c., which are attributes of personality; and some of their acts are so distinctly their own, that they cannot with propriety be applied to any other; such as the act of God the Father in sending

His Son into the world ; the Son sending the Spirit from the Father ; and all such other actions which relate to each other ; these demonstrate the persons in the Godhead to be distinct and real. Although some object to the term "person," yet we are persuaded of its propriety, because intelligent properties and acts are ascribed to each person in the Godhead, and especially because it is scriptural : it is that which infinite wisdom has dictated ; hence the Son is declared to be the brightness of the Father's glory, and the "express image of His person," (Heb. i. 3,) which assertion assures us of their distinct personality, and also of their equality of nature and glory.

9. This trinity of persons in the Godhead exist in unity of being, they are not separate and independent of each other, but united in one spiritual indivisible nature, and are necessary to the divine existence and to each other, so that they cannot be divided or separated, although they are easily distinguished ; and as they are distinct, they cannot be confounded. The Godhead is absolutely one, and the persons are so united and necessary, that each possesses the whole divine nature. The persons exist in the Godhead, but the whole divine nature belongs to each person, and consequently each possesses all the attributes of Deity. Wherefore, the mode of the divine existence is such that the persons are essential to it, and to each other. The Father is neither begotten nor proceeding ; the Son is begotten of the Father ; and the Holy Ghost proceeds from the Father and the Son, and is the Spirit of both ; so that the three persons are one God of the same nature, attributes, and glory.

From these observations it is evident that we consider the revealed mode of the divine existence is a trinity of persons in one eternal, infinite, spiritual, and indivisible nature. The persons, therefore, are not personifications of various relations in which God stands to man as a creature ; they are not functions or indications of office ; neither are they attributes of Deity, but real, distinct, and distinguishable, and necessary to the divine nature. Each possesses a distinct personality, not separate nor separable, but in one undivided and indivisible nature, each necessary to each other and to the perfection and glory of the Godhead. That doctrine which represents God as one person is wholly irreconcilable with the Scriptures, which represent the persons in the Godhead sometimes as acting conjointly, sometimes separately, and sometimes the actions performed by one of the persons could not reasonably be assigned to any other. The doctrine which teaches that the persons of the Trinity are separate and not of the same nature, is equally erroneous and is tritheism, and represents a triplicity of Gods, which is directly opposed to scriptural declaration. And the persons are distinguished from the attributes of Deity, because all the attributes are the common and equal possession of each person, but the persons are distinct from each other, although united in one nature. There is a distinct personality of the Father, and of the Son, and of the Holy Ghost ; yet each is equal in the divine nature, and full possessor of it. When, therefore, we state that there are three persons in the Godhead, we conceive we state

that which God has revealed respecting Himself, and that this is the mode of the divine existence.

10. The usual manner of conducting the argument in favour of the doctrine of the Trinity is by alluding first to Scripture testimony; secondly, by adducing proof of the divinity of Christ; and, thirdly, by demonstrating the personality and divinity of the Holy Ghost. The personality and divinity of the Father is acknowledged by all; the personality of the Son is admitted by the objectors to the Trinity, but His divinity is denied; and the personality of the Holy Ghost is also denied, and consequently His being and divinity are denied also. The Trinitarian believes in the distinct personality of the Father, and of the Son, and of the Holy Ghost; but that they are equal in nature, so that neither is before or after another; but that the three persons are co-eternal together, and co-equal in glory, majesty, and all the attributes of their being.

11. In the Old Testament there are many indications of the doctrine of the Trinity, although those indications are not so explicit as in the New Testament, and in the united testimony of them both. This is accounted for upon the consideration that the whole Bible is the revelation of God, and what is obscurely revealed in one part, is illustrated and proved by any other corresponding part that is more explicit. The divine nature is the most sublime revelation to man, and the united testimonies of the Old and New Testaments fully confirm the doctrine under our present consideration.

12. God has spoken of Himself in plural forms, and has applied plural pronouns to Himself from the earliest revelations He has given to man, which unquestionably indicates a plurality of some kind in the divine nature, which is explicitly declared to be but one; and that it is a plurality of persons is evident from their counsel, intelligence, and actions. In Gen. i. 26, it is recorded that "God said, Let us make man in Our image, after Our likeness." He would not have thus addressed any created being, for the language implies that those addressed should participate in the act of creating man: the difficulty is not met except by admitting it to be a council of the divine persons, to each of whom the act of creation is ascribed, and to no other. Such a plurality is indicated in the opening sentence of the Bible, where God is declared to have created the heavens and the earth, and the Spirit of God moved upon the face of the waters. If we view this passage in the light of the New Testament, we shall have the three divine persons introduced to our notice from the commencement of a revelation from God. The New Testament frequently asserts that God created all things by Jesus Christ. Under this interpretation we have the triune God, the Father, the Son, and the Spirit, at work in creation. Again, to whom could God the Father have addressed Himself when He said, "Let us make man in Our image," &c., but to the Son and to the Holy Ghost? And this appears to be the reason why the plural form of pronoun was used upon that and corresponding occasions. Many other passages also indicate this plurality in the Deity. In Genesis iii. 22, God is again

represented as addressing Himself to others who are upon an equality with Himself, "And the Lord God said, Behold the man is become as one of us." And again, under different circumstances, when about to confound the language of men at the building of Babel, "Go to, let us go down, and there confound their language." (Gen. xi. 7.) Another evidence confirming this view is given us at the destruction of Sodom and Gomorrah, where the Lord, who had appeared unto Abraham, brings a judgment from another who had not appeared, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." (Gen. xix. 24.) These Scriptures evidently indicate a plurality of persons in the Godhead; but as they do not specify their number, they can only be considered as proving a part of the doctrine of the Trinity, viz., that persons capable of being distinguished one from another exist in the divine nature, and that those persons address, counsel, and act in concert one with another. In the subsequent writings of the Old Testament the prophets indicate a limitation of those persons, which is confined to three: the Messiah is represented as asserting that He is sent by God, and by His Spirit: "And now the Lord God and His Spirit hath sent Me." (Isai. xlviii. 16.) And again, "The Spirit of the Lord God is upon Me," &c. (Isai. lxi. 1.) Thus in the Old Testament this doctrine was certainly intimated, although the full revelation of it was reserved for the New Testament dispensation.

13. In the New Testament Scriptures all doubt is removed respecting the number of the persons in the Godhead, and the doctrine is clearly demonstrated; a decided manifestation of which was given at the baptism of Christ, "And Jesus, when He was baptized, went up straightway out of the water, and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him, and lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." (Matt. iii. 16, 17.) In this passage the doctrine of the Trinity, and the distinct personality of the sacred Three, are declared. There is the person of Christ, the Son; the person of the Holy Ghost, manifested in a bodily shape "like a dove;" and the person of the Father, who from heaven declared, "This is My beloved Son," &c., by which the distinct personality of the Father, and of the Son, and of the Holy Ghost is clearly established. The promise which our Lord gave His disciples before His crucifixion contains the same doctrine: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 26.) And again, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." (John xv. 26.) Here the act of sending the Spirit is ascribed by our Lord to Himself, which proves His equality with the Father and the Holy Ghost. In these passages the persons of the Trinity are indicated, and their equality proved; the actions of each are distinct; the Father sends the Spirit

in the name of the Son; Christ sends Him from the Father; and the Holy Ghost, proceeding from the Father, and sent in the name of the Son, was to teach the disciples all things, to testify of Christ, and to continue with the Church for ever. These assertions of Christ confirm this doctrine.

14. Christ's commission to His disciples also teaches us this doctrine, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) This text has been considered in all ages of the Christian church as satisfactory proof of the doctrine of the Trinity. Baptism is a rite by which men are received into visible covenant with God, and all baptized persons are consecrated to Him. We cannot be brought into covenant for perpetual consecration and devotion to any creature, nor to any attribute or quality, but to the entire Godhead. As we are all hereby consecrated to the Father, and the Son, and the Holy Ghost, we conclude they are all equal in nature, attributes, and glory, and as such are the united object of our service and worship.

15. Many passages in the epistles of St. Paul confirm these views by uniting and associating the Father, the Son, and the Holy Ghost in such a manner as to indicate an equality of being, and by ascribing to each person such acts as could not be performed by any but God. He informs the Romans that Jesus Christ is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." (Rom. i. 4.) And again he says, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. viii. 11.) We are certain that no being less than God can raise the dead. The Jews crucified Christ because He said, "I am the Son of God," by which they understood that He claimed an equality with the Father, or made Himself equal with Him. In the passages just quoted we are informed that God raised up Christ from the dead by the Holy Ghost, or by the Spirit of holiness, and thereby declared Him to be His Son, not according to His human nature, for He was "of the seed of David, according to the flesh;" (Rom. i. 3;) but according to His divine nature, and by this act He confirmed His assertion of equality with God. But this great transaction was performed by the Spirit; who will raise up all mankind at the last day, which proves Him also to be God. Divinity is therefore claimed for each person in the Godhead. In writing to the Corinthians, after enumerating several classes of sinners, he says, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) Justification and sanctification are blessings which none but God can bestow; but here the apostle informs the Corinthians, that they had obtained these great privileges "in the name of the Lord Jesus, and by the Spirit of our God." The Being here styled "our God" is He who is frequently mentioned as "the Father;" and the Son, "the Lord Jesus;" and the Holy Ghost, "the Spirit of our God," is here asso-

ciated with Him in the important work of human salvation. In the same Epistle the apostle says, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all;" (1 Cor. xii. 4-6;) where the sacred three are again enumerated, and their equality sustained, not merely by their acts, but also by their usual order being reversed. Exactly corresponding with this order is another passage in the Epistle to the Ephesians, "There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all;" (Eph. iv. 4-6;) and in another place in the same Epistle we have the same persons enumerated in another order, "For through Him," that is, Christ, "we both have access by one Spirit unto the Father." (Eph. ii. 18.) Other passages might be enumerated; but these are sufficient to convince us that the persons in the Godhead are limited to three, and that the holy Scriptures teach that they are each equally divine, and but one God, the fountain of all grace and spiritual blessings, as taught by the apostle's benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor. xiii. 14.)

16. St. Peter teaches the same doctrine, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter i. 2.) And, lastly, there is that contested passage of St. John, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one;" (1 John v. 7;) of which we may notice, that this text is not the foundation of the doctrine of the Trinity, but the summary of that which is transfused through every part of the Bible respecting it.

17. The vision of Isaiah as interpreted and explained by the New Testament writers carries irresistible conviction of this doctrine; the prophet thus records, "In the year that Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." (Isai. vi. 1-4, &c.) Here the loftiest description of adoration which a creature can give is presented by seraphims, and received with complacency by the Lord of hosts. Can it be conceived that it is given to any being less than divine? It cannot be, for worship belongs to God alone. The three-fold ascription of that attribute which gives a glory to all the divine perfections, has more significance in it than merely repetition, and, following the declarations of the New Testament, we are warranted by inspired authority to believe that it was a distinct ascription of it to the Father, and to the Son, and to the Holy Ghost. The evange-

list John applies it to Christ, "These things said Esaias, when he saw His glory, and spake of Him." (John xii. 41.) The preceding and succeeding contexts prove that Christ was He whose glory Isaiah saw, and of whom he spoke. St. Paul ascribes it to the Holy Ghost; "Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go ye to this people," &c. (Acts xxviii. 25, &c.) These assertions prove that Christ and the Holy Ghost are equal with the Father in glory, majesty, and praise, and that all are included in the Godhead, which is declared in every part of Scripture to exist in perfect unity, as expressed by Moses, "Hear, O Israel: The Lord our God is one Lord;" (Deut. vi. 4;) which is confirmed by Christ and His apostles in the New Testament.

18. From these passages it is evident that there are three persons mentioned in the Scriptures under the appellations of Father, Son, and Holy Ghost, to each of whom the glory, attributes, and acts of Deity are ascribed with sufficient and distinguishing appropriation to prove that they are real and distinct persons, subsisting in a peculiar manner, and sustaining relations of a proper and natural description, and which could not meet in one and the same person. The Father cannot be the Son, because the Son is declared to be begotten of the Father, and also to be the express image of His person; neither can the Son be the Father, by whom He is begotten; neither can the Holy Ghost be either the Father or the Son, from both of whom He proceeds. Hence, the persons cannot be metaphorical, but real, proper, and natural. The precedence which belongs to the Father is not in respect of superiority in nature, but in personal order, of which He claims the priority, because he is neither begotten nor proceeding. The Son is properly the second in order, because He is the only begotten of the Father. And the Holy Ghost is the third, because He proceeds from the Father and the Son, and is the Spirit of both. Paternity, filiation, and procession in the Trinity do not indicate either superiority or inferiority of nature, but relate to the personal distinctions in the Godhead. Each person necessarily exists, and is of equal majesty and glory.

PART II.

DIVINITY OF THE SON.

- I. An existence claimed for the Son before His incarnation. 1. The Scriptures mention the Son of God as a Divine person. 2. The pre-existence of Christ the Son of God an argument in favour of His Divinity.—He existed before Abraham. 3. Before the world. 4. Before all created beings. II. Divine titles are ascribed to Him. 1. The titles of real Divinity are given to Him both in the

Old and New Testament. 2. The prophecies of the Old Testament, which ascribe Divine titles to the Messiah, are applied to Christ by the New Testament writers. 3. The New Testament writers ascribe titles of Deity to Christ. III. Divine attributes are ascribed to Him. 1. Eternity. 2. Immutability. 3. Omnipresence. 4. Omniscience. 5. Omnipotence. 6. All Divine attributes. IV. Divine acts are performed by Him. 1. Creation. 2. Preservation. 3. Universal Sovereignty. 4. Giving and restoring life. 5. The gift of the Holy Ghost. 6. The forgiveness of sins. 7. The judgment of the world. 8. Conclusion. V. Divine worship is rendered to Him. 1. Claimed by Christ from all men, and given to Him under the former dispensations. 2. Worship received by Christ when upon the earth. 3. Christ as the Son an object of worship in heaven. 4. Prayer and praise offered to Him. 5. God is jealous of this honour, and will not allow it to any but Himself. 6. The argument briefly recapitulated.

I. An existence is claimed for the Son of God before His incarnation.

1. Frequent mention is made in the holy Scriptures of a person designated "the Son of God," especially in the New Testament, which gives us the history and character of His person, and of the religion which He established. He is mentioned in such a manner, and is declared to perform such acts, as to demonstrate that He is not a created being, but Divine; and that He is without equal, excepting in the persons of the Godhead. He is "the only begotten of the Father;" and although the mystery of His generation is not revealed, yet we are assured that He possesses all the fulness of Deity. As God is a Spirit, and indivisible, so all the nature and glory of the Father must be possessed by the Son, who is declared to be one with Him; and that He is "the brightness of His glory, and the express image of His person," which language indicates true and proper unity and Divinity.

2. The pre-existence of the Son in relation to His incarnation is usually the first part of the argument in favour of His Divinity. Many texts may be adduced which imply that He existed before His incarnation; such as, "God sent His Son" into the world; "I came into the world;" "I came down from heaven," &c.; which texts are at least indirect evidences of His existence antecedent to the period when He took our nature upon Him. Many other texts convey direct information of this truth. In a conversation which Jesus held with the Jews, He said, "Verily, verily, I say unto you, Before Abraham was, I am;" (John viii. 58;) which is a positive assertion that He existed before Abraham, which was many centuries prior to the period when He made that statement; and a legitimate construction might be put upon the phrase, "I am," which would indicate His self-existence, independence, and eternity; and which was the name by which God designated Himself when He gave Moses his commission to the children of Israel, saying, "Thus shalt thou say unto them, I AM hath sent me unto you." (Exod. iii. 14.) If, by appropriating this title to Himself, Christ intended to indicate His eternal and self-existing nature, then He makes a direct assertion of His Divinity; and it is evident that the Jews understood His language in this

signification, for "they took up stones to cast at Him;" and Jesus, instead of giving them any intimation that they had misunderstood His meaning, wrought a miracle in confirmation of it; at least, the text proves His existence prior to the days of Abraham, which could not refer to His human, but to His Divine nature.

3. Another assertion of our Lord's states His existence to be before the creation of the world. "And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was." (John xvii. 5.) This text leads us back to that duration before the foundations of the earth were laid. And here our Lord not only states His existence prior to this world, but also mentions the character of that existence; it was the full possession of the Father, which is expressed by the term, "Thine own Self," which cannot signify any thing less than His whole nature and glory. This full possession of the Father, however, was held in a real personal distinction, as the phrase, "The glory which I had with Thee," clearly indicates. The distinction, the unity, and the equality of the personal glory of the Father and of the Son are here recognised by Christ, and also claimed by Him; which agrees with His assertion, "He who hath seen Me hath seen the Father also."

4. St. Paul states that the Son "is before all things." (Col. i. 17.) This assertion leads us back to eternity, before an atom of matter possessed a being, and before any created mind existed. Here the apostle places the eternity of the "Son" in an unequivocal view; and, taken in connexion with other parts of the same chapter which ascribe the creation of all things to Him, demonstrates His Godhead to be real and equal with the Father. If all things were made by "the Son," He must Himself be unmade, and His existence must have been perfect and necessary. The Creator of all things must have possessed unlimited fulness of being before the creation. He must have existed before any creature, and Himself must be uncreated and eternal, and He who is uncreated and eternal is God. And all this glory is possessed by Him whom the apostle designates God's "dear Son."

II. Divine titles are ascribed to the Son. The name of God cannot be given to any creature without blasphemy and idolatry. When, therefore, the Scriptures apply the titles of Deity to Christ, the doctrine of His Godhead is thereby declared and established.

1. That titles belonging exclusively to God are applied to the Son, both the Old and New Testament furnish proofs and examples. And as the Scriptures were given for our instruction, we are assured that they are not misleading upon a question so solemn and so important to the highest interests of men.

2. The prophecies of the Old Testament which refer to the Messiah, which invest Him with divine titles, and which are applied to Christ by the writers of the New Testament, are important proofs of the Godhead of our Lord. Isaiah predicts, "Behold, a Virgin shall conceive and bear a Son, and shall call His name Immanuel." (Isai. vii. 14.) The records of the evangelists respecting the miracu-

lous conception of our Lord by the Virgin Mary, exactly correspond with this prophecy. The angel Gabriel made this announcement to her: "Fear not, Mary; for thou hast favour with God. And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest;" (Luke i. 31, 32;) and when he had given her all the information requisite upon this mysterious subject, he adds, "Therefore also that holy thing that shall be born of thee shall be called the Son of God." (Luke i. 35.) The testimony of St. Matthew is equally explicit and confirmatory: "Behold, a Virgin shall be with child, and bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us." (Matt. i. 23.) Language cannot be more explicit in asserting that Jesus Christ is the person of whom Isaiah prophesied, that by His divine generation He is the Son of God, and that He bears the highest and most solemn title of divinity.

In another prophecy Isaiah calls Him, "The Mighty God, the Everlasting Father, the Prince of Peace." (Isai. ix. 6.) Matthew refers this prophecy to Jesus; (Matt. iv. 12-16;) who is thereby declared to be "the mighty God." Malachi speaks of Him as "the Lord." "Behold, I will send My messenger, and He shall prepare the way before Me, and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts." (Mal. iii. 1.) This prophecy refers not to the Messiah alone, but also to His forerunner, and exactly accords with the prediction of Isaiah; (Isai. xl. 3-5;) in which the titles of "Lord" and "God" are ascribed to the anticipated Deliverer, which the evangelists declare to have been fulfilled in John the forerunner, and in Christ the Lord our God. "The voice of him that crieth in the wilderness, Prepare ye way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." That John the Baptist was designed to precede the Lord is evident from the declaration of the angel to Zacharias: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children; and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke i. 16, 17.) And also from the assertion of Zacharias: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare His ways." (Luke i. 76.) St. Matthew informs us that John did thus fulfil his commission: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths

straight." (Matt. iii. 1-3.) And this is further corroborated by St. Mark. John the Baptist testified of himself that he was not the Christ, but "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." (John i. 20, 23.) And again, "I saw, and bare record that this is the Son of God." (John i. 29-34.) Here is the testimony of two prophets who ascribe to Him of whom they spoke titles of divinity, "Lord," and "God." Here is also the testimony of Zacharias, who calls Him "Lord," "God," and "the Highest." John the Baptist bears record that He is "the Son of God." The four evangelists establish the propriety of these ascriptions. All these, eight in number, speaking and writing under divine inspiration, ascribe titles indicative of supreme Godhead to a person, and six of them declare Him to be Jesus Christ the Son of God; and this testimony is confirmed by a voice from heaven, even from God Himself. If, therefore, we believe the Scriptures, we cannot deny that by divine authority the highest titles of divinity are in their proper signification ascribed to the person of the Son.

8. In addition to these, many passages in the New Testament ascribe titles of Deity to Christ; and in some Scriptures wherein His name is not directly mentioned, such reference is made to Him as cannot be applied to any other. St. John says, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." (John i. 1, 14.) And St. Paul also says of Him, "And without controversy great is the mystery of godliness: God was manifest in the flesh." (1 Tim. iii. 16.) Both of these passages evidently refer to Christ the Son, and both declare Him to be God. St. Peter, when preaching before Cornelius and his household at Cesarea, declares of Christ "He is Lord of all." (Acts x. 36.) St. Paul also speaks of Him as "over all, God blessed for ever." (Rom. ix. 5.) In the Epistle to the Corinthians he calls Him the "Lord of glory." (1 Cor. ii. 8.) When addressing Titus, he speaks of Him as "the great God, and our Saviour Jesus Christ." (Titus ii. 13.) And in numerous instances throughout his Epistles he calls Him "the Lord Jesus Christ." John also in his First Epistle bears testimony to the Godhead of the Son by a great variety of expressions, and he speaks of it as a subject of undoubted knowledge and experience: "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." (1 John v. 20.) And in the book of Revelation he informs us that He has "on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS." (Rev. xix. 16.) Thus we perceive that titles which exclusively belong to God are ascribed to His Son without any limitation or qualification whatever.

III. Divine attributes are possessed by the Son. If this assertion can be proved from the Scriptures, those who receive those Scriptures as authoritative, must believe that He is a divine person. The attri-

butes of any thing are the qualities and properties of its being; he, therefore, who possesses the attributes of God must be truly divine. That the perfections of Deity are ascribed to the Son in the Scriptures, cannot be questioned by any one conversant with them; and that these perfections or attributes are mentioned so as not to imply inferiority or limitation, but full and perfect possession, is equally apparent. If these assertions can be sustained, the Scriptures will bear testimony to the divinity of the Son, and to an equal extent also to the doctrine of the Trinity.

1. Eternity. This is a perfection which belongs exclusively to Deity, yet there are many passages in the Old Testament which ascribe the perfection to God, with which there are corresponding passages in the New Testament ascribing the same glory to Christ the Son. In the Old Testament God thus speaks of Himself, "Thus saith the Lord, the King of Israel, and His Redeemer, the Lord of hosts, I am the first, and I am the last, and beside Me there is no God." (Isai. xlv. 6.) And also by the same prophet, "Hearken unto Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last." (Isai. xlviii. 12.) These are unquestionable assertions of the eternity of God, and they also indicate the full and absolute possession of eternity, both in respect of the past and future. In the New Testament the same language is adopted by Christ, who says, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. i. 8.) And again, "I am Alpha and Omega, the first and the last;" (verse 11;) and again, "I am the first and the last." (Verse 17.) All the associations of these texts prove that Christ is the speaker, and that He claims for Himself a full and proper eternity; for He says, "I am He that liveth, and was dead;" (Rev. i. 18;) and again, "These things saith the first and the last, which was dead and is alive." (Rev. ii. 8.) This language cannot be applied to any but Christ; and if the language of the prophet indicates eternity, so does the same language by the mouth of the apostle.

In the book of Proverbs Christ is mentioned by the name of Wisdom. "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." (Prov. viii. 22, 23.) That this language has a personal application is evident from verse 31, where He is represented as "rejoicing in the habitable parts of the earth," and as having His "delights with the sons of men," which an attribute could not do. The testimony of John confirms this view: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God;" (John i. 1, 2;) and also the assertion of the apostle, that Christ is "the wisdom of God." (1 Cor. i. 24.) By this comparison of texts it is evident that the attribute of eternity is ascribed to God the Father, and to His Son Jesus Christ; and, consequently, their claims to this perfection are equal.

Many of those texts which were mentioned in confirmation of the pre-existence of Christ, indicate His eternity, and they might be added to this testimony; but there is no necessity to repeat them, as many others are found equally direct. By the prophet Micah it is declared that His "goings forth have been from old, from everlasting." (Micah v. 2.) In the Epistle to the Hebrews the Father is represented as addressing Him thus: "But unto the Son He saith, Thy throne, O God, is for ever and ever." (Heb. i. 8.) And in the same Epistle His immutability and eternity are expressed together: "Jesus Christ, the same yesterday, and to-day, and for ever." (Heb. xiii. 8.)

2. Immutability is ascribed to Christ the Son. Immutability and eternity cannot be separated; and they are so associated in various parts of the sacred writings as to indicate that they are indissoluble. That which is immutable is eternal, and that which is eternal is immutable. No creature can claim the attribute of immutability, it is a perfection possessed exclusively by Deity; and hence God says, "I am the Lord, I change not;" (Mal. iii. 6;) and the apostle testifies that with Him there is "no variableness, neither shadow of turning." (James i. 17.) This attribute is ascribed to Christ, in such language as indicates that His possession of it is real and absolute: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish, but Thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." (Heb. i. 10-13.)

3. Omnipresence. The omnipresence of Christ is perfect both in relation to space and duration. That He is present every where upon earth He thus declares: "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. xviii. 20.) And that His presence fills the heavens is evident from His conversation with Nicodemus: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." (John iii. 13.) In these passages Christ declares His presence in all places; the heaven and the earth are filled with His glory. In another place he declares that His presence extends throughout all times: "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) And those texts which declare Him to be eternal also testify of His omnipresence. His omniscience also confirms these statements; for He must be present to perceive; and as He perceives all things, He must be everywhere.

4. Omniscience is also an attribute belonging to Christ. "Peter saith unto Him, Lord, Thou knowest all things." (John xxi. 17.) As Christ did not deny this assertion, He admitted it in its full latitude of signification. If it had not been true, He would not have permitted Peter to continue in so dangerous an error. Christ Himself asserts not His omniscience only, but also His incomprehensibility. He says, "All things are delivered unto Me of My Father,

and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." (Matt. xi. 27.) To know the Father must be perfect, unlimited knowledge, and to be known only by Deity implies an incomprehensibility by all created beings.

One of the highest evidences of this perfection is found in the power of searching the heart, which is an act belonging exclusively to God. Solomon, in his prayer at the dedication of the temple, ascribes this perfection to Him, to the exclusion of all others: "For Thou, even Thou only, knowest the hearts of all the children of men;" (1 Kings viii. 39;) yet Christ claims this attribute for Himself, saying, "And all the churches shall know, that I am He which searcheth the reins and hearts." (Rev. ii. 23.) And the evangelists ascribe the same perfection to Him. St. Matthew says of Him, "And Jesus, knowing their thoughts;" (Matt. ix. 4;) and again, "And Jesus knew their thoughts." (xii. 25.) St. Luke bears an exactly corresponding testimony to Him. (Luke vi. 8; xi. 17.) And St. John records of Him: "Now when He was at Jerusalem at the passover, in the feast-day, many believed in His name when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." (John ii. 23-25.)

5. Omnipotence is ascribed to Christ. He declares, "All power is given unto Me in heaven and in earth." (Matt. xxviii. 18.) St. Paul asserts of Him that He is "the power of God." (1 Cor. i. 24.) And in the book of Revelation He says, I am "the Almighty." (Rev. i. 8.) The acts performed by Christ, which will claim a distinct consideration, are also proofs of His omnipotence.

6. All the perfections and attributes of the Father are possessed by the Son, who says, "All things that the Father hath are Mine." (John xvi. 15.) By which we understand that all the attributes, perfections, and glory of the Father belong also to Christ; wisdom, justice, mercy, truth, love, and every other perfection of Deity, are Christ's; and by this possession He is truly God.

IV. Divine Acts are performed by the Son.

1. The creation of all things was effected by Him. This act of creation by the Son was not achieved independently or exclusively of the Father and the Spirit; but in strict unity and co-operation with them; so that the same acts are sometimes ascribed to the Father, and to Jesus Christ as the Son, and to the Holy Ghost. The act of creation is declared to have been performed by each person in the Godhead; and as no being less than God can create, this demonstrates the divinity of each person, and also the unity of the divine nature. In attributing the same act to each of the persons in the Godhead, there is an insurmountable difficulty upon any other consideration than of a trinity of persons in unity of being; but in this view the difficulty vanishes; an act of one, in respect of all operations external to themselves, being the act of all. As the divine nature cannot be divided, so the external acts of any one of the persons in the God-

head are the acts of each of the other persons also, and to each there is an equal ascription of glory, majesty, and power.

Creation in its proper and universal signification demonstrates the eternal power of the Creator, who must Himself exist independently of all other things or causes whatever, and must be the first and controlling Cause of all other things; and must therefore exist by necessity of being, which is the highest glory of existence. As all things were created by the Son, His existence must be eternal and infinite, and that which is eternal and infinite is God.

St. John informs us, that "all things were made by Him; and without Him was not any thing made that was made;" (John i. 3;) and, more particularly, that "the world was made by Him." (John i. 10.) These assertions agree with those made by St. Paul, who embraces every created object in the universe: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." (Col. i. 16.) Although St. John uses the term "the Word," yet he does so only as another appellation of the person of the Son, as His Gospel amply testifies; and St. Paul, in connexion with the passage quoted, speaks of Him as the Son of God. Wherefore we conclude, that as He is the Creator of all things, He is God, without any limitation or qualification of that divine title whatever.

2. The preservation of the universe is ascribed to Christ. To sustain, conserve, and control all the creation are acts belonging to Deity; no power less than divine could effect them; and the Scriptures teach us that they are performed by the Son. As creation is a display of eternal power and Godhead, so the preservation of all things in their order, subsistence, and end, is a manifestation of unlimited and unexhausted energy. Creation and preservation are so closely allied, that we cannot reasonably conceive them to belong to any but one being, who is God. But if Christ the Son is the Creator and Preserver of all things, then He is God. When the apostle informs us that all things were created by and for the Son, he immediately adds, "And He is before all things, and by Him all things consist." (Col. i. 17.) And in the same manner He represents the act of preservation as immediately succeeding the act of creation. He informs us that by His Son God "made the worlds;" and that He upholds "all things by the word of His power." (Heb. i. 1-3.) The upholding of all things demonstrates omnipotence as certainly as the creation of all worlds; and this act is declared to be performed by the Son.

3. Universal sovereignty and government belong to the Son. He sways His sceptre over all. His dominion is commensurate with creation, both of the visible and invisible worlds. Angels are His ministers sent forth at His command, and they all worship Him. The earth is His, and the fulness thereof, and all the hosts of heaven. Devils obey His commands with trembling; men are governed by His laws, and He holds the keys of death and hell.

Many of the Old Testament scriptures contain magnificent descriptions of the kingdom of the Son of God, some of which are confirmed, as relating to Christ, by the writers of the New Testament. The Book of Psalms contains many such allusions: "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre." (Psalm xlv. 6.) "For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour. Thou madest Him to have dominion over the works of Thy hands: Thou hast put all things under His feet." (Psalm viii. 5, 6.) And, again, "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool." (Psalm cx. 1.) All these assertions, in the first and second chapters of the Epistle to the Hebrews, are declared to belong to the Son. The second and seventy-second psalms contain glorious descriptions of His sovereignty, many parts of which are quoted by the New Testament writers, and applied to Him. The prophet Isaiah bears similar testimony, saying, "The government shall be upon His shoulder;" and again, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever." (Isai. ix. 6, 7.) And Daniel also asserts, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii. 13, 14.)

In the New Testament, universal dominion is with equal explicitness ascribed to the Son. When Peter was preaching before Cornelius, he asserts, that He is "Lord of all." (Acts x. 36.) And the great apostle in his Epistles confirms this doctrine, "Whose are the Father's, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." (Rom. ix. 5.) In another place he says of Him, "For He must reign, till He hath put all enemies under His feet." (1 Cor. xv. 25.) And after praying for spiritual blessings upon the Ephesians, he assured them that those blessings were secured to them by the power of God through the resurrection and ascension of Christ. Hence he says, "Which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." (Eph. i. 20-23.)

These are but a few of the scriptural assertions of the universal sovereignty of the Son; nevertheless, they show that this doctrine pervades the Bible. Words cannot be conceived which more un-

equivocally express dominion over all created beings, and all actions. And, furthermore, He says of Himself, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. i. 18.) And, again, "These things saith He that openeth, and no man shutteth; and shutteth, and no man openeth." (Rev. iii. 7.) Heaven and earth and the invisible worlds are thus declared to be under His sway and keeping; the hosts of heaven, the living upon the earth, the departed spirits of men, and also the dust of their bodies, and the angels which kept not their first estate, are all under His government, and must obey His commands. Devils He holds in chains under darkness against that day, and none can escape without His consent. But when He opens, the graves and the bottomless pit shall release all that are in them, and He will then pronounce the final sentence upon all intelligent creatures in the universe, which none will have power to change for ever.

4. Giving and restoring life, and raising the dead at the last day, are acts belonging to the Son. Many examples may be given of raising the dead during the days of His flesh. To the daughter of Jairus He said, "Damsel, I say unto thee, Arise;" (Mark v. 41;) and immediately she arose, and those who witnessed it were astonished with great astonishment. By His word, also, He raised the widow's son, "Young man, I say unto thee, Arise." (Luke vii. 14.) And he that was dead sat up, and began to speak. By the same means Lazarus was raised to life when he had been dead four days, Jesus "cried with a loud voice, Lazarus, come forth. And he that was dead came forth." (John xi. 43, 44.) But the most remarkable act is His own resurrection; He raised Himself from the dead, and thereby confirmed His own teaching: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." (John v. 21.) And again, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." (John v. 26.) And, also, in another conversation, He says, "Therefore doth my Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me; but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John x. 17, 18.) The resurrection of Christ corroborated these claims, and demonstrated Him to be the Lord and Giver of life.

The final and glorious display of this power will be exhibited at the last day, when He will raise the whole of the human family that have died, and change the living into such a state as to place all mankind beyond the power of corruption and dissolution for ever, as He taught during His earthly ministry: "And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life: and I will raise him up at the last day." (John vi. 40, &c.) And that this power extends to all is evident from another assertion: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the

resurrection of life; and they that have done evil unto the resurrection of damnation." (John v. 28-30.) He who has life in Himself, who can communicate it at His pleasure, and who will eventually bestow it upon all mankind, must be Divine in the full unlimited signification of the term.

5. The gift of the Holy Ghost is an act performed by the Son. "But when the Comforter is come, whom I will send unto you from the Father, He shall testify of Me." (John xv. 26.) St. Peter also preached this doctrine, "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." (Acts ii. 32, 33.) The power of sending the Holy Ghost cannot belong to any creature; it is an act belonging exclusively to God.

6. The forgiveness of sins is an act performed by the Son. St. Matthew records of Him, "And, behold, they brought unto Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house." (Matt. ix. 2-7; Mark ii. 2.)

Another instance of the exercise of this power is recorded by St. Luke. Whilst Jesus was in Simon's house eating meat, a woman of the city, which was a sinner, "brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment." The Pharisee who had bidden Jesus, thought, If He had been a prophet, He would have known the character of the woman, and would not have allowed the transaction; but Jesus instructed him by the parable of the two debtors, and told him that this woman had exhibited more affection for her benefactor than he had; and then He forgave her sins, and openly declared it. "And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace." (Luke vii. 36-50.)

Stephen in the pains of martyrdom acknowledges the power of Christ to forgive the sins of his murderers: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." (Acts vii. 59, 60.) None but God forgives sins: but Christ the Son exercises that power: therefore He is God.

7. The great and solemn act of judging the world is to be performed by the Son: "For the Father judgeth no man, but hath

committed all judgment unto the Son." (John v. 22.) And again, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall He say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 31-34, 41.) St. Paul also testifies to this in his sermon to the Athenians, saying, "Because He" (God) "hath appointed a day in the which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts xvii. 31.) And in another place he declares, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.)

Many divine attributes are requisite for the act of judging the world. To fix the eternal destinies of millions of intellectual beings is more than any creature can perform. He who judges the human race must be omniscient, that every thought might be known, and the exact amount of responsibility be ascertained for each person throughout the whole course of his probation, and that every word and action may be commended or condemned, according to the position and opportunities of each and of the whole collectively. He must be eternal, to know the amount of happiness or woe that can be realized by an immortal creature. His understanding must be infinite, to know the amount of reward or punishment to be given to beings that shall exist for ever. He must be just, to give to every man according to his works. And He must be omnipotent, to carry out the respective sentences of rewards or punishments for ever.

8. The acts ascribed to Christ are of such a character as to demonstrate His divinity. No being less than God could create the universe, preserve it in order, rule all intelligent and unintelligent creatures, raise the dead, send the Holy Ghost, forgive transgressors their iniquities, and judge the whole world. All these are exclusively the works of God; but they are declared to be the works of the Son, and thus they prove that the Son is God.

V. Divine worship is rendered to the Son.

1. Such worship was claimed by Christ, who taught that it was the will of God "that all men should honour the Son, even as they honour the Father." (John v. 22, 23.) Here our Lord asserts that it is the purpose of the Father that all mankind shall pay divine honours to the Son, in the same manner and to the same degree as to Himself. The worship of the Son is not confined to the new dispensation, but was practised in the ages preceding it. It was the Son, who afterwards became incarnated, that appeared to Abraham in the plains of Mamre,

and that patriarch called him Lord, "and bowed himself toward the ground." (Gen. xviii. 2.) He also appeared to Manoah and his wife; and when He ascended in the flame of the altar, "Manoah and his wife looked on it, and fell on their faces to the ground. Then Manoah knew that it was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God." (Judges xiii. 20-22.) That these and all other temporary manifestations of Deity were made in the person of the Son is evident from the testimony of John, who declares, "No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, He hath declared Him." (John i. 18.)

2. Acts of worship were performed to Christ whilst He was upon earth, and when He was received into heaven. When He stilled the tempest, "They that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God." (Matt. xiv. 33.) At the period of His ascension His disciples "worshipped Him, and returned to Jerusalem with great joy." (Luke xxiv. 52.) Many instances are recorded by the evangelists of persons worshipping Him: a leper; (Matt. viii. 2;) a certain ruler; (Matt. ix. 18;) a woman of Canaan; (Matt. xv. 25;) and a man possessed with an unclean spirit. (Mark v. 6.) In each of these instances Jesus wrought a miracle in their behalf, and thus demonstrated that He was pleased with their actions. The women also who saw Him, after His resurrection, "came and held Him by the feet and worshipped Him." (Matt. xxviii. 9.) In no one instance does our Lord intimate that they did wrong in acting thus, which is proof of the rectitude and propriety of their acts; for, when He was tempted of the devil, His reply to him was, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. iv. 10.)

3. Christ the Son is not only worshipped and glorified upon earth, but He is also the object of adoration by the heavenly powers. Isaiah saw "the seraphim worshipping the Lord in heaven." (Isai. vi. 2, 3.) St. John informs us, that Isaiah saw the glory of Christ, and spake of Him. (John xii. 41.) St. Paul informs us that "God hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9-11.) "And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him." (Heb. i. 6.)

4. Prayer, which is an act of worship, is presented to Christ the Son. Stephen, in the solemn moment of his death, exclaimed, "Lord Jesus, receive my spirit." (Acts vii. 59.) St. Paul also in many instances prays to Christ: "Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." (1 Thess. iii. 11, 12.) And the benediction pronounced by St. John, "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son

of the Father, in truth and love." (2 John iii.) And in heaven, praise, another act of devotion, is presented by angels and redeemed men, and will continue to be so for ever: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.) "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." (Rev. v. 11-14.)

5. Throughout the sacred page the utmost jealousy is manifested respecting the presentation of worship to any but God. Worship belongs to Him alone, and it is idolatry to give it to any other. He Himself forbids all worship to any but Himself, as the first and second commandments testify: "Thou shalt have no other gods before Me. Thou shalt not bow down thyself to them, nor serve them." (Exod. xx. 3, 5.) And when St. John would have done homage to the angel which had showed him the mysterious future, that angel forbade him, saying, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. xxii. 9.) But all the intellectual creation are commanded to pay divine homage to the Son, which is proof that He is God.

6. A brief recapitulation of the argument will show its force and character. The Son, the second Person in the Trinity, existed previously to His incarnation, previously to the foundation of the world, and before all created existence: wherefore He must be eternal. The highest titles of divinity are almost under every form of expression applied to Him. The attributes of Deity are possessed by Him. He performs actions which belong exclusively to God. And divine worship, both in heaven and earth, is rendered to Him. All these circumstances combined demonstrate His true and proper divinity.

PART III.

PERSONALITY AND DIVINITY OF THE HOLY GHOST.

THE character of the argument stated. 1. The personality of the Holy Ghost. 1. He is designated by the personal pronoun "He." 2. Personal properties are ascribed to Him. 3. Distinct manifestations have been given of Him. 4. Personal offices

are sustained by Him. 5. Personal acts and qualities are ascribed to Him. 6. The doctrine of the personality of the Holy Ghost taught throughout revelation. II. The divinity of the Holy Ghost. 1. The divinity of the Holy Ghost proved by the same mode of argument as that used in favour of the divinity of the Son. 2. His personality and divinity demonstrated by the relationship of procession. 3. This procession is from the Father and the Son. 4. The names of God are given to the Holy Ghost. 5. The attributes of God ascribed to Him. 6. The actions of God are wrought by Him. 7. Divine worship paid to Him. 8. Conclusion.

THIS part of the argument in favour of the doctrine of the Trinity does not differ so much in its character from the last, as in the object which is to be attained. The chief point concerning the Son respects His divinity; His personality not being disputed. The subjects of controversy respecting the Holy Ghost include both His personality and divinity: the objectors asserting that He is an attribute, sometimes the wisdom, but more frequently the power, of God. It will devolve upon us, therefore, to prove, first, that the Holy Ghost is a person, and secondly, that He is divine.

I. The Holy Ghost is a person. The personality of the Holy Ghost is as real and distinct as the personality either of the Father or of the Son. The title "Holy Ghost" is not, therefore, to be understood as a figurative expression, neither as an attribute personified, but as indicating an intelligent being, who possesses the power of thinking, willing, and acting; and that in His personality He is as distinct from the Father and from the Son, as their persons are distinct one from the other. The Scriptures ascribe personal qualities and actions to the Holy Ghost, which cannot consistently be ascribed either to the Father or to the Son, and which indicate His distinct personality.

1. He is designated by the personal pronoun "He." This occurs under such a variety of forms of expressions that we cannot imagine it to be unintentional, but as directly designed to convey the idea of a real personality. Our Saviour's last discourse contains several such allusions to the Holy Ghost, which He promised to send His disciples to comfort them, and to supply His place in every want of the church throughout all ages. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." (John xiv. 26.) "He shall testify of Me." (John xv. 26.) "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." (John xvi. 13.) And St. Paul also speaking of Him says, "But all these worketh that one and the self-same Spirit, dividing to every man severally as He will." (1 Cor. xii. 11.)

2. Personal properties are ascribed to Him. Knowledge and will, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. ii. 11.) "Dividing to every man severally as He will." (1 Cor. xii. 11.) Knowledge and will are pro-

perties which cannot belong to any but a person; and as they are possessed by the Holy Ghost, they demonstrate His proper personality.

3. Distinct manifestations have been given of Him. "And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God, descending like a dove, and lighting upon Him." (Matt. iii. 16.) "And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 1-4.)

4. Personal offices are sustained by Him. He strives with men. "And the Lord said, My Spirit shall not always strive with man." (Gen. vi. 3.) He convinces the world of sin. (John xvi. 8.) He guides believers into all truth, (John xvi. 13.) He leads the children of God. (Rom. viii. 14.) He helps the saints and intercedes for them: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." (Rom. viii. 26, 27.) He testifies to the believer's adoption. (Rom. viii. 16.) He reveals the will of God, and teaches mankind: "As it is now revealed unto His holy apostles and prophets by the Spirit." (Eph. iii. 5.) "He shall teach you all things." (John xiv. 26.) He seals and sanctifies the people of God. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. iv. 30.) "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." (2 Thess. ii. 13.) And the renewal of the soul, and the resurrection of the body, are acts performed by the Spirit: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.) And, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. viii. 11.)

5. Many acts and qualities are ascribed to the Holy Ghost, which cannot belong to any but a person. He is said to move with energy and design: "The Spirit of God moved upon the face of the waters." (Gen. i. 2.) To speak and hear: "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." (John xvi. 13.) "Then the Spirit said unto Philip, Go near and join thyself to this chariot." (Acts viii. 29.) "While Peter thought on the vision, the

Spirit said unto him, Behold, three men seek thee." (Acts x. 19.) "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. ii. 7, &c.) "And the Spirit and the Bride say, Come." (Rev. xxii. 17.) To search: "For the Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii. 10.) To bestow gifts: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as He will." (1 Cor. xii. 8-11.) To possess a mind: "And he that searcheth the hearts knoweth what is the mind of the Spirit." (Rom. viii. 27.) To be capable of pleasure: "For it seemed good to the Holy Ghost, and to us." (Acts xv. 28.) And of being vexed: "But they rebelled, and vexed His Holy Spirit." (Isai. lxiii. 10.)

6. Thus we perceive that the doctrine of the personality of the Holy Ghost is declared in the Scriptures. It is found at the commencement of the Bible, and the concluding book closes with it. It was repeated in the antediluvian, the patriarchal, and prophetic dispensations. Christ taught it in the clearest manner, and the apostles, even to the last of their writings, support it. When we consider that the Bible was written for doctrine, and for the instruction of men, we cannot imagine that all the inspired writers, and Christ Himself, should have used language either unintelligible or misleading. The supposition is presumptuous and impious.

II. Having seen from Scripture testimony, that the Holy Ghost is a person; we proceed to notice His divinity.

1. That the Holy Ghost is a divine person of the same nature and glory as the Father and the Son, is proved in a similar manner as the divinity of the Son, viz., divine titles are given to Him; divine attributes are ascribed to Him; divine works are performed by Him; and divine worship paid to Him. But before we enter upon these proofs, it will be appropriate to notice the mode of His existence, viz., procession, which demonstrates Him to be of the same nature as the other persons in the Godhead.

2. The doctrine which declares the personality and divinity of the Holy Ghost is corroborated by the declaration of the mode of His existence, which is asserted to be that of procession, as our Lord taught His disciples: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." (John xv. 26.) The Holy Ghost is thus distinguished from the Father and the Son, and His personality and divinity sustained. So that as the Son is of the same nature and of equal glory with the Father, because He is begotten by Him, so the Holy Ghost is of one nature and glory with the Father, because he proceedeth from Him.

3. In the ninth century, some difference of opinion was expressed

by the Greek and Latin churches respecting the procession of the Holy Ghost. The Greek churches taught that He proceeds from the Father only; and the Latin churches supported the doctrine that He proceeds both from the Father and the Son. Although the Scriptures do not in direct terms state that the Holy Ghost proceeds from the Son, as they do that He proceeds from the Father, yet many passages imply this doctrine so manifestly, that we imagine no doubt can now exist respecting it. He is designated "the Spirit of God," "the Spirit of the Lord," "the Spirit of the Father," "the Spirit of the Son," and "the Spirit of Christ;" these designations of one and the same Spirit indicate the same relation to God, in the personal distinction of "Father," and to the Lord as the "Son." If, therefore, the Holy Ghost is called "the Spirit of the Father," because He proceeds from Him, we may legitimately conclude that He also proceeds from the Son, because He is called "the Spirit of the Son." If such be not the case, then the mode of relation between the Son and the Spirit is not revealed. And in addition to this indirect scriptural testimony, we have that significant transaction of our Lord, who breathed upon His disciples, and said unto them, "Receive ye the Holy Ghost." (John xx. 22.)

4. The names of God are given to the Spirit. He is called "God." In the reply of Peter to Ananias, this is directly stated: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou has not lied unto men, but unto God." (Acts v. 3, 4.) He is also called "Lord:" "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?" (Isai. xl. 13.) "Now the Lord is that Spirit." (2 Cor. iii. 17.) He is also termed "Lord" and "God." "And when they heard this, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which made heaven and earth, and the sea, and all that in them is; who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" (Acts iv. 24, 25.) He who spake by the prophets was God in the person of the Holy Ghost, as St. Peter witnesses, that in old time "holy men of God spake as they were moved by the Holy Ghost;" (2 Peter i. 21;) and again, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before." (Acts i. 16.) The Holy Ghost is thus declared to be the Lord God who spake by the mouth of David. He is also called "the Spirit of God;" (Gen. i. 2;) and "the Spirit of the Lord God." (Isai. lxi. 1.)

5. The attributes of God are possessed by the Holy Ghost.—Eternity. In Hebrews ix. 14, He is designated "the eternal Spirit." He is omnipresent: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" (Psalm cxxxix. 7.) Omniscience is also possessed by Him: "The Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii. 10.) Holiness, the glorious attribute of God, belongs to Him: hence He is called "the Holy Ghost;" "Your body is the temple of the Holy Ghost." (1 Cor. vi. 9.) He is also called "the Holy Spirit:" "Take not thy Holy Spirit from me."

(Psalm li. 11.) As the fountain of all mercy to man, He is styled "the Spirit of grace." (Heb. x. 29.) "He is the Spirit of truth." (John xiv. 17.) And His whole being is goodness, as the Psalmist declares, "Thy Spirit is good;" (Psalm cxlii. 10;) and as another terms Him, "Thy good Spirit." (Nehem. ix. 20.)

6. The works of God were performed by the Holy Ghost. By His energy: creation was effected and perfected: "By His Spirit He hath garnished the heavens." (Job xxvi. 13.) "The Spirit of God hath made me, and the breath of the Almighty hath given me life." (Job xxxiii. 4.) Providence is effected by Him. "Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth." (Psalm civ. 30.) And again, "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." (Isai. xxxii. 15.) Inspiration and revelation are His work: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Tim. iii. 16; 2 Peter i. 21.) "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. ii. 11.) He giveth life to the dead. (Rom. viii. 11.) And again, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Peter iii. 18.) He also gives spiritual life: "It is the Spirit that quickeneth." (John vi. 63.) "According to His mercy He hath saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.)

7. Divine worship is presented to the Spirit. He is united with the Father and the Son in the baptismal service, by which we are consecrated to God. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) And also in the benediction, which represents Him as the fountain of all spiritual blessings and life: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor. xiii. 14.)

8. From all these revelations we learn, that there is but one God, who is an infinite and eternal Spirit, the Maker and Preserver of all things; that in the Godhead there are three Persons of one nature and glory, the Father, the Son, and the Holy Ghost; and these three are over all, blessed for evermore.

PART IV.

ETERNAL SONSHIP OF CHRIST.

1. THE importance of the doctrine requires a separate consideration. 2. Two classes of persons deny the eternal Sonship of Christ; the Socinians, and those who apply

the term Son to Christ in respect of His human nature only. 3. The doctrine of the eternal Sonship includes the Divine nature of Christ. 4. The personal relation of the second person in the Trinity is that of Sonship. 5. The inconsistencies of those who believe in the Trinity of persons in the Godhead, and yet deny the eternal Sonship. 6. The word of God the only standard of judgment respecting divine things, and not the opinions of men. 7. The Scripture arguments are taken from the relations of the persons in the Godhead. 1st. The Father. 2nd. The Son. 3rd. The Holy Ghost.

1. FROM what has been already said respecting the divinity of the Son, it might by some be thought unnecessary to have a separate article upon this subject: but the doctrine is of such importance that it cannot consistently be allowed to pass unnoticed, especially as some who profess to believe the doctrine of the Trinity, deny the eternity of the Sonship, or explain it in a manner wholly at variance with the Scriptures.

2. Two classes of doctrines will claim our notice; First, the Socinian, which denies the Godhead of the Son, and, consequently, His eternal Sonship. The arguments already used in favour of the divinity of the Son are the most suited to their case: wherefore, no further notice will be taken of it. And, secondly, that entertained by those who believe that the second person in the Trinity is truly God, but who deny that the title of "Son" applies to His divine nature, but that it refers to His incarnation, or to His resurrection from the dead: with these we have more particularly to do.

3. Those who believe the doctrine of the eternal Sonship do not deny that Christ is called "the Son of God" in reference to His incarnation and resurrection; but they deny that He is so entitled on account of these exclusively or primarily. They maintain that the title "Son of God" is expressive of His nature and relationship with the Father, that it implies a proper divinity, and is a more excellent name than any thing in connexion with His mediatorial glory, and that He existed as such in the fulness of divine majesty, not only before any created being, but from eternity.

4. That the Son existed from eternity in some personal distinction from the Father and from the Holy Ghost, is not denied, and cannot be denied by any one who believes the doctrine of the Trinity. The question is, What is the nature of that personal distinction? We reply, "Sonship;" and consider we express the exact meaning of many passages of holy Scripture by that reply: and we further consider, that we set the doctrine of the divinity of our Lord upon an immutable basis, that we attach to Him a true and absolute eternity, that we establish all His claims to the Godhead, and thereby sustain His equality with the Father and the Spirit. And we imagine that those who differ from these views do not in any degree relieve themselves from the difficulties connected with the subject, but greatly increase them.

5. There are many inconsistencies in the scheme of those who deny the eternal Sonship, and who profess to believe in the doctrine of the Trinity. They find no difficulty in ascribing eternity to the

second person in the Godhead; they find no difficulty in using the term "Word," and ascribing eternity and Godhead to Him as such; they feel no hesitation in asserting that the "Word" existed from eternity; yet they find insuperable difficulties in the doctrine of the eternal Sonship; because, say they, a son implies a father, and a father implies in reference to a son precedence in time; yet they seem not to perceive that the same argument is far more conclusive against the term "Word," than it is against the term "Son;" as if a word spoken did not imply a speaker, and a speaker in reference to a word spoken did not imply precedency in time. They object to the doctrine of the eternal Sonship, because they do not find any express declaration in the Scriptures concerning it, that is, they do not find the phrase "eternal Son," or "eternal Sonship," expressed in this precise manner; yet they maintain the doctrine that the "Word" is eternal, although they do not find the phrase "eternal Word" in the Scripture. But although the phrases "eternal Word" and "eternal Sonship" are not found in the Scriptures; yet the doctrine that is expressed by these terms is found there, with this advantage, however, that many more texts and inspired writers may be quoted in favour of the phrase "Son," or "Sonship," and in such language as to imply absolute eternity, both of that which is past, and also of that which is to come.

6. This mode of deciding scriptural doctrines, however, is totally objectionable. It sets up the mind of man as the standard of truth, and thereby takes away that glory from the holy Scriptures. In this case it is wholly inadmissible, as it supposes God to be altogether like ourselves, and that no relation can be sustained by Him, except in a manner conformable to the relations expressed by the same terms among men. When we consider that God is an infinite and eternal Spirit, the glory of whose nature is incomprehensible both to angels and men, we must be assured that there cannot be any similitude to Him in any creature, either in nature or relationship, excepting in name. In all things relating to God, it is our duty to believe the record which He has given us of Himself.

7. In examining this doctrine we must rely exclusively on scriptural testimony for guidance; and in doing so we shall find arguments from the statements made respecting each person in the Godhead, viz., the Father, the Son, and the Holy Ghost.

1st. Those texts in which God is indicated as sustaining the relation of Father, not merely in reference to the humanity of the Son, but especially in reference to His divine nature, will claim our first attention. During the course of Christ's earthly ministry He taught us, "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." (Matt. xi. 27.) Here the nature of the Father and the Son is declared to be unfathomable by any human mind; both their persons are incomprehensible to man, but fully known to each other: unless the Son were of the same nature, and equal to the Father, He could not

comprehend Him ; but the knowledge of the Son is here declared to be equal to the being and glory of the Father ; consequently, if the Father is eternal, so must the Son also be eternal, or it could not be said that He "knoweth," that is, fully comprehends all the nature, attributes, glory, counsel, and works of the Father. Their incomprehensibility proves their Godhead ; their adequate knowledge of each other demonstrates their equality and unity of nature, which is further confirmed by our Lord : "As the Father knoweth Me, even so know I the Father." (John x. 15.)

In a conversation which our Lord held with the Jews He asserted, "I and My Father are one." (John x. 30.) That the true and natural relationship of Father and Son was intended to be conveyed is manifest by the conduct of the Jews, who took up stones to stone Him, (verse 31,) and justified themselves for the action by saying, "For a good work we stone Thee not, but for blasphemy ; and because that Thou being a man makest Thyself God ;" (verse 33 ;) and especially by the further reply of Jesus, who immediately confirmed this view of His words : "Say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God ?" (Verse 36.) Again, at the close of our Lord's public ministry, He offers a solemn prayer to the Father, that He might be reinstated in His original glory with Him : "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come ; glorify Thy Son, that Thy Son also may glorify Thee.—And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." (John xvii. 1, 5.) Here Christ as the Son addresses Himself to the Father in such a manner as to indicate that these relationships existed before the foundation of the world. The glory invoked by Christ was evidently one of natural relation : "Father, glorify Thy Son." It was nothing less than the possession and realization of the whole Deity, "Glorify Thou Me with Thine own self." It was a glory possessed by the Son, "before the world was," which expression indicates eternity.

These are but a few texts selected from a great number to be found in the New Testament, especially in the writings of St. John. But these are sufficient to show that the relationships of Father and Son do not refer exclusively to the human nature taken by the Son ; but in their primary and proper acceptation they refer to the divine nature ; and the terms expressive of those relations are used in a higher acceptation than in reference either to the incarnation or resurrection of Christ. This is further seen by the words of our Lord, and the conduct of the Jews. Our Lord taught, "My Father worketh hitherto, and I work ; therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." (John v. 17, 18.) This was evidently the truth which Christ desired to impress upon His audience, and which He immediately confirmed. And St. John wrote the Gospel bearing his name for this design, as he states : "And many other signs truly did Jesus in the presence of

His disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John xx. 30, 31.)

That these texts refer to the relations of "Father" and "Son" in the Godhead in a higher sense than any thing connected with the humanity assumed by the Son is manifest. For the Son to know the Father as perfectly as the Father knows the Son, His nature must be both equal with the Father's and distinct from it; all the attributes of the Godhead must be possessed by the Son, which cannot be said in reference to His humanity, which it is impossible should possess any attribute of divinity, but in reference to His divine nature, which must possess all the attributes of Deity, and by which alone He could fully know the Father. The second class of texts asserting His unity with the Father, cannot relate to His humanity; the human nature never was united to God the Father; the unity expressed indicates a relation of nature, which cannot be disassociated, nor exist separately. In the last enumeration of texts, Jesus asserts that these relations of Father and Son were in full possession in reference to each other before the world was, which signifies from eternity. And hence we are assured of the reality of the eternal relations of Father and Son in the Godhead, and the propriety of the terms by which that eternity is indicated.

2nd. Those texts in which the term the "Son of God" is used in reference to the divine nature will next claim our attention. When Christ was arraigned, the evangelist thus records of Him: "And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy." (Matt. xxvi. 63-65.) Here Jesus confesses that He is the Son of God in that acceptance which implies divinity; and also that He is that person of whom Daniel speaks: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom." (Dan. vii. 13, 14.) The position in which our Lord was placed when He witnessed this confession, precludes the possibility of deception. He knew He should suffer death for that declaration, sentence of which was immediately pronounced upon Him: for when the high priest asked the council respecting His alleged blasphemy, "What think ye? They answered, and said, He is guilty of death." (Matt. xxvi. 66.)

The next passage to which we shall refer in confirmation of the doctrine that the Sonship is a divine relation in the Deity, is from the writings of St. Paul, who there testifies of the Gospel of God that it is

"concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." (Rom. i. 3, 4.) Here the apostle notices the human and divine natures of Christ. "According to the flesh," or His human nature, He is of the seed of David, of which the Jewish genealogies were sufficient proof. But He is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead." Bearing in mind that He was put to death in the flesh, because He said He was the Son of God, we see His claim to that title and relation sustained by the Holy Spirit in raising Him from the dead, by which He is declared to possess all the glory included in that title, which, according to the assertion of the Jews, and His own admission, is that He is equal with the Father and truly God. This view is confirmed by the question which our Lord put to the Pharisees, "What think ye of Christ? whose Son is He? They say unto Him, the Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He His Son?" (Matt. xxii. 42-45.) The only reasonable explanation that can be given is that He is the Son of David according to the flesh, but the Son of God, as the only begotten of the Father, and, as such, possessor of the divine nature, and, in the proper acceptance of the term, is David's Lord. And His claims to both these titles, "the Son of David, which indicates His humanity, and "the Son of God," which implies His divinity, are declared and demonstrated by His resurrection from the dead.

The first chapter of the Epistle to the Hebrews contains demonstrative evidences of the eternity and divine character of the "Son," who is declared to be of the same glory with the "Father." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds." (Heb. i. 1, 2.) Here the apostle states that the "Son" is appointed by God to be Lord of universal nature; He is the "Heir of all things," and that God created all worlds by Him. If God created all worlds by His Son, then the "Son" must have been in existence before all worlds, and His title and relation cannot refer either to His incarnation or resurrection from the dead, both of which transpired thousands of years after this world was created. His sovereignty is naturally based upon His creative act; He is the "Heir of all things;" so that, by the appointment of the Father, He is Lord and Judge of all. In the next place the apostle treats of the nature and character of the Son, "Who being the brightness of His glory, and the express image of His person;" that is, the "Son" is the brightness of the "Father's" glory, and the express image of His Person. The term "glory" here cannot be indicative of any thing less than His complete existence or being, and the "brightness"

of it is expressive of its perfection, fulness, and highest excellence, and must be equal in nature to the "glory" of which it is the effulgence. As the "glory" of God is eternal, so the brightness of His glory must be eternal; to deny which is equal to the assertion that His glory once did not possess a brightness, and that He has changed, and is not immutable. As the Son is "the brightness of His glory," so must He be equal in all the attributes of His being with the Father, and of the same nature, and, consequently, eternal. The distinction of the persons is indicated by the phrase, "the express image of His person." The indissoluble and necessary unity of the persons is sustained by the assertion that the Son is the brightness of the Father's glory. The person of the "Son" is here by the apostle as demonstratively sustained, as necessarily existing in the divine nature, as the person of the "Father;" and to deny the one, we must relinquish the other.

The divine character of the Son is further sustained: He has "a more excellent name" than angels. "For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" No angel, no created being, could ever claim this title, nor receive the adoration given to Him who sustains it; for, "when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him." That the term "Son" was not applied to the "first-begotten" in reference to His incarnation, nor to His resurrection, in the above-cited passage, is evident; for, in the acceptance in which the apostle then used it, that title was a more excellent name than any angel ever obtained. But in the second chapter we are told, that, by His incarnation, He was "made a little lower than the angels." The apostle must have fallen into an error and contradiction, if he did not intend the appellation "Son" to Him in His divine nature, which is a conclusion to which no man can come who believes in the inspiration of the Scriptures. We therefore consider that the title of "Son" is, in its primary and proper signification, applied to Him in His divine nature, and secondarily and subordinately only in respect of His incarnation and resurrection.

Again, the apostle makes such assertions concerning the Son, that it is surprising that any doubt should exist respecting His eternity. "But unto the Son he saith, Thy throne, O God, is for ever and ever." (Verse 8.) A proper eternity both of the past and future is here ascribed to the Son, which cannot be true in reference to His human nature; and the title "God" being associated with it puts the question beyond doubt; for divinity is never ascribed to the Son in respect of His incarnation, but in respect of His Godhead. In the subsequent parts of the chapter the apostle ascribes other attributes to the Son, and also the act of creation, which are quite inapplicable and impossible to His human nature; such as omnipotence: "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands;" (verse 10;) and in immediate association with this attribute is that of immutability:

"They shall perish, but Thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." (Verses 11, 12.) In this chapter the act of creation, and universal dominion, are asserted to belong to the Son; angels, the highest created beings, worship Him; eternity, omnipotence, and immutability are ascribed to Him; and the names of "God" and "Lord" are applied to Him; not one of which could, with either truth or propriety, be ascribed to His humanity, "in which He increased both in wisdom and stature;" (Luke ii. 52;) but all are in perfect harmony with His divine nature, and essential to it.

3rd. Many declarations respecting the Holy Spirit, demonstrate the divine character of the Son. He is called "the Spirit of the Son:" "And because ye are sons, God hath sent forth the Spirit of His Son unto your hearts, crying, Abba, Father." (Gal. iv. 6.) In the Epistle to the Romans the apostle, speaking of the same event, uses the terms "Spirit of God" and "Spirit of Christ." (Rom. viii. 9.) No doubt can exist but he refers to the Holy Ghost, and that the terms "the Spirit of God," "the Spirit of Christ," and "the Spirit of His Son," are of synonymous signification. That the Holy Ghost is a divine person we have already seen, and we have now to consider in what manner the title "the Spirit of His Son" is demonstrative of the eternity of the Sonship.

That the Holy Ghost does not proceed from the human nature which was taken by the Son, but from the divine, there cannot be any controversy, if we allow the Holy Spirit to be eternal. If the Son be not eternal, the Spirit which proceeds from Him cannot be eternal; for it would be a contradiction to suppose that the Spirit which proceeds, existed previously to Him from whom He proceeds. As, therefore, the Holy Spirit is eternal and is the Spirit of the Son, the Son must of necessity be eternal too. And as the humanity of the Son had a commencement of existence, so necessarily could He not be eternal in this respect. If the Holy Ghost is the Spirit of the Son, then neither could the title of "Son," nor His relation to the other persons in the Godhead, arise from His humanity, but from His divine nature. Wherefore we conclude that the title of "Son" to the second person in the Godhead is real and proper, and that in its primary and natural signification it belongs to Him in His relation in the Deity to the Father and to the Holy Ghost; and that when it is used in reference to His incarnation or resurrection, it is used in a secondary consideration, for no other end but of identifying Him as the person who sustains that title in His divine nature, in a higher and more glorious signification.

No man, therefore, can consistently hold the doctrine of the Trinity, and deny the eternity of the Sonship. The sacred three are the Father, and the Son, and the Holy Ghost; and whoever denies the eternity of the Son must find other appellations for all the three persons in the Godhead. The most serious consequences are involved in this denial: St. John declares, "He is antichrist that denieth the

Father and the Son ; " (1 John ii. 22 ;) and again, " Whosoever denieth the Son, the same hath not the Father." (Verse 23.) These are the revealed relations in the Godhead ; and how inconceivable soever it may appear to a finite mind, the existence of the Deity is declared to unite these relations in itself, and, consequently, they are necessary to it. As God is unlimited and unchangeable, so must all His relations be unlimited and unchangeable also ; and these relations are revealed to us as Father, Son, and Holy Ghost. We, therefore, affirm our confident assurance that the doctrine expressed by the phrases " eternal Son " and " eternal Sonship " is revealed in and sustained by the Scriptures.

CHAPTER V.

CREATION.

1. 1. CREATION DEFINED. 2. The absurdities of all theories of creation, except the Mosaic account of it. 3. The world and all things created by the Triune God. 4. The contemplation of all created things should produce profound adoration for the Creator. 5. Creation includes all originated beings and things, the contemplation of which gives us enlarged views of God. II. ANGELS. 1. Angels described. 2. The orders, numbers, and devotional employments of angels. 3. Their interest in man, and their service in divine providence. 4. Their employment as executioners of God's wrath and judgments. 5. They are ministering spirits to the saints of God.—The Old Testament testimonies. 6. The New Testament records of the ministration of angels. 7. They evince the unity of the government of Christ. 8. They manifest deep interest in the mediatorial government of man, and in the salvation of sinners. 9. They are to be engaged in the final judgment, and will unite with the redeemed in the worship of heaven for ever. III. DEVILS. 1. Devils described. 2. The chief of these wicked spirits called "the devil." 3. The devil a real being, and not a personification. 4. Although the number of devils is great, yet they act so immediately under the direction of their chief, that their agency is considered as one. 5. The period when the devils were ejected from heaven not revealed, but the cause of their fall intimated. 6. Their present employments.—Rebellion against God, and tempting men to sin. 7. They endeavour to destroy the knowledge and love of God in the human heart, and also the love of our fellow men. 8. Although the manner of Satanic agency is unknown, yet its effects are real. 9. It does not appear that mercy has ever been offered them, nor that it ever will be. IV. THE VISIBLE HEAVENS AND EARTH. 1. But little revealed concerning the visible heavens, but all that is requisite is revealed. 2. Modern astronomical discoveries unfold innumerable worlds and systems previously unknown. 3. This world of greater importance than all others to man. 4. More revealed concerning the Creation of the earth than of the heavens.—The Mosaic account.—First day's work.—Difficulties respecting the second and third day's work.—Difficulties respecting the fourth day's work.—The fifth day's work.—The sixth day's work.

I. CREATION IN GENERAL.

1. Creation, in its primary signification, is the production of something by the power of God, or the act of bringing something into being which had no previous existence, either in whole or in part, or in matter or form, but was not existing. The term "Creation," is also used in a subordinate sense to signify those subsequent operations upon matter previously in existence, by which it receives a new form, and becomes subject to different laws. Under the first, which is the proper acceptation of the term, is included, the original production of all substances in their simple or elementary form. All composite bodies must have existed in their elementary character, in a manner different to their present state; and each property in their

composition must have existed independently of each, and all the others. The world, which is a compound body, before it was framed into order, existed in its simple elements, but without any designed or arranged form, and void, which state is termed "a chaos." The original production of the elements of which the world is composed, was an absolute or proper creation; the arrangement of these elements into an organized and specific form, by which the various objects were constituted, which did not exist whilst the original elements continued distinct, was creation in the secondary or subordinate acceptance of the term: both of which operations transpired in the production of the world, as divine revelation clearly testifies.

2. All the schemes and theories of uninspired men, whether ancient heathens or modern infidels, which pretend to account for the existence of the world upon other grounds than that of Creation, are vain and childish. The most famous of these schemes, or hypotheses, are the Aristotelian, the Epicurean, and the Cartesian. The Aristotelian hypothesis assumes the eternity of the world, both as to matter and form, and that there has been a continuous succession of men and other creatures without any first cause. Many arguments are urged against this scheme. No authentic history in the world reaches so far back as the history of Moses. Had men lived upon this globe from eternity, we should have received some genuine account of them further back than a few thousand years. But what is conclusive against this scheme is, that the world is a compound body; therefore it is impossible that it should be eternal; neither could any finite number of men make up an infinite. Equal absurdities and contradictions attend the Epicurean scheme, the supporters of which supposed that the matter of which the world is composed was eternal, that in infinite space an infinite number of particles of matter of various figures, but equally ponderous, and without any original designer, by chance and lucky casualty settled into regular forms; and thus they attempted to account for the existence of the world, of the heavenly bodies, and also of animals and men. The Cartesian is near akin to the Epicurean scheme, with this exception, that its founder supposed that God at first created those particles of matter, and put them in motion, and then, without any further counsel or design, some changed their figures by contact, some adhered to each other, and thus, at last, accumulated and formed the world. These vanities and fictions have been received and advocated by millions of men, and are only mentioned here to show the incomparable superiority of the scriptural account of the creation. Much also of the philosophy of the present day is without God, and some of it tainted with a leaven of one or the other of these schemes; any agent is recognised except the Divine Being; but wherever such is the case, there is either a ridiculous mysteriousness, or manifest uncertainty, or palpable absurdity. A child acquainted with the first chapter of the book of Genesis has more knowledge of the origin of the world upon which he lives, than all the philosophers since the world began who have been unacquainted with divine revelation.

3. In searching for the origin of all created things, we must go back to that eternity when there was no being in existence, either material or spiritual, but God. He alone is uncreated, necessarily existing, infinite, and eternal. As He did not derive His being from any other, and existed before all others, so must He be eternally the same. He is one infinite, eternal, and immutable Spirit, possessing in Himself perfection of being; and all things derive their origin from Him. The work of creation is conjointly ascribed to each person in the Godhead, to the Father and to the Son and to the Holy Ghost. The inspired volume opens with this assertion, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Gen. i. 1, 2.) And St. Paul, in a great variety of expressions, assures us that God "created all things by Jesus Christ." (Eph. iii. 9; Col. i. 16; Heb. i. 2.) Each person in the Godhead is thus declared to have acted in unity of purpose in the work of creation.

4. A contemplation of the world on which we live, with its numerous objects, should excite profound adoration of the Creator. The earth, with its lofty mountains, its solid rocks, its wealthy mines, and fertile plains, presents us with irresistible evidences of the power and wisdom of God. The ocean, with its numerous seas, gulfs, and inlets, exhibits His incomprehensible majesty and glory. The vegetable clothing, from the blade of grass to the tall cedar, demonstrates His goodness and skill. And the animal creation and man are wonderful manifestations of His understanding and love; and when the mind is under a proper influence, we shall be constrained to exclaim with the psalmist, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all." (Psalm civ. 24.) And when we consider the heavens, the workmanship of His fingers, the moon and the stars which He hath ordained, our minds are amazed at the power which called them into existence. And if the stars which form the visible vault of heaven, and the more innumerable numbers which are discoverable only to our sight by the aid of instruments, are suns, diffusing light and heat to other worlds; and if these extend to other parts of the universe beyond the sight and beyond the conception of man, with what feelings of profound adoration should we contemplate that Being who made and who upholds all things by the word of His power! But could every sun, and the glory of its surrounding worlds, be adequately embraced, the sight would present a majestic glory surpassing our present most exalted thoughts; and yet this vast fabric, this surprising glory, can only be considered as the threshold of creation. The Bible unfolds spiritual worlds to our view, and we may infer from the analogy of our own world that the material creation is only one vast theatre, designed for the temporary action of superior beings, possessing rational and intellectual capacities, and of immortal or undying duration. The numbers of these spiritual beings vastly surpass the numbers of the visible worlds, probably not in a proportion expressed by the highest terms known to men. And in all probability

the incomparably greater number of these will eventually unite before the throne of God, and will there glorify their Creator for ever.

5. Creation includes all originated beings, material and spiritual, and God is the Creator of them all. He gave them existence, and endowed them with capacities according to His own will. A careful and serious view of the works of creation will enlarge our views of God, and impress us with a profound sense of His wisdom, power, and love. Every object that presents itself to our observation will lead us to contemplate the majesty of Him for whose glory they are and were created; and also to unite in the general thanksgiving, "Let every thing that hath breath praise the Lord."

II. ANGELS.

1. Angels are created spirits, they possess rational powers, are capable of moral agency, are amenable to laws congenial to their natures, and are under the divine government. They were created pure and holy; and those who retain their first estate, in their moral nature correspond with the character of God. As they are created beings, they must be limited in their capacities, that is, they are not infinite, eternal, omniscient, almighty, &c; nevertheless in knowledge and in many other respects they excel men; they are capable of increase of knowledge and delight. It was the opinion of some in former days that angels are not pure spirits, but clothed with bodies of the finest and purest matter, which they termed ethereal; this opinion was founded upon the supposition that God is the only pure spiritual being. The general opinion now is, that they are spirits, or spiritual substances, without anything of a material or corporeal nature belonging to them, although they have upon certain occasions appeared in assumed corporeal shapes.

2. That angels are not all of equal order is evident from the Scriptures, and we may hereby reasonably suppose that they are not all of equal capacity. Their various orders are expressed by the following designations,—angels, cherubim, seraphim, thrones, dominions, principalities, and powers. Their number surpasses human computation; for the terms used to express their multitudes are evidently definite numbers used to express much larger, unknown, and indefinite ones. One scripture informs us that "the chariots of God are twenty thousand, even thousands of angels;" (Psalm lxxviii. 17;) another, that "the number of them was ten thousand times ten thousand, and thousands of thousands;" (Rev. v. 11;) and, again, they are said to be "an innumerable company." (Heb. xii. 22.) In heaven they are employed in praising and glorifying God. Isaiah has given us a lofty description of the service and employments of the angels in heaven. He says, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." (Isai. vi. 1-3.) And in the book of Revelation, the angels are represented as offering united

praises with the redeemed: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. v. 11, 12.) And again: "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." (Rev. vii. 11, 12.) And thus in their exalted employments they find their fulness of joy, which will last for ever.

3. Their employments, however, are not confined to the celestial world, they feel an ardent interest in mankind, and in the scheme of redemption, into the profound mysteries of which they desire to look. And they are also ministering spirits, sent forth to minister to the heirs of salvation. (Heb. i. 14.) They must therefore be engaged in the providential affairs of mankind, and many parts of Scripture represent them as being thus employed. When Ezekiel was with the captives by the river Chebar, the heavens were opened to him, and he saw visions of God. (Ezek. i. 1.) In these mysterious visions the grand machinery of divine providence was presented to his view, and in its diversified and complicated movements angels took a very prominent and important part; nevertheless, under the immediate direction and government of God.

4. Angels have frequently been commissioned as the executioners of wrath upon the wicked. When David sinned by numbering the people, an angel was employed as an instrument to punish him: "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite. And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly." (2 Sam. xxiv. 16, 17.) When the blasphemous Sennacherib had insulted God, and defied His people, "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose in the morning, behold, they were all dead corpses." (Isai. xxxvii. 36.) Impious Herod also fell by the hand of an angel, as the historian relates: "And upon a certain day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a God, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." (Acts xii. 21-23.) And in the execution of divine judgments upon guilty nations, angels perform a deeply impressive and solemn part, as St. John declares in the Revelation: "And I heard a great voice

out of the temple, saying, to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." (Rev. xvi. 1.) And as each angel poured out his vial, men were visited with the exceeding terrible judgments of almighty God, and were punished with great and mighty plagues.

5. But the most pleasing aspect in which the angels are represented to our view, is in the discharge of those acts of kindness and grace which render them ministering spirits to the people of God ; and in thus carrying out their commission to man they doubtless have control over natural agencies, so that they can hinder or hasten, divert or direct them, according to the divine will. And they also must possess knowledge of the spiritual state of men, and have access to the soul, so as to strengthen us when oppressed, and defend us from the malice of the wicked one. The Bible abounds with the doctrine of angelic agency, exercised both in providence and grace. Two of the three visitors who appeared to Abraham in the plains of Mamre were angels ; (Gen. xviii. 2, 22 ;) and the same that came to Sodom and appeared to Lot, (Gen. xix. 1,) and hastened him to depart from the cities devoted to destruction. (Verse 15.) In that glorious vision which Jacob saw, the agency of these holy spirits was beautifully displayed : " He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it." (Gen. xxviii. 12.) And, as if to remind him of their benevolent ministrations, when he was returning to his father's house, " the angels of God met him." (Gen. xxxiii. 1.) When Elijah was persecuted by Ahab and Jezebel, and he fled into the wilderness to preserve his life, and there, under the pressure of his grief, he requested of the Lord that he might die, " and as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat ; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." (1 Kings xix. 5-8.) As a general promise to the saints of the Most High, the psalmist declares, " He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psalm xci. 10, 11.) The lions' den possessed no terrors to an angel, neither was the place too vile for his benevolent agency, whilst the beloved Daniel was there. When interrogated by the king, that holy prophet said, " My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me." (Dan. vi. 22.) Thus under the Old Testament dispensations, God employed angels as ministering spirits to them who put their trust in Him.

6. In the New Testament dispensation we also find frequent records of angelic ministrations. The angel of the Lord appeared to Joseph

when he was in doubt respecting his wife, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." (Matt. i. 20.) When Herod sought to destroy the child Jesus, Joseph was warned of the approaching danger by the angel of the Lord, which said to him, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." (Matt. ii. 13.) And when Herod was dead, the angel appeared to him again in Egypt, "Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." (Verse 20.) To relieve humanity from some of its miseries, an angel at certain periods came down to the Pool of Bethesda and produced a sanitary moving of the waters; and "whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." (John v. 4.) And these celestial spirits feel such an interest in the moral welfare of mankind, that our Lord informs us, that "there is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv. 10.) When God was about to convert the Ethiopian eunuch, an angel was employed to communicate the commission to Philip for that object: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south," &c. (Acts viii. 26.) Angelic agency was also employed when God opened the door of mercy to the Gentile world. An angel of God appeared to Cornelius, and directed him to send for Peter. (Acts x. 3-8, 22.) When the apostles were imprisoned at Jerusalem, "the angel of the Lord by night opened the prison doors, and brought them forth." (Acts v. 19.) And upon another occasion, an angel rescued Peter from the prison, by which he was delivered "out of the hands of Herod, and from all the expectation of the people of the Jews." (Acts xii. 7-11.) As St. Paul was voyaging to Rome in the midst of the tempestuous Euroclydon, when neither sun nor stars appeared for many days, and all hope of being saved was taken away, that distinguished apostle was favoured with an angel visit, as he informed the disconsolate crew: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." (Acts xxvii. 23, 24.) And when Christ revealed the mysteries of His kingdom from the apostolic age to the end of the world, "He sent and signified it by His angel unto His servant John." (Rev. i. 1.) Thus in life are the saints benefited by these invisible friends; and in death they will not forsake us; for our Lord informs us, that when Lazarus died, he "was carried by the angels into Abraham's bosom;" (Luke xvi. 22;) and throughout eternity they will unite with the redeemed in heaven in the highest acts of adoration and praise.

7. Further revelations respecting angels teach the unity of the divine government in earth and heaven. St. Paul says, he was called to "preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which

from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. iii. 8-10.) Again, the angels form a link in creation which unites the worship of earth and heaven. Hence St. John declares: "And I saw seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angel's hand." (Rev. viii. 2-4.) Thus the united worship of angels and men is presented to, and graciously received by, the Lord of all.

8. The angels take a deep interest and perform an important part in the mediatorial government of man. Gabriel announced to the Virgin that she was blessed among women, because she was to be the mother of our Lord: "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." (Luke i. 30, 31.) And when the days were accomplished that she should be delivered, angels were waiting to celebrate the event, and to communicate the glad tidings to the Judean shepherds, as the evangelist records: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke ii. 8-11.) And "suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Verses 13, 14.) After our Lord's temptation in the wilderness, "angels came and ministered unto Him." (Matt. iv. 11.) During His agony in the garden "there appeared an angel unto Him from heaven, strengthening Him." (Luke xxii. 43.) After His resurrection from the dead, angels continued at the sepulchre, and announced that event to the women who were early at that place. (Mark xvi. 5-8; John xx. 12, 13.) And St. Paul inquires, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.)

9. And in the solemn transactions connected with the judgment of all the human race, angels are represented as bearing an important part: "In that great and terrible day, the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire." (2 Thess. i. 7.) "When the Son of Man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory." (Matt. xxv. 31.) "And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four

winds, from one end of heaven to the other." (Matt. xxiv. 31.) "And they shall gather out of His kingdom all things that offend, and them which do iniquity." (Matt. xiii. 41.) And when the final sentence shall be pronounced by Christ, those celestial spirits will be the executioners of His vengeance upon the ungodly; for "the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. xiii. 49, 50.) And when the heavens and earth are passed away, they will unite with the redeemed in heaven in the worship and service of God for ever.

III. DEVILS.

1. Devils are fallen angels. At their creation they were pure and holy; their intellectual faculties were of great excellence; and their miserable state was brought upon themselves by their rebellion. As creatures they were necessarily under law to their Creator: to have kept that law would have insured their continuance in happiness; but by the violation of it they fell from their holy and blessed estate, and brought upon themselves eternal misery. They were cast out of heaven into hell, into unquenchable fire, in wretchedness extreme and everlasting: and they are now kept in reserve for final judgment unto the great and terrible day of the Lord, as the apostle informs us, that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day." (Jude 6.) By their fall they lost their holiness and their happiness; their moral state became wholly changed, so that instead of being good, and delighting in good, they became wholly wicked and full of malignity; they are filled with every evil and hateful disposition, and are at constant enmity with God and all the works of His hands.

2. The chief of these wicked spirits is called, by way of distinguishing his most wretched state, "the devil;" and all evil is traced to him as its source. In the Scriptures he has various designations, which are either indicative of his evil nature or his evil actions, or his usurped dominion over those who are under his malevolent influence. He is called "Belial," (2 Cor. vi. 15,) which signifies wicked; for since his fall there is in him an entire absence of good. He is called in the Hebrew tongue "Abaddon," and in the Greek "Apollyon," (Rev. ix. 11,) which is "a destroyer." He is bent to destroy all that is good, but especially the souls of men. In other places he is designated "Satan," (Job ii. 6,) an "adversary," (1 Peter. v. 8,) the "accuser," (Rev. xii. 10,) each of which is nearly of synonymous signification, and indicates that false accusation which he brings against good men; (Job ii. 1-8;) and thereby endeavours to move God against them or permit him to afflict them. We also find him named "Beelzebub," (Matt. xii. 24,) and "tormenter," (Matt. xviii. 34,) because he troubles and torments the children of men; also "the dragon," (Rev. xii. 7,) "the great dragon," "that old serpent," (Rev. xii. 9,) which indicates his great wrath against mankind, and that crooked and sinuous policy by which he deceives the whole

world. He is said to be "a murderer," (John viii. 44,) because he excites malicious purposes in the hearts of men so that they kill one another, and because all who die in their sins will have their souls murdered by him, having been ensnared by him to eternal death; "a liar, and the father of it," (John viii. 44,) which expresses his own deceitfulness, and his instigation of the same act in men. He is declared to be "a sinner from the beginning;" (1 John iii. 8;) by which we learn that he was the first that sinned; and the cause of sin in all who are under its influence. He is called the "prince of devils," (Matt. xii. 24,) which indicates that he is the chief of the fallen angels, and that he exercises a dominion over them; and also "the prince of this world," (John xii. 31,) because he rules in the hearts of the children of disobedience; and "the prince of the power of the air," (Eph. ii. 2,) which probably signifies that he usurps some control over the elements, as he did in the evils he inflicted upon Job; and "the angel of the bottomless pit," (Rev. ix. 11,) bringing sinful influences upon men, and their resulting plagues or punishments from the infernal regions. He is compared to a "roaring lion:" "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour," (1 Peter v. 8,) to a "wolf," (John x. 12,) whose purpose it is to scatter and destroy the flock of Christ; and to a "dragon" and "serpent," (Rev. xii. 7,) all of which are of the most ferocious and destructive character.

8. Some deny the existence of the devil, asserting that he is only a suppositional being, or the personification of the evil principle. This opinion is directly contrary to the testimony of Scripture, which represents him as a fallen angel filled with evil, but capable of thought and action; and that he was once a holy, happy, and intelligent spirit, but is now unholy, fallen, and miserable, yet an intelligent being; that he acts with purpose and design, which are the effects of his intellectual powers, and that he directs all his exertions, intentions, and actions to baneful and rebellious ends. That he cannot be a personification of an evil principle is evident. A principle must have relation to some being. If there was no being, there could not be any principle; it is impossible that nothing should act upon real being; action supposes an acting cause, and the cause must have an existence and power equal to any effect it produces, and be antecedent to it. When a man is tempted, that temptation cannot be produced by a personification, but by a real being. Further, a moral principle supposes a double relation, first in the agent itself, and secondly to another, as a rule of action; or it must be independent of every other, and if so, infinite and eternal, which are attributes possessed by God alone. A principle in a created being must be limited to the sphere of action appointed to it; but the rule of its action must be commensurate with the object or being which constitutes that rule. We are therefore reduced to one or the other of these alternatives, either that evil is eternal, and, consequently, that God is an evil being, which few are bold enough to assert, or that

evil was self-induced by some created intelligent being, by the violation of the law by which he was governed; and that by him evil has been communicated to others also. This is the only reasonable manner by which we can account for the evil that is in the world; and the opposite theory leaves the origin and communication of evil wholly unaccounted for and inexplicable. Again, a personification exists not of itself, but in the mind of another, or, in other words, does not exist at all: if such were the case, it could never have produced any effect either good or bad; a merely imaginary nonentity could not have been cast out of heaven, could not be held in chains under darkness unto the day of judgment, and then be cast into hell fire. It is therefore an unreasonable theory, without sense and without foundation, which pretends to account for evil by saying that its originator and director is a mere personification; yea, it is contradictory and absurd. The only reasonable conclusion respecting the devil is that which the Scriptures teach, that he is an intellectual being, fallen from holiness and happiness, a spirit cast out of heaven, that he was the first sinner, and is the cause of sin in all others who are under its influence, that he seduced our first parents by deceit and lies, and that he still rules in the hearts of the children of disobedience.

4. Additional information is given us in the Scriptures upon this subject. There are innumerable numbers of these fallen angels: nevertheless they act so immediately under the direction of their chief that their agency may be considered as one. In the days of our Lord some persons were possessed of many devils, even legions; one, however, is designated "the prince of darkness," and the actions of others are attributed to him, either as the originating or directing cause; and so likewise are the actions of evil men; hence the language of St. John, "For this purpose the Son of God was manifested that He might destroy the works of the devil;" (1 John iii. 8;) and of Christ to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John viii. 44.)

5. At what period the devil and his angels were cast out of heaven is not stated in the Scriptures, yet, from the account given by Moses of the temptation and fall of man, it is evident that it was before sin entered into this world, and in all probability before the creation of the visible heavens and earth. More information, however, is given us respecting the cause of their fall, which appears to have been pride and lying; hence the apostle when writing to Timothy, warns him against putting a novice into the ministry, "lest, being lifted up with pride, he fall into the condemnation of the devil;" (1 Tim. iii. 6;) and as we have just seen, "he is a liar, and the father of it." Pride and lying were the elements of the first sin, delusion of others followed, and eternal punishment is the final result. Sin originated first in one who is termed "the devil," and it extended to others through

temptation, at least so far as man is concerned, and all who are polluted with sin are under the same condemnation.

6. These wicked spirits are now engaged in acts of rebellion against God, in tempting men to sin, and endeavouring to frustrate the purposes of divine mercy in the human race. They are permitted thus to act because men are in a state of probation, and, consequently, that every man by yielding to grace might bring a full revenue of glory to Christ, as his Redeemer, Saviour, and King. Good men are permitted to be tried by Satan, as was Job, to manifest the power of grace in their temptations, and as St. Paul also was, who was buffeted by a messenger of that adversary; but by divine aid he was enabled to glory in his infirmities that the power of Christ might rest upon him. And all Christians are exposed to the temptations of wicked spirits; and hence the exhortation of the apostle, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 11, 12.) And wicked men and opposers of godliness are in the snare of the devil, and "are taken captive by him at his will;" (2 Tim. ii. 26;) and that Satan possesses considerable power over the bodies of apostates is evident from the assertion of St. Paul, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. v. 4, 5.)

7. The devil and his angels are engaged in endeavouring to destroy the knowledge and love of God from the hearts of men: hence the apostle: "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 3, 4.) Infidelity, atheism, deism, and all classes of systems which deny the existence and providence of God, are originated by the prince of darkness; all idolatry, false creeds, and erroneous opinions concerning religion might be traced to the same source. Every artful device is employed by these wicked spirits to obliterate the knowledge of God from the earth, to bring darkness and doubt into the mind respecting spiritual things, and to destroy purity and peace in the souls of men. They are also constantly endeavouring to render men as obnoxious as possible to their fellow-men, by infusing pride, wrath, malice, and all uncharitableness into the human mind; all evil desires, lusts, and every thing contrary to love spring from diabolic agency; and so in general all thoughts, words, and works which are contrary to the Divine will are instigated by the devil.

8. Although we are not acquainted with the exact manner in which satanic agency operates upon the human mind, yet the reality of such agency is clearly declared in the holy Scriptures. While our first parents were in a state of innocence the devil beguiled Eve, and

deceived her into an act of rebellion and sin. (Gen. iii. 1-4; 2 Cor. xi. 3.) On a certain occasion "Satan stood up against Israel, and provoked David to number Israel." (1 Chron. xxi. 1.) One of the most incomprehensible declarations respecting diabolic agency is recorded as having occurred in the days of Micaiah, who when he was brought before the kings of Judah and Israel said, "I saw the Lord sitting on His throne, and all the host of heaven standing by Him, on His right hand and on His left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so." (1 Kings xxii. 19-22.) Satan influenced Judas Iscariot to betray Christ, as it is recorded, "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him." (John xiii. 2.) And it was Satan that excited Ananias and Sapphira to keep back part of the price for which they had sold their possessions, and to make a false statement respecting it: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts v. 3.)

9. It does not appear from any part of the sacred page that mercy has ever been offered, or ever will be offered, either to the devil or his angels. They are therefore in a hopeless state, and their condition must be most miserable. They are now held in some constraint unto the judgment of the great and terrible day of the Lord, when they will receive their final condemnation, as St. Peter teaches, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," (2 Peter ii. 4,) when they will be consigned to torment for ever, as Christ declares, He will say to the wicked, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) Hell will be their place, fire their punishment, and eternity the duration of it. No created intellect can grasp the magnitude of this misery.

IV. THE VISIBLE HEAVENS AND EARTH.

1. Very little is revealed to us respecting the visible heavens, those bright orbs of light by which we are surrounded: nevertheless all that is requisite for our happiness and welfare is stated; and the first revealed truth in the holy Scriptures informs us that they were created by God: "In the beginning God created the heaven and the earth." (Gen. i. 1.) These visible heavens were designed to be a lesson-book for man, by which he might become acquainted with some of the attributes and character of Deity; hence the language of the Psalmist: "The heavens declare the glory of God," (Psalm xix. 1,) and also of the apostle, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Rom.

i. 20.) And there are no objects which present themselves to mankind so calculated to impress the mind with the glory of God as the celestial bodies; to every human understanding these proclaim His eternity, omnipotence, and supremacy.

2. Modern discoveries in the science of astronomy have unfolded to us not merely new worlds, but also innumerable systems of worlds spreading in every direction, so that we now conceive, that beyond the sight of man, even when aided by the most powerful instruments yet invented, there are systems upon systems of suns and worlds displaying the glory of their Creator to other beings; and we may justly infer that there are undiscovered systems which range in such vast distances from us that the loftiest human intellect cannot form more than the faintest conception of their glory, and that the whole of them are known only to God, and that the line is hereby drawn between the highest created being and Him who is over all blessed for ever.

3. Insignificant, however, as we appear in comparison with the celestial bodies, yet to man this world is of more importance than all others. We are but a point, yet we possess relations with eternity; so that the millions of the human race which in succession have a temporary location upon this earth, are here not to complete their existence, but as probationers for eternity, the result of which probation will be either everlasting happiness in heaven or misery in hell fire. And this is probably the character and design of all the visible worlds; for we cannot suppose that God has made any thing in vain: and, physically considered, millions of them are so remote from us, that we imagine their influence is inappreciable to this world; and when the designs for which they were created are accomplished, they will perish, will pass away with a great noise, and no place will be found for them.

4. As this world is of incomparably higher interest to us than all others unitedly, we may expect that more will be revealed in the Scriptures respecting its creation; and so we find it to be. Many difficulties, however, present themselves in the investigation of this subject. The facts are unmistakeably declared, the processes are to be sought out by them that have pleasure therein. The Bible contains the only account of the creation that is worthy of name. Following this account, we find that God proceeded in the most systematic order, from the production of the original elements, to the organization and perfection of the whole, and that the entire work was completed in six days. At first it appears that the earth and all it contains was an unorganized mass of fluid elements, without any constructed form, and devoid of all kinds of life, that the chaotic mass was enveloped in darkness, and that the Spirit of God moved upon the face of the waters, and thereby communicated that latent caloric, that hidden fire, which is transfused throughout all natural substances, and without which there could not be either animal or vegetable life. And as God created the heavenly bodies at the same time as He did the earth, we can easily imagine that the light, or heat, or caloric, which

is the foundation or indispensable element for all life, He caused to be latent or to be concealed in the earth and all the planets, but to be radiant, luminous, and diffusive from the sun; and the diurnal motion of the earth, or its revolution upon its own axis, would divide the light from the darkness; and the evening and the morning, the original darkness, and the burst of light from the sun, would form the night and the day, and thus constitute the first day.

Difficulties also present themselves respecting the account of the second day's work; these arise chiefly from our incompetence to determine where the divine historian intended to draw the distinction between the second and the third day's operations. The question is, whether the phrase, "And the evening and the morning were the second day" is to be considered as terminative and decisive of the second day's work, or whether we are to include all the other acts related until we come to the divine expression of approbation of that day's work, viz., "And God saw that it was good." (Verse 10.) If we assign the termination to the first phrase, we shall not have any expression of God's approbation at all of the second day's work, as we have of each of the other days; and we shall have two such expressions of the third day's transactions, which we have not of any other; these considerations are powerful inducements to fix the second day's work as terminating at the tenth verse instead of at the eighth; and the classification of the works are equally indicative; the separation of the elements seems naturally to form one division. The air is separated from the water, and the water from the earth, by which act all the elements were adjusted and prepared for vegetable and animal life. This division appears more probable than that one element should be separated from the other two, and form one day's work; and that the separation of the other two should be joined with an act of such great diversity to it as the production of the vegetable creation, and be ranged under another day's work. Under the first arrangement there is evident confusion and difficulty; but the last is easy, and corresponding with the natural classifications of the other days' works. If this suggestion be correct, it obviates all difficulty respecting the third day's work, viz., the entire vegetable creation: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." (Verses 11-13.)

Considerable diversity of opinion has been expressed respecting the character of the fourth day's work, which is thus related: "And God said, Let there be light in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser

light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." (Verses 14-19.) We cannot suppose that the sun and the moon, and the other heavenly bodies, were not created until the fourth day, for it is said they were created "in the beginning" with the earth, and how the previous days should have evening and morning without the sun is incomprehensible; for they were not merely such a duration, but that duration divided into evening and morning, which indicates a real period and revolution. When, therefore, we read that God made them, we are not to suppose that He made them on the fourth day, for it had been previously stated that He created them in the beginning, but consider the statement as a simple recognition of the fact that they were created by God, and they are now presented to us in their respective influences and designs. They were "to rule over the day and over the night," and were to be "for signs, and for seasons, and for days, and years." The orbital motions of the earth and the heavenly bodies exactly accomplish these ends. The sun rules the day, and the moon the night. The eclipses which are produced by the orbital motions of the moon and the earth, are remarkable signs, by which the dates of many historical transactions are ascertained. The orbital motion of the earth produces the seasons and years, so that seed time and harvest, summer and winter, never fail. And the stars in their courses are valuable helps to man while travelling over barren deserts, or voyaging over the trackless ocean. The adjustment and commencement of the orbital motions of the earth and the heavenly bodies appear to be the fourth day's work.

All the machinery of the universe being completed, organized, and set in operation, so as to form a convenient abode for animal life, and the vegetable creation being prepared for the sustentation of such life, God proceeds to the fifth day's work, which comprised the lower class of animals, such as fishes and aquatic animals of every sort, and also the birds. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. And the evening and the morning were the fifth day." (Verses 20-23.)

And on the sixth day God completed the work of creation: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let

us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him ; male and female created He them.—And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made ; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it : because that in it He had rested from all His work which God created and made." (Gen. i. 24-27, 31 ; ii. 1-3.)

CHAPTER VI.

PROVIDENCE.

1. THE doctrine of providence defined. 2. Theological distinctions of providence unnecessary, providence being one whole, complete, universal, and continuous act. 3. The material universe preserved for moral ends. 4. All providential acts of God accord with His nature and perfections. 5. This view of providence corroborated by Scripture testimony. 6. Universal knowledge requisite to conduct providence. 7. Preservation and provision, acts of divine providence.—The provision for and perpetuation of organized beings. 8. Concurrence and co-operation of God form acts in divine providence. 1st. All the operations of nature the operations of God. 2nd. Inanimate bodies all directed by an intelligent mind. 3rd. Distinct agents co-operating for a given end evince the concurrence of God. 4th. The vegetable world. 5th. The animal creation. 6th. The rational creation. 9. The rule and government of all causes. 1st. In the unintelligent creatures. 2nd. In the intelligent creation. 10. Direction and appointment of all events are properties of divine providence. 1st. Great diversities and mysteries in the providential dealings of God. 2nd. Man's fallen and probationary state must be taken into consideration in the direction and appointment of events. 11. General review of the subject.

1. HAVING considered the work of creation, we are led to the contemplation of providence as being next in order, and intimately related to it. We cannot conceive a moment to have elapsed since creation was effected, but it has been preserved, or continued in existence by the same power that first gave it being. By providence we understand that care which God exercises over the world, and all things therein, so as to preserve and provide for the being which He has given them ; and the direction of all their motions and actions for the accomplishment of those purposes for which they were made. Nothing exists without His upholding power, no natural operation is effected without His superintendence and direction, or permission ; nothing can occur without His knowledge, and He controls and superintends all things and circumstances for the general good, and for His own glory.

2. Some theologians have divided providence into several heads, such as immediate and mediate, ordinary and extraordinary, general and particular, &c. ; but such divisions are unnecessary, for the term "providence" signifies one continuous and universal act of divine, support, provision, and direction, and, consequently every atom of creation is under the inspection of God, and every occurrence connected with the universe is either accomplished, or permitted, or directed, by Him. All the laws by which the material or intellectual creation are governed

and influenced, are so many agents under the direction of God for the purpose of effecting His providential government ; as they are wholly derived from Him, and controlled by His will, so their fulfilment is as much His act as if no instrument were employed. When God impressed general laws upon created beings, He reserved the whole control of those laws in His own power ; and we cannot suppose that even the material creation is not governed by innumerable laws undiscovered by us, which laws are continuously sustained by the divine power, and are subservient to the divine will. God knew from eternity all the properties, and powers, and possible modifications, and requirements of all things, and we conclude that every thing was so created as to answer all the laws requisite for its designed end. Providence, therefore, must be both particular and universal ; there is not an atom in being but is supported and directed by the divine hand throughout its existence, and also throughout all the modes and operations and changes of being through which it might pass : and this assertion is equally applicable to the smallest atom in its isolated condition, to the aggregation of matter to any extent and to all modes of combination, and to the whole forming a world or a universe.

3. But the doctrine of providence is very inadequately considered, if we contemplate it only as a government and direction of the material universe. All material objects are held in continuance for moral purposes. All the inferior creation is made subservient to man, who being possessed of intellect is under a moral government. The whole of this world is a temporary theatre for the probation of man, who as an intellectual and immortal creature is designed for another and an eternal state ; and as all men are fallen from that original rectitude in which our first parents were created, so the government of the whole world is also changed. If all men had continued holy, all natural operations had been good and beneficial to their existence ; but all have sinned and incurred the displeasure of God, by which even the ground is cursed for man's sake, and its character and productions wholly changed. Nevertheless, as man since the fall has been placed under a mediatorial government, so the whole creation is so far restored as to be capable again of subserving his purposes ; and by the gracious disposition of God all things work together for good to them that love Him.

4. As all the actions of God must accord with His nature, so the whole arrangement of providence must accord with it too. God cannot act contradictorily to His own purity, therefore His dealings with His creatures must be performed in wisdom, justice, mercy, holiness, love, and all other perfections of the divine nature, although those dealings may now be mysterious and incomprehensible to any created mind. His understanding is infinite : He, therefore, cannot err in the number or selection of His agents for the accomplishment of His will, or in the direction of any cause for its intended purpose. His justice is inflexible, and prompts Him to inviolable rectitude in His dealings with His creatures. His mercy is great above the heavens ; and all His actions exhibit longsuffering and lovingkindness towards the

human race. His holiness is unsullied, and His works are impressed with and lead towards it. His love is so replete, that He subordinates every thing and every action to the most beneficial ends. And all His attributes are exerted for the good of the creature. And could we have a complete view of the operations of providence, we should find it replete with the divine glory.

5. These views are fully corroborated by the holy Scriptures. The power of God in effecting His providential arrangements must be unquestionable, and His other attributes are equally engaged in these acts. In the conference which God held with Job, the wisdom of Deity in providence is exhibited as vastly surpassing the highest attainments of man. Hence He appeals to His servant: "Hast thou commanded the morning since thy days; and caused the dayspring to know His place?—Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?—Where is the way where light dwelleth? and as for darkness, where is the place thereof?—Knowest thou it, because thou wast then born? or because the number of thy days is great? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?—Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" (Job xxxviii. 12-36;) by which God in a most convincing manner declares His providential arrangements to extend to all parts of the creation, the contemplation of which assures us of a wisdom which cannot be less than divine. And all the other attributes of God are equally engaged in conducting these amazing operations; and so complete is the economy of providence, that the whole earth is full of the goodness of the Lord.

6. In order to conduct universal providence, it is requisite to possess a complete knowledge of all things, and also to exercise a constant inspection of the whole. Our conceptions of God are such as convince us that He has a perfect knowledge of all things, and that He exercises a complete inspection of all their qualities and operations. The presence of God is one and indivisible throughout immensity and eternity, and in His unlimited amplitude He penetrates and embraces all things. He is an omnipresent Spirit, and must know all things both in respect of their external and internal constitutions, and all the properties and possibilities of their being. He must also be equally acquainted with all spiritual beings, both in their constitution and powers, and also in all their volitions, conceptions, and operations. A perfect knowledge and inspection of all things, material and spiritual, are requisite for the government of the whole; especially because some things combine with others for the purpose of effecting an object quite distinct from their own natures, and in sole reference to others.

Without this perfect knowledge and inspection the whole course of nature would run into confusion, and the ruin of the whole ensue. But the Scriptures assure us that God is omnipresent, omniscient, and all knowing, that "all things are naked and opened unto the eyes of Him with whom we have to do." (Heb. iv. 12, 13.) The psalmist informs us that "His understanding is infinite." His presence, therefore, is in every place, and His knowledge of all things complete.

7. Preservation and provision are acts in divine providence. We have seen that all things were created by God, and that they depend upon Him for the continuation of their being; for as they do not possess the power of self-existence, so they must have been produced by another, and must be upheld so long as they exist: for we cannot suppose that any thing which depended upon the will of another for its creation, can retain its existence independently of that will; and, consequently, to withdraw the conserving power by which it is upheld, would be equal to the suspension and annihilation of its being. As, therefore, all things were called into existence by God, so must they of necessity be preserved by Him, as long as they endure; for they could not perpetuate their being any more than they could commence it. Hence creation and preservation are linked together as acts performed exclusively by God: "Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all." (Nehem. ix. 6.) And St. Paul teaches us that "by Him all things consist;" (Col. i. 17;) and the continuousness of the act of preservation is thus asserted by him, "Upholding all things by the Word of His power." (Heb. i. 3.)

Nor is the providence of God less conspicuous in the provision which He makes for the perpetuation and well-being of His creatures. That God designed to preserve that which He created, is evident from the provision which He made from the beginning for the sustenance and reproduction of all things possessing organic life, such as plants and animals. By what wonderful means is the whole vegetable kingdom propagated and diffused! Trees, plants, herbs, &c., have in general no power to change their localities, yet they are continued generation after generation: "The grass and the herb yielding seed after his kind, whose seed is in itself." Thus we learn that they possess the internal powers and properties of reproduction, and yet the process is carried on in most instances by independent agencies, which unconsciously transfer the seminal properties from one seed to another, and thereby effect a successive propagation. Vegetables are indispensable as articles of food for the sustenance of animals and man, and they are found in luxurious profusion covering a great part of the earth, and in their respective natures suited to every clime. To continue the animal creation the male and female of each species are required, and if either sex were to fail, the species must very shortly terminate; but how exactly are the sexes balanced, so that none wants his mate. And if we take into further consideration the relationship existing between things wholly independent of each other, such as the shining

of the sun, the production of rain and snow and dews to water the earth, the reciprocal advantages that one part derives from another, we must be convinced that the whole is produced by one Being of infinite skill, whose goodness prompts Him to produce and direct each one particularly, and the whole collectively, for the continuation of their being, and the harmony and happiness of the whole from generation to generation.

8. Concurrence and co-operation with all things form another act of divine providence.

1st. All the operations of nature, as they are sometimes called, are properly the providence of God, and their mutual actions and dependencies and results are by His concurrence and co-operation. God is omnipresent and almighty. He must, therefore, know all things and be able to accomplish all His will; and He controls all things in such a manner that they perform those actions, and result in those ends, for which they were originally designed. All principles, powers, and agencies, are only so many instruments by which He acts. Attraction, gravitation, electricity, combination or separation of gases, evaporation, crystalization, cohesion, &c., are only so many agents under the direction of God, by which He produces certain effects in His providential government of the universe.

2nd. Inanimate bodies cannot have any direction of themselves, but must move and act according to a superior force; and that which impels them to a given end, so as to produce a certain effect, must be under the direction of an intelligent Being. The innumerable number of unconscious agents constantly at work in the production of beneficial effects, demonstrate a continuous co-operation and concurrence of one who is perfectly acquainted with all their properties and powers, and of sufficient strength to direct them all according to His own will.

3rd. The sun and earth are unconscious objects; yet the sun is indispensable to the welfare of the earth, and the motions of the earth are requisite to realize the benefits derived from the sun. Its orbital motion produces seed time and harvest, summer and winter, in undeviating succession; its diurnal motion is the cause of day and night, and all the operations of nature are requisite, in their respective departments, for the sustenance and existence of animated beings. By evaporation the waters are raised from the sea and lakes, and are formed into clouds, the winds waft the clouds over the land, the humid particles are condensed by cold, and fall in showers, producing grass and vegetables for the use of man and beast. Here is a stupendous piece of machinery, each wheel is wholly distinct from the others, yet all move in harmony for the most beneficial ends. It is impossible that so many distinct and unconscious agents should have worked so correctly for thousands of years without disarrangement and confusion; for had one wheel of this machinery gone wrong, misery, confusion, and disorganization would have ensued to all animated nature. And we cannot but perceive by the reciprocal actions of these unconscious and distinct agents the constant concurrence and co-operation of God.

4th. Nor is this concurrence and co-operation less manifest in the vegetable world. Plants and flowers succeed each other in their respective seasons with remarkable regularity; some appear before winter has ceased, and thus indicate the approach of warmer seasons; others succeed them in unbroken regularity; and others remain undeveloped until the summer is ended, and winter near at hand. This succession is very beautiful to the eye, and beneficial to the animal creation. Had every thing in the vegetable world been developed at once, the enjoyment of the whole would have been greatly diminished, and the world would have been far less fruitful. The provision made and continually effected for the production of seeds and all other circumstances in connexion with their reproduction, demonstrate the continuous agency of a divine hand.

5th. In the animal world we find equal evidences of the same things. Many of the least sagacious animals make the most artificial and curious provisions for the winter; of which we cannot imagine they have any conception whatever; and yet such a provision is necessary to prolong their existence. This is manifest from those which derive their food from the productions of summer and autumn; such as the bee, the whole race of which would starve in the winter were it not for the store which they provide during the season of blossoms and flowers; and who teaches the bee to lay up its store in its well devised and curiously wrought cells but God? If the race of bees were to become extinct, so would many fruits and flowers also; for it is now ascertained that the propagation of some plants and fruits is carried on through the instrumentality of bees. Here, then, we perceive a concurrence and co-operation of the divine Being; there is not a bee that wings its way to a blossom or flower, but it is directed thither by an invisible hand; there is not a single aggregation of particles to form a plant or fruit, but it is achieved by God. The divine concurrence and co-operation is equally apparent in the ant, the squirrel, and all those animals which live upon nuts, fruits, &c., which are not found in the winter, but of which a plentiful provision is made in their seasons. By an infallible instructor these animals are taught and directed to lay up a store for the time of need. Another evidence of concurrence and co-operation we have in the case of migratory birds. The storks know their appointed time, and the swallows seek their food in various climes. By what compass are these directed over lands and seas, until they find a suitable locality for their habitation? These and innumerable other instances manifest the hand of God.

6th. In the case of rational and responsible agents more difficulty arises than in the case of the irrational creation. We can easily imagine the divine co-operation in all the changes which transpire in the vegetable world, and with the inferior animal creation; we can suppose a superior cause producing and directing all their actions without any infringement upon the laws of their being, and only directing them to beneficial ends. But in the case of an intelligent and responsible being, such as man, who is capable of voluntary and reasonable actions

and who is responsible for all he thinks and does, great difficulty arises in reconciling the constant concurrence and co-operation of a superior power, without infringing upon his freedom as a moral agent. Man, as a creature, requires all the concurrence and assistance in respect of his being and actions that all other creatures require; and as he is a sinner, every good thing in him must be wrought by divine grace. As a creature man requires constant and complete support, as much as the inferior creation; but as a free and moral agent he possesses a will, by which he determines his actions, in the exercise of which God does not use any violence, but so far He concurs and causes the operations and results of the inferior creation to fulfil the designs and actions of men, without infringing upon that general dominion with which He has invested them; but reserves the judgment of the action for reward or punishment, according to its conformity with His own revealed law. Nevertheless, in innumerable instances, God frustrates the purposes of wicked men in such a manner, and by such ways and means, as not to violate their natural liberty nor to obviate the responsibility of their actions; but by a concurrence and co-operation of other things He counteracts the purposes of the wicked, and protects and blesses those that put their trust in Him.

9. The rule and government of all causes form another part of divine providence.

1st. God possesses an absolute dominion over all things, and directs them to the specific designs in His own mind. He knows the exact measure and direction of all natural operations, and their subsequent or ultimate tendency to produce any or many others, so as to effect an intended purpose; and although no human mind could detect any thing but the simple and uniform working of the natural world, yet God perfectly knows all their results, and His finger produces them or directs their combination and developement, according to His own will; and as His knowledge runs through all ages, He can prepare and dispose the order and circumstances of all things, that at the required time their accomplishment will appear so natural and orderly, that He will hide Himself from the observation of man. The blowing of the wind appears a fortuitous circumstance, but by the government of God it scatters His enemies, or wafts His servants to an unintended port, where the Gospel shall triumph, and be eventually the means of emancipating millions of human beings from the villanies of oppressive slavery, and also of bringing thousands of them into the glorious liberty of the sons of God. The rain descends, apparently it comes as a thing in the ordinary course of nature; but God so rules all its courses that He makes it to rain upon one city, and not to rain upon another city; (Hosea iv. 7, &c. ;) and thereby gives privation and want in all the land. The frosts and snows prevail; but, ruled and governed by God they are efficient weapons to destroy an army, and to frustrate the ambition of ungodly men. Every occurrence in nature is both caused and directed by God; all are under His rule and government: "Fire, and hail; snow, and vapours; stormy wind fulfilling His word." (Psalm cxlviii. 8.)

2nd. And these observations are equally applicable to the rational as well as to the unintelligent creation. God has the rule and government of all causes, and He sets up one and puts down another according to His own will. "Shall there be evil in a city, and the Lord hath not done it?" (Amos iii. 6.) A disorderly soldier draws a bow at a venture, but the arrow finds its way between the joints of Ahab's armour. (1 Kings xxii. 34.) By what inspiration was that man moved to shoot at a venture? and who directed that arrow to Ahab's breast? No believer in divine providence will question but the whole affair was originated and controlled by Him whose kingdom ruleth over all. When God intended to punish Israel, He employed the Assyrian to accomplish it. Nothing was further from the Assyrian's mind than fulfilling such a purpose; neither was there a more unlikely instrument for its accomplishment. "O Assyrian, the rod of Mine anger, and the staff in thine hand is Mine indignation. I will send him against a hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so; neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." (Isai. x. 5-12, &c.) Thus the origination and government of all causes are under the control of God, and He can and does produce effects and combinations of circumstances which are the causes of the most important transactions in connexion with His providential government, and by which He worketh all things after the counsel of His own will.

10. Direction and appointment of all events form other elements in divine providence.

1st. Every blessing that mankind enjoys comes by the direction and appointment of God; and so also do all the calamities which happen to man. It is evident to any observer that the lot of divine providence falls with great and unaccountable diversity upon mankind; some enjoy almost uninterrupted health and prosperity through a long life, and come down to the grave in good old age, like a shock of corn fully ripe; others are the subjects of affliction and distress during nearly the whole of their probation, and are cut off in the midst of their days. Some are appointed to honour, and others move in obscurity. Sometimes the earth yields her fruit by handfuls, at others there is leanness throughout all our coasts. At one time nations enjoy long and uninterrupted peace, at another they are torn by wars, and perplexed by rumours of wars. Immense difficulties present themselves to us when we endeavour to understand how all these things are directed and appointed by a wise and merciful Ruler: yet there is not an occurrence in connexion with a nation, or a single man only, but it is directed and appointed by God. It is only in the light of the sanctuary that we can see this glory; but when thus assisted, we read in legible characters, "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne." (Psalm xcvii. 1, 2.) There are inexpli-

cable mysteries in the government of the universe to finite minds ; but the whole of that government is sustained in righteousness and truth.

2nd. If we consider man as a fallen creature, and as such has forfeited all right to that which is good, and that every blessing which he receives is purely of mercy, we shall be enabled, in some measure, to account for many of the general calamities in which the interests of good and bad men appear to be equally involved. The weakness of fallen nature, also, is such that many who have obtained the blessing of renewing grace, require severe disciplinary government to keep them, lest they should relapse into their former state ; which consideration will assist us to perceive why good men are sometimes subjects of great calamities, and that many things which some suppose to be evils are the greatest blessings. This rule applies equally to bodily infirmities, and to the loss of worldly good. Wealth and its concomitants are greatly calculated to make men forget God, to be proud, oppressive, and self-conceited ; and thousands of instances demonstrate that those who have neglected salvation in prosperity, have sought and found it in adversity. And if we further take into consideration, that on earth man is in an initial condition, that he is a probationer for another state, and that the great developement of his existence will be in eternity, we shall be convinced that the highest mercy is vouchsafed by those arrangements, whether of prosperity or adversity, which shall tend to his final welfare. These observations are applicable also to collective masses of mankind, whether families or nations. When a people get into a state of luxury, ease, and sin, a severe national calamity is frequently a great moral blessing ; for when judgments are abroad in the earth, the people will learn righteousness. And thus a good man rejoices that all things are under the direction and appointment of God, and that no circumstance transpires, either directly or intermediately, but by His permission or appointment, and that He directs all for His own glory, and for His creatures' good.

11. The review of this subject convinces us that God governs the world by a universal providence ; that He upholds all things by the word of His power ; that He directs and controls all persons, things, and events, so that they all subserve His wise counsels and purposes, and answer those designs for which they were created, and are preserved. The divine government is perfect in respect of all things both great and small. God, as universal Ruler, makes an ample provision for man and beast ; and all things and circumstances are overruled by Him, and His providence is so minute and particular, that not even a sparrow falls to the ground without His observation, He clothes the flowers of the field ; and even the very hairs of our head are all numbered. All men and all agents are under His constant control and direction ; so that He " knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Peter ii. 9.) We should, therefore, be continually and deeply impressed with a sense of divine providence,

that we may cheerfully commit ourselves, and all our affairs into the hands of Him who sustains it, under the assurance that nothing can injure us, if we are followers of that which is good. In all things which God brings upon us, or permits to befall us, we should learn that unreserved submission to Him, as to say, at all times, and under all circumstances, "Thy will be done;" and this should arise from the consideration that our time upon earth is short, and that every thing in our present existence has a bearing upon eternity. In the midst of all our blessings and comforts we should rejoice with trembling; and, in all our trials and sorrows, cast our care upon Him who careth for us, knowing, if we put our trust in Him at all times, He will guide us with His counsel through every stage of this life, and, when we shall be called to quit this world, through the mercy and salvation of Jesus Christ, He will receive us into eternal glory, where we shall be for ever with the Lord.

CHAPTER VII.

MAN.

PART I.

THE CREATION, CHARACTER, AND FALL OF MAN.

1. MAN described. 2. Many accounts given, and theories advanced respecting the origin of man. The Bible account the only reasonable one. 3. Some old absurd theories noticed, evincing that old errors spring up in new forms and under new names. 4. All the absurd theories form presumptive evidence of the truth of the Scripture account of man's origin. 5. Ethnology and ethnologists noticed. 6. Ethnologists not agreed among themselves. 7. Geographical and other circumstances conduce to the varieties of the human race. 8. The argument in favour of the common origin of men found in their moral nature. 9. Man a body and soul. 10. The body of man an exquisite piece of workmanship. 11. The soul no less wonderful than the body. 12. The soul a created spirit. 13. The qualities and properties of the human soul, life, intellect, &c. 14. The will, the knowledge of spirits and of God, capacity to worship, &c. 15. Strange and unprofitable theories respecting the soul noticed. 16. Man is a body and soul not separate but united. 17. The state in which man was created. A state of perfection. 18. Man created in the image of God.—This image not in the body.—But in the soul.—The moral image of God.—The natural image the foundation of the moral, knowledge, righteousness, and holiness. 19. The image of God in man does not consist in dominion. 20. The fall and fallen state of man and their consequences. 21. Our first parent fell from that purity in which he was created, and involved all the human race in that fall. 22. God not the Author of sin in man. 23. The privilege and enjoyments of man during his state of rectitude.—The original covenant and its consequences. 24. The character of the life which Adam and his posterity would have enjoyed had he not sinned. 25. Obedience the test of man's fidelity. 26. Man seduced by the devil. 27. By the first sin Adam fell from God. 28. The consequences of the fall of our first parents.—All the miseries in the world.—Death. 29. The greatest evils fell upon man. 30. All the bodily miseries of man through sin too numerous to enumerate. 31. The sufferings of the soul incomparably greater than those of the body. 32. By sin the soul became totally polluted. 33. The mind impaired. 34. The affections were reversed. 35. The passions became disordered. 36. A general summary of the fall.

1. MAN is the masterpiece of this world ; the last act of creation, and the appointed lord of all earthly things. Angels are created spirits ; the visible heavens and earth are wholly material : but man is a compound of both natures. His body is composed of the dust of the earth ; his soul was produced by an immediate inspiration, as the sacred historian informs us : " And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul." (Gen. ii. 7.) Man has, therefore, a relation to both worlds, to earth and to heaven ; and he has a nature

in common with animals, and with angels: his body is animal, his soul is spiritual. By his body, man is related to this world, and finds a suitable locality and habitation during this life; by his soul he is related to heaven, and is thereby capacitated for the sublime enjoyments of that happy place: and when earth shall be no more, the glorified human body will be the representative of this world in heaven for ever. In conducting this subject our observations will be directed chiefly to the creation of man, to his constitution, and his primitive state; and to his fall, and fallen state, and their consequences.

2. Many theories and absurdities have been advanced respecting the origin of the human race. Some attribute it to chance, others to the influence of the stars, others to the innate efforts of nature, and others have affirmed that men exist in infinite succession. All these theories exclude God as the Creator of man, and either debase him to a common level with beasts and vegetables, or deify him by supposing him to possess a necessary existence, and under a new development every generation to exist for ever. The Bible account of the origin of the human race is the only reasonable one, the only one which will bear investigation, or that carries with it even the appearance of sense or truth; and that account informs us that man was created by God, originally in the person of Adam, who was the first man, and from whom Eve was afterwards taken, and, consequently, she was part of the original production of humanity, and not a distinct creation, except in the subordinate signification of the term: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man made He a woman, and brought her unto the man: and Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." (Gen. ii. 21-23.) Even our first parents had not two distinct origins, but were of the same nature, the woman having been taken out of the man, and was therefore a part of himself, as the text just recited states, and as the same sacred historian further relates: "God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam, in the day when they were created." (Gen. i. 1, 2.) From this original pair all the races and generations of men upon the whole earth proceeded; all came from this first source; all partake of one common nature, because all are derived from one parent. However diversified men may now be from climate and other external circumstances, from depravity, or idolatry, or from civilization and restoration by the Gospel; all are of one nature, all possess properties in common, as St. Paul assures us that God, who made the world and all things therein, "hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26.) It is therefore a clearly declared doctrine of holy Scripture that the whole human race upon "all the face of

the earth," came originally from one parentage, and all are of "one blood," of one nature.

8. Those theories which pretend to account for the origin of men in any manner differing from the Scriptures, are so absurd, that it may appear unnecessary to mention them; and of themselves they are unworthy of notice; but old errors are constantly being revived in new forms, and dignified with new titles, and assuming the character of science; so that a notice of them is necessary to fortify the mind against the same fallacies, or others of a kindred class, by what names soever they may be designated. That man was not the product of chance is evident from the contrivance of his whole nature, and the exact adaptation of one part to another, and of every part for the welfare of the whole. Chance could not act by design, but the human frame evidences design, therefore the human frame could not have been produced by chance, or by any casualty whatever. Man is not the product of an astrological combination, neither is he influenced thereby in any particular instance; for as the stars are without intelligence, and move in regular and determined orbits, and their general influence upon the earth, and upon one another, is ascertained, so we know that they could not have produced such a being as man, who is an intelligent creature. Neither could he have been the result of successive developements of inferior to superior existence: nature possesses no such innate powers of change, every race of animated creature produces its own kind and no other; and whenever a combination occurs to effect a monstrous production, the physiological laws by which all such cases are governed raise a barrier against the perpetuation of such confused combinations. And it is equally evident that man has not existed in infinite succession, for that idea is absurd and contradictory: an infinite succession of finite beings is a contradiction, and supposes that infinity is capable of being expressed by finite terms, and that it might be more or less at one period than another. If men could have existed in infinite succession, there never could have been an enlargement of their numbers, so that the millions of each generation would have been no augmentation of numbers, or if considered to be so, as they certainly are, then it supposes a limited number added to a limited number make up an infinite, all of which suppositions are evident absurdities. Yet these vanities and contradictions have been propounded one after another, and repeated in some form or another, generation after generation, and with such an air of confidence and boasting, as if they were the oracles of truth, and by men who would fain persuade their fellow men that they know more and are much wiser than others.

4. All these theories are so absurd and untenable that they form a presumptive evidence in favour of the scriptural account of the origin of man, viz., that he is a created being, which not only possesses no absurdity, but is highly probable, and evidently true. The structure of man demonstrates the wisdom, power, goodness, and general design of his Maker. And the Scriptures assure us that God created the first man, and endued him with all his properties and powers, both of

body and mind ; and that from the first man all the generations of men have proceeded, and that our natures are all equal in the general characteristics both of body and soul, that our physical and moral constitutions and states partake of the same common properties and qualities, that all men are under the same law, without respect either of persons or place.

5. But here we have to notice a modern sophistry which has been promulgated under the title of ethnology, which treats of man in his general nature and character, and when truthfully studied must be both an interesting and important science ; but some writers upon this subject, chiefly Americans who are in favour of slavery, have assumed that their theories respecting the distinct origin of various races of mankind are correct, and that the teaching of the Bible respecting the one origin of the whole human race is false. To the shame of humanity, some of these theorists are professed ministers of the Gospel of Christ, who ought to understand and enforce the sacred records. But after all their twisting and perversion of the Scriptures, they cannot make either the Old or the New Testament speak any other language than that the whole human family are descended from one original source. But as they find men differing in external circumstances, they presumptuously assert that the Bible is not true ; and they speak with a confidence as great as those former theorists we have already noticed ; but little doubt exists in any sober mind, but their folly will be manifest as their predecessors' also is.

6. In reply to these men it might be said, They are not themselves agreed as to the number of distinct races of men. One says he has discovered three such races, which must have come from distinct originals. Another says, They are certainly five. And another, more wise, says, They are certainly eight. Now it is evident, if these theories are correct, the Bible is false. We have, therefore, to compare the evidences of these theories with the evidences in favour of the divine authority of the Bible. The evidences in favour of the divine authority of the Bible we have already noticed ; and they are clear, compact, intelligible, and uniform ; so that we have no doubt of the universal truthfulness of the histories which it contains, the history of the whole human race included. These evidences we present with unshaken confidence to the attention of these men. But upon what evidences do they present their theories for credence ? They stumble at the outset, for they are not agreed ; and their pretended discoveries will not bear investigation, as our next section will show, and it is highly improbable that any man of honest mind will relinquish his belief in the Scriptures for such specious pretexts and assumed discoveries.

7. It does not appear that the boundary lines of the different classes of men are so definitely visible, as to render it an easy task to determine where one ends and another commences ; or that men are so permanently fixed in one condition as to be incapable of variation under differing circumstances ; but all experience demonstrates the contrary. Men merge from one variety into another by almost

imperceptible degrees. Their physical developements depend considerably upon their geographical location. The torrid zone contains men of the darkest shades of skin, which is easily accounted for from the excessive heat of the sun; whilst men living in higher latitudes are proportionately less coloured: this may be taken as a general rule: civilization assisting to increase the distinctions. Men of education, such as missionaries and government agents, who have long resided in very hot climates, return a much darker colour than when they went out; so that we have constant proof that climate has the power of effecting a great change in one man. And civilization also contributes to the same result; for the fewest varieties are found among men who are sunk in heathenism, barbarism, and ignorance; whilst the more refined and moral nations present the greatest varieties. Intermarriages also contribute greatly to this end: were the varieties of men of distinct originals, the progeny of mixed natures could not perpetuate the human species, as we have already noticed: the laws impressed upon the animal nature by the Creator, raise an effectual barrier to the propagation of mixed natures, but no such barrier is known in the offspring of the human race of the greatest diversity of variety.

8. But the unanswerable argument in favour of the perfect equality of mankind, is to be found in the moral nature of men, which belongs as much to the human subject as his physical nature; and herein there is sufficient to demonstrate an identity of origin. Every man that has yet been discovered has been found to be naturally ignorant of God, and at enmity against Him. The workings of the unrenewed hearts of men are identical in every part of the world. The general characteristics of mind bear an exact resemblance, and differ only in degrees of intensity, from outward circumstances and associations. This general property of the human mind, and moral condition of men, supply an argument in favour of equality and identity of origin, incomparably superior to any that can be derived from mere bodily or physical differences. And, further, a perfect demonstration of the common nature of all mankind, is found in the fact that one remedy is an equal cure for all. The preaching of the Gospel of Christ crucified has produced the same effects upon every race. The Circassian and the Negro are here upon one perfect level; each is guilty and lost, and each has the conviction of his state in his own conscience. The Gospel of Christ gives each equally to feel his lost condition, and declares in language which cannot be misunderstood, that there is no difference, for all have sinned: both are pointed to the same remedy, both feel the same effects; by believing with the heart unto righteousness, they are turned from darkness unto light, and from sin to holiness, and become heirs of eternal life. In every place the Gospel has produced the same effects; it has raised men from savage to social life; has produced the same fruit of the Spirit; has opened the same heaven, and taught the same song to all, which will be sang without distinction for ever and ever. By this we are assured that all men are equal in the real constituents of their being; they all have descended from one original parent, and partake of his fall; they are

all redeemed by Jesus Christ, who died in our nature once for all ; all are governed by one law, will be raised by the same power, will be judged at one tribunal, and each receive according to the deeds done in the body, whether they be good or bad.

9. Man consists of a body and soul ; each distinct in their natures and origin. The body was formed of the dust of the ground, and the soul was breathed into it by God.

10. The body, the inferior part of man, is a piece of exquisite workmanship, and displays the wisdom and power of God, and each and every part are equally adapted to its respective end. The internal constitution is exactly suited to the external. The bones, sinews, muscles, nerves, veins, and arteries, each and all perform their appointed duties, so as to contribute to the happiness and welfare of the whole. The senses, by which we perceive external objects, display a wisdom and skill surpassing our comprehension ; and yet much of our safety and pleasure depend upon them. How valuable and inexplicable is the power of sight ! and the same observation is applicable to all the other senses. The circulating fluids diffuse and maintain a vitality in every part. The powers of restoration by food and sleep are equally mysterious and beneficial. The bones form a frame and give stability to the whole ; the joints allow flexibility ; and every part is so wisely and judiciously situated, so suited to perform its respective office ; and the whole so admirably compacted together, that the examination of it must impress every reflecting mind with the wisdom and goodness of its Creator ; and our admiration must be increased by the consideration that it is the habitation of an invisible and immortal spirit.

11. The soul, the superior part of man, is no less wonderful than the body ; and although it is not capable of being perceived by any of the external senses, yet its reality is manifested by indubitable evidences ; and its powers or faculties are of the highest order, and capable of the most sublime perceptions and actions. The soul is not material but spiritual, it is endowed with the powers of life and intelligence ; it was inspired into the body immediately from God, and was a distinct and totally different operation from the formation of the body, which was completed before the soul was breathed into it ; and it was by the reception of the soul that the body received life, and the creation of man was completed.

12. It is therefore evident that the creation of the soul of the first man was an absolute and complete production, without any subordinate means or materials being employed as a basis of it. It is not a being constituted of parts or materials, but a created spirit ; and it is not capable of division into parts, nor to be distinguished by any corporeal properties or designations whatever. It has no property in common with this world ; from the commencement of the existence of human souls, there has not been any materiality whatever in them, either in the first creation, or in the successive generations of man. Human souls are spirits, possessing spiritual qualities, powers, or attributes, and all their actions are under the government of spiritual laws.

13. As all things are known by the qualities of their beings, so also is the nature and character of the human soul known by the qualities and powers which it possesses. Life is one property of its existence; the soul is a living being, "man became a living soul." (Gen. ii. 7.) Life is essential to its existence; it cannot die, it is immortal, a living existence is commenced with the soul which shall never terminate. Its life is indestructible, and independent of every change, of every relationship, of every state, and of every locality in the universe. God has determined that it shall live for ever, and as He has endowed it with an undying existence, He will never deprive it of that endowment; and no other being can do so. The soul cannot destroy itself; the body may be destroyed, because life is not essential to its existence; but the soul cannot be destroyed: it can exist wherever it can be. All creation cannot kill the soul; the destruction of this and of all other worlds cannot deprive it of life; it can live in every place; it can outlive every convulsion of the material universe. All the fire of hell cannot destroy it; it cannot be destroyed, but it will live for ever. As it is a spirit, it possesses intellect, and therefore it is capable of knowing, thinking, perceiving, reasoning, and judging of moral qualities and actions. It is this power of the soul which makes man a moral agent; he knows good and evil. In a state of purity the intellect was clear and perfect in its nature; but since the fall it has become beclouded, and is greatly fallen from that excellence which it originally possessed; and now it is in constant need of assistance by divine grace. The intellect of man is that crown upon his head, by which he is superior to all other earthly things, and on account of which he obtained and sustains his dominion over all.

14. In addition to these properties, the soul is also endowed with a will, by which we are capable of determining our actions, so as to choose to do any thing, or to choose not to do any other: but by the fall the will is depraved, and in many instances undecided as to the performance or not of any particular action or purpose. And although we cannot notice all the properties and powers of this superior part of man, yet one more is so important as to claim attention, viz., the perception of spirits and spiritual things which cannot be effected by the bodily senses. The soul can hold sensible communion with God, can understand something of His nature and character, can enjoy His favour, and present acceptable worship to Him; it can also perceive the existence of other created spirits beside itself; and is capable of happiness in communion with them for ever.

15. Many strange and unprofitable theories have been propounded concerning the soul, and many foolish opinions expressed; such as, Whether, as the soul is not matter, was it made of pre-existing created spirit? or, Whether it is not made of the divine essence? To which we reply, Spirit is not capable of division, therefore the soul of man, which is a spirit, could not have been made of created spirit; and that it was not made of the eternal Spirit is evident from the unity of the divine nature, which cannot be divided; and the only

reasonable conclusion is that which is taught in the Scriptures, viz., that it is a created and intellectual being. Another opinion is, Whether the soul in each individual is infused immediately? or, Whether it is derived by generation? We cannot imagine that the human race had not the same powers conferred upon them that were given to the inferior creation, viz., to propagate their species completely, so as to render the nature perfect and identical throughout every generation; neither can we suppose that God is continually creating souls for the bodies of all that are born into this world, because many are born of fornication, which is both forbidden and condemned. It is also in direct contradiction to the assertion that God rested from all His works on the seventh day. This theory also totally undermines the doctrine of the fallen state of man, and impugns the divine justice. If our souls are not derived from our parents by ordinary generation, we cannot partake of the defection and contamination of the fall; and we cannot suppose that God would create impure spirits, or that He would infuse a pure spirit into such a contaminated body, that it would be perverted from all that is good, such an act would be contrary to justice, goodness, and truth. Hence we conclude that our whole humanity is propagated by natural generation, and that all the imperfections of body and mind in the human race are to be traced to the fall of our first parent, who was the federal head of us all.

16. Man, then, in his complete character, consists of a body and a soul, not separate, but distinct, one from the other. The body without the soul is not a man, neither is the soul a man without the body; but a body and a soul united form the man. Although this union is so intimate, that it has not by any human means been distinguished, yet there is not a confusion of these distinct parts of our humanity. The body retains its proper nature, and does not form any part of the soul; neither does the soul become materialized, and so incorporate itself with the body; but each retains its own proper and distinct identity and nature. From the commencement, the body and the soul were different productions, and they are now distinct: by death they will be separated, but at the resurrection of the body they will be re-united, and in one indissoluble union will exist for ever.

17. We now proceed to consider the state or condition in which man was created, which the Scriptures inform us was that of perfection. Every energy, faculty, and power of body and soul were fully possessed, and were capable of beneficial action. The bodily faculties were all in proper disposition and perfect operation; there was neither defect nor redundancy, blemish nor disease, sickness nor frailty, in the whole constitution; neither was the body subject to lassitude or fatiguing exhaustion; and nothing disturbed the enjoyment of any member or part, nor of the whole of them collectively. The soul was also in a state of perfection; it was not subject to error, neither to unhappy agitation, nor to defect in judgment. In the completeness of his being, man at his creation possessed every thing which constituted him perfect according to his nature. All the operations

of the body were in order, and all the faculties of the soul were capable of beneficial exercise, so that in the constitution of the body, and the possession of all the powers of the soul, man was perfect at his creation, and during his original state of existence.

18. In addition to this general perfection of his nature, man was created in the image of his Creator; as we learn, "God created man in His own image, in the image of God created He him; male and female created He them." (Gen. i. 27.) It is therefore requisite to ascertain in what this "image" consisted.

It is evident that it could not consist in any shape or constitution of the body. It could not have been a corporeal resemblance at all; for no material being can bear any likeness to that which is spiritual; neither can any finite thing be like that which is infinite. As the image of God in man could not refer to the body, it must of necessity refer to some correspondency in the soul; and which must be sought either in its spiritual nature, or the attributes or powers of the spirit, or in the moral agreement of the two natures, viz., the human and the divine.

According to the Scripture testimony, the divine image in which our first parent was created consisted in a spiritual resemblance, which is applicable to the soul in its nature, in its powers, and its moral state; in each of which views man was made after the similitude of God. In the soul we find this natural likeness. "God is a Spirit;" (John iv. 24;) and the soul of man is a spirit. Another resemblance to the Creator is found in the natural life of the soul; God only hath immortality and eternal life, that is, in a perfect, undervived, and necessary manner; but He made man "a living soul;" so that he also possesses an immortality, and can never die. Another feature of this image is found in the intellectual capacity of man; God is a being whose understanding is infinite; and man also possesses an understanding,—he is a thinking, intelligent being. And, lastly, in that he possessed freedom of will and action. All these may be considered as the natural image of God in the soul of man.

And there is also the moral image, of which the natural is the foundation; for morality implies intellectual power, and intellectual power implies spirit and life; so that the natural likeness of God in the soul is the basis of the moral. St. Paul gives us the character of this image, to which believers in Christ are restored by divine grace. "Knowledge" is one of the features of it, as the statement of the apostle proves: "And have put on the new man, which is renewed in knowledge, after the image of Him that created him." (Col. iii. 10.) This is not to be understood to consist in knowledge merely; if so, it would have come more properly under the head of the natural than of the moral likeness, but of that spiritual union and conscious complacent acquaintance with God, which is requisite for a moral agent to possess to be acceptable to Him and to perform His will. This knowledge is the foundation of all morality; but it was lost to man by the first transgression, and is only regained by the renewal of the soul, which is a restoration to spiritual life, to moral rectitude, and to the

divine favour. A renewed soul possesses this knowledge, after a divine and supernatural manner, of which an unrenowned soul has no perception. Here, then, is the image of God, not simply in the capacity of knowing, or being able to know, but in actually knowing; in knowing God, whom to know is everlasting life; in knowing Christ, being filled with the knowledge of Him, in all wisdom and spiritual understanding; in knowing the things of God by the Spirit which He hath given us, in having the unction of the Holy One, and knowing all things. This divine image in man must always be considered not as implying equality, because no finite being can be equal to an infinite, but as a moral resemblance in a finite being to a perfection and glory possessed by Him who is infinite. Nevertheless, it is to be so understood as to imply, that divine knowledge is restored to the soul by the renewing power of the Holy Ghost, by which it acquires an understanding and perception of spiritual things, and a consciousness of moral restoration and peace with God.

In another place the apostle gives us two features more of this moral likeness. "And that ye put on the new man, which after God is created in righteous and true holiness." (Eph. iv. 24.) Man in his original state was righteous; there was not in him any inclination to the contrary; but he possessed a nature congenial with and delighting in it. He was made upright; in his original nature there was no irrectitude nor desire toward it; but righteousness was complete in him, so far as it could be in a creature placed upon probation. Man, in his primitive state, bore this moral resemblance to his Maker; in this respect he was "made after the similitude of God," and also in true holiness, there being no spot of contamination, or evil in him. In all these respects, viz., knowledge, righteousness, and true holiness, man was created in the likeness of God.

19. Some affirm that the image of God in man consisted in dominion, which certainly could not be; for dominion is a delegated power exterior to any creature; no creature has an inherent right to govern, but is wholly amenable to the Creator. The dominion with which man was invested, was an authority intrusted to him, and something which he might not have possessed; and at the most could only be held by him for a temporary duration: whereas the image of God did not consist in an intrusted authority, but in a natural and moral similitude to Himself; it was real, and not adventitious; and this view of it is contained in the language in which this image is mentioned, and the delegation of dominion proposed; and this delegated dominion appears, from the divine record, to have arisen from the circumstance, that man was to bear the image of his Maker; and that, as he was an intelligent and moral agent, he was thereby capacitated to govern the inferior creation. The language uttered upon that occasion contains two proposals, which must not be confounded one with another. The first proposal related to the character in which man was to be created; and the second related to the dominion with which he was to be invested, as the text proves, "And God said, Let Us make man in Our image; after Our likeness;

and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. i. 26.) And this view is confirmed by the declaration immediately following, in which the divine benediction is introduced between the record of the creation of man, and the record of the delegation of universal dominion to him. "So God created man in His own image, in the image of God created He him, male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. i. 27, 28.) The divine image in which man was created did not, therefore, consist in dominion, but in an intellectual and moral likeness to God.

20. We now come to the consideration of the fall, and fallen state of man, and the consequences arising therefrom.

21. That our first parent fell from the state of rectitude and purity in which he was created, and thereby involved himself and the whole human family in all the miseries to which we are exposed, is declared in various parts of the sacred page, and the universal history of man corroborates it; so that we possess complete evidence that man was created in knowledge, righteousness, and true holiness; and, as long as he continued in his original state, he possessed the divine favour. But Adam by transgression fell from that purity and rectitude, and as he was the federal head and representative of all the human race, so all fell in him; and now every man partakes in his nature of the influence of that fall; all are entirely polluted, are under wrath, and the sentence of death both of body and soul. As no one of the human race was born, or even conceived, before Adam sinned, so all are wholly corrupt; all are the children of wrath, having the understanding darkened, and being alienated from the life of God, and by nature all are disqualified to enter into the kingdom of heaven.

22. God could not have been the author of sin in man; neither can it be charged upon Him in any manner whatever: His holy and unchangeable nature precluded the possibility of either. He could not have been the author of it, either directly or indirectly, either by necessitating it, or by making man so defective in faculties, powers, or perceptions, as to render him incapable of resisting temptation, or by allowing him to be tempted beyond the power of his will, the conviction of his judgment, or the determination of the understanding; neither by withdrawing that support which as a probationer be needed. It is blasphemy to affirm that God was the author of sin in man, in any way, or under any circumstances whatever.

23. As long as man continued in a state of rectitude, he held communion with God; he therefore possessed the opportunity of acquiring all requisite knowledge and direction; and we cannot suppose that such momentous questions as involved the eternal destinies of innumerable millions of intelligent beings were neglected, or that any knowledge requisite to direct the judgment, was withheld. That God

entered into a covenant with Adam is evident from Scripture testimony, although the details, bearings, and consequences of that covenant are not elaborately revealed, and that part which is withheld must be classed amongst those things not requisite for man to now know. That part of the covenant with Adam to which our attention will be directed, as connected with this subject, is the promise of eternal life, which was made to him upon condition of obedience, and the violation of which was to incur the penalty of death. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge, of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die." (Gen. ii. 16, 17.) The threat of death would have been powerless, unless man could have lived for ever had he proved obedient; and the character of that death is the death of the body, which is produced by the separation of the soul from it, by which it becomes insensible to all other objects, and of its own existence, and by a process of decomposition and decay, returns to the earth from which it was taken; it is also the death of the soul, which consists in separation from God, the only source of its happiness, or perception of divine realities; and also in the eternal death of both body and soul in hell.

24. As the character of the life which Adam and his posterity would have enjoyed, had he and they continued in a state of obedience, is not recorded, we have to ascertain it by inference; and we cannot doubt, but that it related both to this world and to that which is to come. All the privileges and enjoyments of our created life would have been continued throughout our probation; every earthly thing would have contributed to our happiness, and our souls would have enjoyed uninterrupted communion with God; and all our mental faculties would have derived satisfactory delight both from earth and heaven. And when our probation had been accomplished, we should, in all probability, have been translated to the kingdom of eternal glory.

25. The test of the fidelity of man was obedience, which related to one object, and was restricted to one command, viz., not to eat of the tree of the knowledge of good and evil. Some test must have been instituted for the trial of man's allegiance, and, as this was the divinely-appointed one, we must be assured of its wisdom and propriety. The taking of that forbidden fruit involved not merely the eating of a certain tree, but it was a violation of the law, which was a positive sin. By it our first parent threw off allegiance from the Governor and Lawgiver of the human race; and, consequently, it was an act of rebellion against his rightful Sovereign, and a violation of the covenant under which he was placed. It was a daring venture against the truth and power of the Most High, and an ungrateful disregard of His love, which, as a righteous Judge, He could not allow to pass unpunished; but was compelled to put the sentence into execution; and in that day man died; his soul came under the influence of spiritual death; the sentence was passed upon the body:

"Dust thou art, and unto dust shalt thou return;" and body and soul became liable to eternal death.

26. Man was seduced into this apostacy by the temptation of the devil. The serpent, the most subtle of all the beasts of the field, was employed as an instrument to beguile Eve, who was the first in the transgression, and then gave the forbidden fruit to her husband, and he also ate and fell. That the devil thus introduced sin, with all its miseries and consequences, into the world, is evident from scriptural testimony. The serpent was used as an instrument to effect his designs; hence it is said, "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." (1 John iii. 8.) When a man is converted, he is turned "from the power of Satan unto God." (Acts xxvi. 18.) In the book of Revelation these views are confirmed, where it is said, "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." (Rev. xii. 9.) And again, "And He laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years;" (Rev. xx. 2;) which passages allude to the first deception of mankind by the devil, through the instrumentality of the serpent, as well as to his universal dominion over mankind until personally delivered by Christ.

27. By the commission of the first sin Adam fell from holiness into sin and condemnation. As sin is the transgression of the law, it is a relative defection; for where there is no law there is no transgression. Our first parents were placed under law. Had they not been so placed, they would not have been capable either of virtue or vice, and could not have been subjects either of rewards or punishment. This law was not imposed as a trial of obedience merely, although it included this, neither as a stumbling-block to mankind, nor merely as an expression of the will of the Creator; but it was based upon rectitude, righteousness, congruity, and the natural and necessary relations and obligations of the creature to the Creator. In his pure state, man was naturally inclined to obey it; his apostacy, therefore, was unnatural and unnecessitated, and must have been fatal to him for ever, had no subsequent covenant of mercy been made with him.

28. The consequences of the fall of our first parents are dreadful and terrible beyond description; and some of them will now be considered.

Adam, having sinned, brought upon himself, and entailed upon his posterity, all the miseries which have ever been, or now are, or will be, either in time or in eternity. All the disorders, evils, pains, and inconveniences that have befallen man or the inferior creation, must be traced to this source. Sin entered into the world, and death by sin; the death of the animal creation and of man; and the spiritual death and liability to eternal death of all the human race; as well as the death of the bodies of all mankind. All the injurious operations of the vegetable world, and all

the convulsions, evils, and disorders of the material creation are to be traced to the same act. The whole course of nature was changed, so that, instead of every thing in connexion with this world being "very good;" every thing became polluted and productive of evil.

29. As the happiness of the whole creation depended upon the obedience of man, so the greatest miseries devolved upon him on account of the fall. His body became liable to pain, dissolution, and death, in common with the inferior creation; but his soul became subject to disorders and miseries which none but intelligent beings can realize, and which cannot be endured by any but immortal minds. And further, as the soul is the superior part of man, and that which prompted the body to perform the overt act of transgression, so are the miseries of the soul of unspeakably greater magnitude than the miseries of the body. All the sorrow, grief, anxiety, pain of mind, and lacerations of a wounded spirit, to which man alone is subject, show that the incomparably greater evils of the fall were inflicted upon him in time, and to the impenitent every evil will continue to eternity.

30. More than human powers are requisite to enumerate all the miseries brought upon man by sin. The whole page of description would be filled with lamentations, and bitterness, and woe. The body is subjected to toil, to pain in all its grievous variety, and eventually to death, the greatest of all evils, and from which none can escape. The longest life has terminated, and the most robust constitution must bow down to the latest enemy. Millions of men, generation after generation, are numbered with the silent dead; and every living being has begun to die. Disease in innumerable forms is hurrying its victims to the tomb; whilst famine and the sword are accomplishing their parts in the fatal catastrophe. In a few years at most death will have swept every human being now upon earth into eternity; and what mind can fathom the amount of sorrow that will thereby be inflicted upon those who survive? But so it is appointed; every man will be brought down to death; for death is passed upon all men, because all have sinned, and come short of the glory of God.

31. But all the bodily sufferings to which man is exposed by the fall, are slight in comparison with the miseries to which the soul is subjected thereby. His mental powers are so prostituted that he is without understanding of divine subjects; he receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned; he is blinded by the god of this world; his desires are earthly; his affections are sensual; and his dispositions are devilish; the soul is dead in trespasses and sins. The Holy Spirit, the fountain of comfort and bliss, is not perceived by the unrenewed heart, so that there is no joy flowing from the only source of joy to the human mind. Condemnation, and the fearful apprehensions of death, are the portion of men through sin, and a certain fearful looking for of judgment and fiery indignation, united with the consciousness of eternal woe. All these are the experience of men until they obtain reconciliation with God; and all who will seriously consider them

must acknowledge that these are incomparably more terrible than any misery that can be endured by the body ; and all these, by the fall of our first parent, are entailed upon all the human race.

32. By sin the soul became polluted ; the foul blot of transgression covered and transfused its entire being ; that which had borne and reflected the image of the Holy One, afterwards bore only the image of the wicked one, and became the seat of every evil principle, the spring of every unrighteous act, the source of every polluting thought, and the fountain of every injurious word and work. As spirit is undivided and one, so the whole soul became an unmixed object of pollution, without one feature of exemption ; it was wholly filled with sin, and thereby became alienated from God, who could not dwell in a soul so defiled, and which was in a state of rebellion against His government, which had become the seat of every unholy desire, and where the throne of Satan was set up in opposition to Him. As soon as the divine presence left the soul, a blank, and void, and darkness succeeded, which nothing beside could supply ; an estrangement ensued which man could not remedy, and had he been left to himself, he must have been lost for ever.

33. The mind became impaired ; it became incapable to distinguish the real properties or relations of things ; it lost its true impressions of God. Hence the foolish attempt of our first parents to hide themselves from Him ; and the equivocation manifested when they were questioned whether they had eaten of the forbidden fruit ; which prove that the mind had lost its true perceptions of things, and also that knowledge of the divine Being and of themselves which they possessed before the fall.

34. The affections were reversed ; love to God gave place to fear, and to that which is the natural consequence of fear, alienation and estrangement. Instead of approaching their Maker as a loving Father, our first parents now fled from Him as from an angry Judge. There was a hatred to His holiness, justice, and government ; this was the natural result of the violation of the law, the conviction and condemnation of which they felt in their own breasts ; and now all unrenewed men love the creature more than the Creator, who is over all, blessed for evermore.

35. The passions became disordered ; those faculties which were designed to be the guardians of virtue, and by which our affections should be directed to their proper objects, according to divine appointment, were so changed as to become the prompters of every vice and abuse ; chaste and holy desire is turned into lust ; and every passion diverted into a wrong direction, which produces condemnation and leads to death.

36. Thus we perceive that the sin of our first parent exposed him to wrath ; by it he lost his holiness, happiness, and communion with his Maker, together with spiritual life and all its enjoyments ; he became liable to pain, disease, and death of the body ; his soul became corrupted, and subjected to every class of moral disorder and misery ; and body and soul were liable to eternal death. We can

easily conceive that Adam became subjected to all these calamities on account of his own transgression ; but how all his posterity are affected, tainted, depraved, and lost thereby, will form a distinct consideration ; and will come under the head of what is now generally termed "original sin."

PART II.

ORIGINAL SIN.

1. GENERAL view of original sin. 2. The state from which man fell. 3. The universal disorder and death which abound in the world demonstrate a change from the original constitution and government of things. 4. The theories and hypotheses by which men have attempted to account for evil.—The Bible account the only feasible one. 5. Every thing requisite for us to know of this subject contained in the Scriptures. 6. By the first transgression Adam lost the knowledge of God, not in a natural but moral signification. 7. He also lost his righteousness or rectitude. 8. And his holiness. 9. Adam by the fall not only sustained loss, but also became filled with evil. 10. He became actually and universally unrighteous. 11. Holiness was extinguished. 12. Innocence gave place to guilt. 13. Spiritual life was extinguished, and spiritual death ensued. 14. All mankind partook of Adam's defection. 15. Adam stood as the federal head of the whole human race; and all fell in him. 16. The moral state of mankind became affected by the fall of Adam. 17. The inquiry, whether Adam was by divine appointment constituted the federal head of the whole human race. 18. The position of Adam was naturally by the appointment of God as Creator. 19. The Scriptures the infallible guide in this doctrine. 20. The Scriptures plainly teach that the sin of Adam involved all mankind in sin and condemnation. 21. All men became liable to all the consequences of sin through Adam's transgression. 22. Adam and Christ both federal heads of mankind, largely treated of in Romans, chap. v. 23. The same doctrine taught by other Scriptures. 24. The corruption of man universal. 25. The total depravity of man confirmed by the carnal mind being at enmity with God, and in total ignorance of Him. 26. The necessity of our entire renewal an evidence of our total depravity. 27. The testimony of the holiest men respecting themselves proves this doctrine. 28. The testimonies of all nations, ancient and modern, demonstrate these views.

1. By the term "original sin" is understood that total corruption and depravity of human nature by the transgression of Adam, who was the federal head and representative of the human race, and by whose fall all mankind lost the image and favour of God, and became wholly evil ; so that every one of the human family is born in that state of defection in which Adam was involved by sin, and all continue in that state until they are renewed by the Holy Ghost. By the fall of our first parent, therefore, all His descendants were made sinners, and brought under condemnation and death.

2. We have just seen that man was created in a state of purity, that he bore the image of his Maker, viz., knowledge, righteousness, and true holiness, and that he was perfect, so far as perfection could

be possessed by an intellectual and moral agent placed upon probation. Every thing in himself was good; all his intellectual and spiritual powers were complete, and capable of unmixed enjoyment; and his condition and relations were pure, and contributed to his bliss. He was "very good," and the same declaration was made respecting every thing beside; there was no evil to be found in the world; for at the completion of the creation no evil whatever existed, either in any part, or in the whole united, as the historian records: "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." (Gen. i. 31.) And that nothing was created after this declaration is evident from the continuation of the narrative: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." (Gen. ii. 1, 2.)

3. But it is evident that all the foundations of nature are now out of course. Man is subject to every evil he is capable of suffering, he is ignorant of every thing requisite for his temporal and spiritual good, and cannot obtain even human knowledge except by a long and frequently arduous training; and by no process whatever can he of himself obtain divine knowledge. His mental powers are obstructed, dormant, and liable to become wholly deranged; fears, alarms, anxieties, and dreadful anticipations of future misery afflict his soul; and his body is subject to pain in every variety and degree, and eventually to death; and body and soul are exposed to eternal woe. All the animal creation are subject to physical disorders and to death itself. And even the vegetable creation partakes of derangements and dilapidations. The very ground is cursed, and requires incessant toil and application to make it remunerate the cultivator, whose hopes and toils are frequently frustrated, and whose lands bring forth thorns and thistles, and noxious plants of every description. The elements are liable to convulsions and disturbances beyond computation, and in innumerable instances are the bearers of disease and death. Every thing partakes of a disordered nature, and is by some process or another hastening towards corruption and destruction. New generations are constantly succeeding the old ones, but only that they might die, or be decomposed, and give place to others, which are in their turn subjected to the same processes and calamities. All these disruptions and dissolutions could not have been produced by an infinitely wise and good Being, they must have resulted from some adverse and baleful cause.

4. In every age men have resorted to a great variety of theories and hypotheses to explain the origin and causes of evil. Most of these theories are so absurd that few will long entertain them, and none after a reasonable investigation. The only reasonable account of the origin and causes of all evil, is that which is contained in the holy Scriptures; these declare the whole matter, and show all its bearings and influences, not only throughout time, but also to all eternity. The summary of the Scripture teaching upon this topic is

given by St. Paul, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v. 12.) That "one man" was Adam, the first of the human race, and the federal head and representative of all mankind. When he sinned he involved himself and all the human race in condemnation and death. The sin of Adam was the origin of all the evil in the world; and as there was but one restriction laid upon him, so the whole covenant was broken when he transgressed; and as he stood as the representative of all his future race, so all were involved in the consequences of the act; and as all mankind proceed from him, and no one was born or conceived before the fall, so all partake of his demoralized nature. As he became wholly polluted, so we are born in a corrupt state, and all the privations arising from sin, and all the condemnation and future consequences of it are also entailed upon us. The reason why the sentence of punishment was not immediately executed, is thus furnished us in the Scriptures: God in mercy provided a Redeemer and Deliverer, who by His death made atonement for the sin of the world, and man was thereby put into a position to obtain salvation, which includes a restoration to holiness, to the divine favour, and to eternal life; for, "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18.)

5. Every thing requisite for our guidance respecting this doctrine is contained in the Scriptures, which teach us, that our first parent fell from a state of purity and perfection, into a state of pollution and misery, and thereby lost all the privileges and enjoyments with which he was invested at his creation; and that he brought upon himself every evil his nature was capable of enduring; and that he involved all his posterity in the same calamities: consequently, all the human race, whilst in an unrenewed state, are exposed to eternal misery. The total fall of man from his original purity, and from all the blessings of the covenant under which he was placed, and the entailment of the same state of loss and misery to all the human race, are topics constituting the doctrine of original sin, and are clearly taught us both in the Old and New Testaments.

6. By the first sin Adam lost the knowledge of God, not in the general signification of the term, that is, he did not lose the knowledge of His existence, or of His general character, although great obscurity was induced, even in these respects, which is evident from his actions and statement; for when he heard the voice of the Lord God walking in the garden, he acknowledged, "I was afraid." (Gen. iii. 10.) This demonstrates that some knowledge of God remained; but his act of hiding himself among the trees, shows that his knowledge was much obscured respecting His character and attributes, or he would not have attempted to escape His eye. But that knowledge which Adam lost was of a complacent and spiritual character, by which he found union with his Creator, and enjoyment in Him; it was a sensible and delightful realization of Deity, and the manifesta-

tion of the divine glory to his soul, by which his happiness was complete. This knowledge is the consciousness of direct and intimate union and communion with God, and it is the essential element of spiritual life, as Christ declares: "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." (John xvii. 3.) When Adam sinned he lost his knowledge, and with it he lost his spiritual life, which consisted in his holy communion with God; but as soon as that union was discontinued, the divine presence, as the source of enjoyment, was withheld, and a sense of wrath ensued, which produced fear from the consciousness of sin, and left the soul to feel the loss it had sustained. And no effort of man has ever been capable of regaining this knowledge, but its restoration, whenever effected, must be the result of grace; for which a provision is made in the gift of Christ, who is the true light which lighteth every man that cometh into the world; and every one so enlightened has the witness of it in himself, as testified by the apostle: "And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true: and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." (1 John v. 20.)

7. Another loss which Adam sustained by sin was the righteousness or rectitude of his nature. At his creation his whole constitution was righteous, there was no evil inclination whatever throughout his being: his will, his passions, his understanding, were naturally directed to the legitimate objects for which they were intended; and could have no inclination for any other than their designed use. His body was in complete subordination to his mind, and every power and action was under perfect control; so that no interior or exterior act deviated from the rule of rectitude according to the law by which he was governed, which embraced every power and property of his being. All the obligations resting upon him as a moral agent, an inhabitant of earth, and a probationer for heaven, were naturally fulfilled. His understanding being unclouded, he perceived his relative obligations, and as naturally performed them without impediment from any source whatever. All his acts were of the same character as his inward state; God, the supreme object of his love and adoration, was worshipped and glorified by him in a pure and perfect manner; and his actions contributed to his inward satisfaction and delight. His earthly duties were accurately perceived and righteously performed; and his nature prompted him with perfect purity to fulfil all his duties as a moral and probationary being. But as soon as the first sin was committed he lost his original righteousness; he became depraved, and unable to perform that which was right, and his inclination was directly opposed to it; and his nature became totally depraved and inclined only to evil; and thus it was impossible for him to do one righteous action.

8. And with his righteousness he also lost his holiness, that purity of his nature which was unspotted by any evil. Holiness is moral purity, and in a creature supposes the capacity for devotional exer-

cises. Before the fall Adam was holy, his moral nature was pure, and his devotional acts corresponded with his nature. Holiness was one of the perfections in which man was created, consequently, there could not be any immorality or any inclination to it in his whole being, but his nature was pure, and it corresponded with the holiness of God so far as a creature can bear a resemblance, and partake of the nature of the Creator. Love was the natural result of holiness in man; whilst Adam retained holiness he loved God supremely, and all creatures subordinately to him. But by sin he became polluted; his divine image was lost; and his moral nature became defiled and abominable. Thus by sin our first parent lost knowledge, righteousness, and holiness; and fell under the displeasure and wrath of his Creator.

9. But the loss which Adam sustained, was not the full amount of evil which befell him on account of transgression. He was so filled with sin that he became directly opposed to all that previously constituted his highest excellence and delight. He not only lost the knowledge of God, but he endeavoured to forget Him, because the remembrance of Him produced fear and torment in his conscience; he was not willing to retain God in his thoughts, but was alienated from Him, and separated from the Fountain of spiritual life; and his mind became carnalized and diabolic. His understanding was darkened, so that he could not regain divine knowledge by any effort of his own powers; had all his natural life been spent in endeavouring to acquire it, he would have failed, unassisted by divine help and mercy. The knowledge of God was as irrevocably lost in him as in any of his posterity; for those things comprised in that knowledge cannot be discerned without the assistance of the Holy Spirit, whose aid was as essential to man in a state of purity as it was after his fall; with this difference, whilst man retained his first estate, the Holy Spirit could complacently dwell in him, and make every requisite discovery to him of divine things; but after his fall, the Spirit withdrew from him that light and knowledge which he had before communicated, and became a Spirit of bondage unto fear, which fear produced torment. It is therefore evident, that if Adam regained that divine knowledge which constituted delight, it must have been revealed to him by the Holy Ghost. Thus he became irrecoverably lost, so far as the restoration of himself was concerned; and could never have regained his former position or privileges but through divine grace.

10. By the commission of the first or original sin, Adam also became actually and universally unrighteous. The claims of God he could not fulfil, and he also felt a resistance in his mind to render Him any service; his inclination was to hide himself from Him, and thus to defraud Him of his whole being. There was an inability to perform that which is right, and repugnance also to it. He manifested prevarication when summoned to answer for his crime, which proves that truth was fallen, and he made a false representation of the transaction. He was unrighteous to his partner; for he endeavoured to throw upon

her the blame which belonged to himself, and thus, so far as he knew, to allow her to be punished for his crime; and the language which he used indirectly throws the fault even upon God. His whole moral nature became so depraved, that he manifested an utter insensibility to right, and an inclination only to evil. The will, the spring of all the actions, and which determines the moral quality of them, was perverted, and directly opposed to good; so that all his inward and outward acts were contrary to rectitude and truth; consequently, he was wholly fallen from righteousness into a state of insensibility of it, an incapacity to perform it, and aversion to it.

11. By sin, holiness was also extinguished in the soul of Adam; and his bodily acts partook only of the character of his inward state. Love was destroyed, the image of the heavenly was thus erased, and he bore only the image of the wicked One. The purity of his nature was gone, and without divine restoration was irrecoverable for ever. He was "earthly, sensual, devilish." So that he not only lost his original purity, but he became filled with every evil in direct opposition to it.

12. His innocence gave place to guilt. Whilst he continued in his original state, his highest delights were found in his approaches to his Maker, to whom he could draw near with confidence and joy; but sin brought a sense of guilt and condemnation upon his soul; he felt he was under wrath, that he was exposed to that punishment with which he had been threatened; his confession indicates his consciousness of guilt, and knowledge that he was exposed to the full measure of the penalty denounced against transgression, even the death of body and soul for ever: and divine mercy alone interposed to prevent the instant execution of that fearful punishment.

13. In the day that our first parent sinned he died; spiritual life was extinguished, and spiritual death ensued; the character of the death which resulted from sin, was the opposite of that moral life of the soul which he received at his creation, and which he enjoyed until sin separated him from the source of spiritual life, by which separation he became dead in trespasses and sins. His body became liable to dissolution, pain, and death; although the execution of this part of the sentence was delayed, yet it was pronounced, "Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.) And, finally, it was executed. And he became liable to eternal death, which consists in the punishment of body and soul in hell for ever. All these woes, miseries, curses, and losses, Adam brought upon himself by his first transgression of that law which was the rule of the covenant under which he was placed.

14. No difficulty arises in the supposition that Adam involved himself in all these miseries, and condemnation, and death; such must have been in righteousness and truth the consequences of his transgression. But that all mankind should be involved in the same state has been denied by some. Nevertheless, the Scriptures prominently and plainly declare that such is the case, and this statement is corroborated by the universal history of mankind.

15. Adam at his creation did not stand in his individual character exclusively, but also as the federal head of all the future human race; and as no one of his posterity was born before the fall, so all fell in him, and the condemnation which he incurred was entailed upon all his posterity, long as the human race shall be perpetuated. These are the natural consequences of his position. As the first of a race of intellectual beings and moral agents, he must have stood, in his probationary character, as the representative of all that should proceed from him. In some results, this is necessarily implied; as, if we suppose that no redeeming grace had been provided for him, but that the sentence had been literally and immediately executed, and that the death of the body had ensued, there could not have been any perpetuation of the human race. In this view, at least, it is apparent, that all the future generations of mankind were dependent upon the act of their first parent; and had it not been for the provision of grace, their existence would have been intercepted. The whole of mankind would have become extinct in the first human pair. It is, therefore, obviously contrary to reason to assert, that the human family was unaffected by the conduct of their first parent, for their whole existence was jeopardized, and restored only through grace; and it is equally apparent, that every one of the human race is indebted to that grace for existence, for had it not been manifested, not one could have possessed any being of any description.

16. Nor can we suppose that the moral state of mankind was unaffected; for man is a moral agent, and morality was the design for which human existence was given. If every man's being became jeopardized by the original sin, which exposed our first parent to death, by which the human race would have terminated, the design of that being must have been equally imperiled. From these considerations we cannot deny that every man, both in his temporal and moral state, was affected by the actions of Adam, either in his obedience to eternal life, or sin, by which he became exposed to death in all its forms for ever. And it is further evident, that as all mankind owe their existence to grace, so the conditions of their existence must widely differ from what they would have been, had not sin entered into the world. To be born under grace involves us in obligations which could not have existed during a state of unsinning obedience. Wherefore our natural and moral states are wholly changed by the fall of Adam; for instead of being continued as probationers for heaven, under the covenant of works, the fulfilment of which consisted in obedience, we are under the covenant of grace, the condition of which is to believe in Christ unto salvation.

17. We now come to the consideration, whether Adam at his creation stood in his individual character only, or whether he was by divine appointment constituted the federal head and representative of all the generations of men. This is the point upon which this doctrine turns. If Adam stood in his individual character only, his descendants could not have been affected either by his obedience or transgression; and some other ground must be sought to account for

the evil that is in the world, and also for the death of the whole of the past generations of men, and the dying character of all now living. We cannot suppose it consistent with the government of God to consign all things to dissolution and death, when all are in a state of innocence, especially when we consider that He is the Author of all created being, and His glory the design for which all things were made and are sustained. But, on the other hand, if Adam was placed in the position of federal head and moral representative of the human race, and failing to fulfil the covenant in which he was placed, he must not only have forfeited the divine favour on his own account, but must also have placed all his descendants in a state of demoralization, condemnation, and death, and all the other consequences of his fallen condition, which must continue throughout all their generations for ever. And this we consider to be the testimony of the holy Scriptures, not only in their direct statements upon the subject, but also in innumerable indirect assertions, indeed, to such an extent, that the whole economy of grace is based upon this consideration.

18. Whatever Adam was in his nature and constitution, he was by the creative act of God; and whatsoever position he sustained was by divine appointment. His existence was not fortuitous, but was the result of counsel and design. His position was not one of mere accident, but of wise appointment in the moral government of God. Every thing relating to his future condition had been considered, and provision made for his defalcation before the world began. His fall had been anticipated; so that as soon as it occurred a remedy was at hand, and another covenant prepared in which all the provisions of restoration and salvation were contained; so that the final execution of the sentence was delayed, by which our first parents themselves had an opportunity granted to regain a position of probation, for pardon, renewal, and eternal life; and all their descendants had the blessings of restoration and salvation secured to them, upon available conditions, to the end of time.

19. As the holy Scriptures are the infallible guide to the human race in divine things, it is our duty and wisdom to embrace their teachings as the rule of our credence upon all doctrinal subjects, for which they are as important and imperative as they are for correction and instruction in righteousness. These are the unerring rule of our faith, the rock upon which we build the whole superstructure of religion; and all other opinions are liable to error and exception. From these, therefore, we derive all our religious knowledge, and to these we make our final appeal.

20. That Adam stood in the position of federal head of all the human race, and that his fall involved the whole of mankind in a sinful state, and all its condemnatory consequences, are plainly stated in the Scriptures, which are the points we now come to consider. St. Paul says, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v. 12.) That "one man" was Adam, and the entrance of sin

was by the first act of transgression ; and all men are declared to have become contaminated in the fountain, and placed under condemnation and death ; for by one man's sin " death passed upon all men, for that all have sinned ; " or, as the margin reads, " in whom " all have sinned, which is still more explicit and direct. And the apostle more fully expresses this effect of the original sin of Adam upon all his posterity, by which their moral natures were polluted, and they became involved in all the consequences of transgressions : " For as by one man's disobedience many were made sinners ; " (verse 19 ;) by which assertion we are taught, that, by Adam's disobedience, his posterity were made sinful and liable to all the consequences of sin, viz., condemnation and death.

21. By examining the apostle's statements we shall find that all men are liable to all the consequences of sin through the transgression of our first parent, which could result only from his position as the federal head of all the future generations of men ; but that the execution of the judgment has been suspended through the atonement made by the death of Christ ; so that all men are provisionally delivered from the evil consequences of the transgression of the first covenant, and are placed in a position of grace, by which they might attain eternal life. As the whole human family were contained in Adam when he sinned, so all sinned in him, and all partook of the sinful and depraved nature which resulted from his fall. If this were not so, the punishment of sin could not be inflicted, but " death " has " passed upon all men ; " (verse 12 ;) and has reigned, " even over them that had not sinned after the similitude of Adam's transgression, " (verse 14,) that is, over infants, and all those who had not committed actual sin against a known and revealed law, as Adam did, and thus fell from a state of righteousness into a state of sin and condemnation ; but whose actual sins were the result of a fallen nature inherited by natural generation. Yet these died, death reigned over them, because " through the offence of one many be dead ; " (verse 15 ;) and " by one man's offence death reigned by one. " (Verse 17.) All men are in bondage and under the dominion of death, not by their individual act, but through the sin of one, viz., Adam. And all men are exposed to judgment and condemnation through the sin of our first parent ; for, " by the offence one judgment came upon all men to condemnation ; " (verse 18 ;) all have condemnation in their consciences, and are liable to a condemnatory judgment as their final award. As the whole human family became involved in these evils by the offence of Adam, it must have been through the federal and representative character of his position which he sustained to each individually, and to all collectively.

22. But the examination of the whole paragraph will fully confirm these views. (Rom. v. 12-19.) The apostle informs us that Adam and Christ stand in corresponding relations to mankind, for " Adam was the figure of Him that was to come ; " in his federal character he was the type of Christ, each being a covenant head and representative of the human race. Adam was the fountain of sin, condemnation, and death to all mankind ; but Christ is the fountain of righteous-

ness, justification, and life to all men; and as the one involved all mankind in sin and its consequences, so the other has delivered all mankind from them, and has placed them in such a position of grace as to enable them to attain a new nature of righteousness and holiness here, and eternal life in the world to come, as the same writer says in another place: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 21, 22.) And, as the summary of this doctrine is thus given, "therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v. 18, 19.)

23. In addition to these assertions, that all men are under sin, and condemnation, and death, through the transgression of our first parent, we have the same doctrine attested by a great variety of other scriptures. We are assured that the universal depravity of mankind does not arise from any external circumstance or circumstances whatever, but from an innate and internal defection from holiness, which defection is in our nature, and is not separable from it except by the renewal of the Holy Spirit. Hence the inspired testimony previously to the deluge: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. vi. 5.) Here the universal depravity of man is so clearly declared by Him who can see the state of the soul, as well as the outward act, that we are assured that the spring of the thoughts and purposes and desires is wholly polluted, and incapable of itself of producing one thought that is not evil. And immediately after the flood, the same testimony is borne, with an extension of the declaration, viz., that this depravity is possessed by all from their earliest days, "for the imagination of man's heart is evil from his youth." (Gen. viii. 21.) Jeremiah says: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9.) Our Lord also confirms this assertion by saying, "Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth; this defileth a man." Pollution, therefore, is not something external only to the human nature, if it were, it could be resisted, but it is in that nature itself; not originally, or necessarily, but it has become wholly polluted, and in this state it is transmitted to every one of the human race; of itself it produces every evil, and it is capable of bringing every evil seed planted in it to maturity. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. xv. 11, 19, 20.) The most abhorrent and enormous crimes spring from, and are entertained by, a corrupted soul.

24. And the same inspired testimony declares this corruption to be universal. St. Paul says, both of Jews and Gentiles, "that they are

all under sin: as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. iii. 9-12.) Every mouth is stopped, and all the world is found guilty; "for all have sinned, and come short of the glory of God." (Verse 23.) And, in another Epistle, he asserts that a state of sinfulness sufficient to incur the divine wrath is in us by natural generation, to which there is no exception: "And you hath He quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world; according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in time past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." (Eph. ii. 1-3.)

25. Another description which the Scriptures supply us confirmatory of the innate and total corruption of our fallen nature, is found in those assertions which represent the unrenewed mind as opposed to God, and ignorant of Him. This could not be if the souls of men were by nature in a perfect or even in an innocent state; if they were perfect they would naturally love God and holiness and divine things; and if they were unpolluted they would be equally susceptible of good as of evil impressions; and, following the good, they would naturally acquire a right to heaven and eternal life. But we find the Scriptures directly opposed to these views. St. Paul says, "The carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be." (Rom. viii. 7.) And, again, the apostle uses these solemn words, "Haters of God." (Rom. i. 30.) The unrenewed mind is so completely lost to all that is good, that it possesses no power to acquire a knowledge of divine things without supernatural aid, as the same apostle writes to another church: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." (1 Cor. ii. 12.) And, again: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (Verse 14.) And this testimony is confirmed by the evangelist who testifies of Christ, "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not;" (John i. 4, 5;) and, again: "That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by Him; and the world knew Him not." (John i. 9, 10.) Had the human mind not been darkened by the fall, it could not require this universal illumination; nor could it have required supernatural assistance to comprehend the true light. In another place the same writer confirms this view, by saying, "And we know that we are of God; and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an under-

standing that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." (1 John v. 19, 20.) All the efforts of men, unaided by revelation, have failed to make any discoveries of divine truths; which demonstrates that the mind is wholly obscured and polluted.

26. The necessity of the renewal of our moral nature also demonstrates our radical depravity and unfitness to dwell in the presence of God. In the conversation which our Lord held with Nicodemus this doctrine is determined: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) The agent which is to affect this change is further declared to be the Holy Spirit; and the reason assigned by our Lord is, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (Verse 6.) This last assertion teaches that every man in his natural generation is so depraved and demoralized that he is, during his unrenewed state, unfit for the kingdom of heaven; he possesses no qualification for that holy place by any quality in his moral state, and must be wholly renewed before he can enter upon its glories. This is recognised by St. Paul, who says, "For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." (Titus iii. 3-5.) All these passages declare that men by nature are in an unfit state for heaven. How came they so? Certainly not by any defect in their original creation, but by the transgression of our first parent, who thereby entailed a sinful and polluted nature upon all his posterity; so that every one in that state in which we are born is unholy, unspiritual, and cannot enter the kingdom of God, but by the renewal of the Holy Ghost. If men were not totally depraved by their natural generation, there could not be that imperative necessity for their regeneration before they could enter the kingdom of heaven.

27. The best men that have lived upon the earth have left testimonies behind them, that they, in their unrenewed state, were utterly depraved, that they possessed no holiness until they were created anew. Job exclaims, "Behold, I am vile." (Job xl. 4.) And again, "I abhor myself, and repent in dust and ashes." (Job xlii. 6.) When he came into the presence of God, and compared himself with Him, he had the deepest convictions of his own depravity and guilt. David also confesses that the depravity of his nature was equal to his being, that his sins were not merely the result of corrupting influence by surrounding vice, but that he was totally depraved by natural generation, and that he was inwardly and universally corrupt. Hence, he says, "Behold I was shapen in iniquity; and in sin did my mother conceive me." And again, feeling his utter incapacity to deliver himself from his inward sinful condition, he applies to God to accomplish it in him: "Purge me with hyssop, and I shall be clean: wash me,

and I shall be whiter than snow." And further, more fully expressing his sense of the necessity of an inward renewal: "Create in me a clean heart, O God, and renew a right spirit within me." (Psalm li.) All these exclamations demonstrate that he felt himself to be inwardly and universally depraved, and incompetent to work any change or effect any moral restoration. And the great apostle of the Gentiles says, "I know that in me (that is, in my flesh) dwelleth no good thing." (Rom. vii. 18.) What these men said and felt respecting their own sinful and corrupt state the Scriptures declare of the whole human family.

28. And the histories of all nations and of all ages confirm these views of the total and universal depravity of human nature. The holy Scriptures bear witness against the nations of antiquity, and what we know of them from other sources corroborates this testimony. All the nations of modern days manifest the same depravity, and although travellers have occasionally amused their readers with fabulous representations of morality in newly discovered countries, yet a more intimate knowledge of these same nations has demonstrated, that they are in the very lowest scale of immorality, ignorance, and crime; that they are cruel and wretched in the extreme, even to infanticide and cannibalism; and that they are without the knowledge of God, and without the hope of heaven. St. Paul informs us that the ground of all immorality and crime amongst the heathen nations is found in the antagonism of the carnal mind against God: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness," &c. (Rom. i. 28, 29.) And thus we find, however men may deny this unpalatable and humiliating doctrine, that it is unequivocally asserted in the Scriptures, and is corroborated by the actions of men of every nation and in every age of the world.

CHAPTER VIII.

THE COVENANT OF GRACE.

PART I.

THE NECESSITY AND CHARACTER OF THIS COVENANT.

1. THE fall of man the reason for establishing the covenant of grace, which includes the whole scheme of salvation by Christ. 2. Man could not have reclaimed or saved himself. 3. By the covenant of grace all mankind are placed in a position to obtain salvation. 4. The covenant of grace immediately succeeded the violation of the covenant of works. 5. The promise of deliverance was given to our first parents before the sentence of condemnation was pronounced. 6. All men are placed under a mediatorial government through grace. 7. The existence of all men, and all their prospects of good founded upon mercy. 8. All the acts and institutions of religion from the fall to Christ indicated grace on God's part, and guilt in man. 9. By the covenant of grace man is placed in new and wholly different relations from those of the covenant of works.

1. BY the fall man became guilty, miserable, and exposed to death ; sin separated him from his Maker, so that by nature every man is a child of wrath, is under the divine displeasure, and possesses a carnal mind at enmity with God. The law by which man was governed demanded either undeviating obedience, or, if violated, a complete satisfaction for the offence, or the infliction of an adequate punishment, which was to be death, in all the significations of the term. But God, in the riches of His grace, provided a plan of deliverance and restoration, so that every man may obtain pardon, renewal, and eternal life through Jesus Christ. A new covenant was, therefore, requisite, with provisions of satisfaction to God and mercy to man. This covenant was entered into by God the Father, the general engagement of which, on His part, is thus declared : " I will be merciful to their unrighteousness ; and their sins and their iniquities will I remember no more ; " and by Jesus Christ, who engaged to die for the whole human race, to fulfil the law and make it honourable, to subdue every enemy, and to bring all who believe in Him with the heart unto righteousness to eternal glory. This scheme of human salvation by Christ is designated the " covenant of grace."

2. As a fallen creature man could not restore himself. The law made no provision for defalcation, but demanded perfect obedience ; so that if he could have fulfilled all the future demands of the law,

which as a sinner he could not; yet this could not have made satisfaction for his offence; for by obedience he would only have performed his duty; and the transgression would remain uncanceled; he would still be exposed to punishment, and in strict justice must endure it for ever. Adam could not expiate his own sin; the greatest price he could pay was his life, which was forfeited. He could not redeem his posterity, for he was not his own; and his posterity could not deliver each other, for all are equally fallen and polluted. How, then, is man to be pardoned and restored? Probably the plan of redemption was beyond the power of any created intellect to devise; and the whole glory of it must be given to God, who in mercy entered into a new covenant with man; which covenant made provision for the satisfaction of justice, for the pardon of sin, for the renewal of the soul in righteousness, and assistance to fulfil the law, so that every man may answer the design of his creation both in time and in eternity.

3. In virtue of the covenant of grace all men are placed in a position to obtain salvation; and it cannot be obtained by any other means. All the antediluvian saints were saved by faith in Christ; and those who perished fell into that condemnation by rejecting Him: Christ was preached to them; but they were disobedient, and they out-sinned even the long-suffering of God, who waited for them in the days of Noah, while the ark was preparing. In the patriarchal ages men were saved only by grace; they believed in a Redeemer to come, and their faith was imputed to them for righteousness. Christ was preached by the law; and His Spirit inspired the prophets to foretell His sufferings and glory. In the fulness of time God sent His Son into the world, who by His death made atonement for all the human race; and by His Gospel has made such perfect discoveries of the plan of salvation, that we require no further revelation upon the subject; the general character of which is thus summed up, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Eph. ii. 8, 9.)

4. The covenant of grace immediately succeeded the covenant of works. Our first parents alone were under the covenant of works, which they violated, and thereby forfeited all the blessings it was designed to convey both to them and to their posterity. The covenant of grace was prepared and determined beforehand, so that as soon as man fell from the first covenant, he became benefited by the second. Christ was ordained before the creation of the world to be the Mediator of the new covenant, and the Redeemer and Saviour of men. Wherefore, as all forfeited all right and title to happiness in Adam, even so in Christ have all men been redeemed, and thereby placed in a position to attain eternal life, and have received the promise of it, provided they comply with the conditions upon which it is offered.

5. This promise of deliverance was given to our first parents before the sentence of condemnation was pronounced upon them, which is contained in the denunciation passed upon the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen.

iii. 15.) The condemnation and consequent curse were declared after this revelation of mercy, in which was contained the promise of a Deliverer, who should destroy the works of the devil; this Deliverer was Jesus Christ, who, according to His divine nature, is the Son of God; but His humanity was the seed of the woman, being born of the Virgin Mary. In the hands of Christ as Mediator all the affairs of the human race are placed, that He might counteract the evil of sin, subdue every enemy, and finally restore mankind from the results of the fall by rescuing all from death by a glorious resurrection, and by bringing all believers to eternal life. And as all human affairs, from the fall of our first parents, were placed by the Father in the hands of Christ as Mediator, so they will continue until every enemy to His government shall be destroyed: "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." (1 Cor. xv. 28.)

6. Hence we perceive that all men, from the fall of Adam to the time of the restitution of all things, are placed under a mediatorial government, the basis of which is mercy, and the design of which is restoration. Christ, the Son, has been invested by the Father with authority to exercise supreme sway over all the affairs of the human race; and has engaged to do every thing consistent with His glory to reclaim all men to holiness, to obedience, and, finally, to eternal life; and, to secure these designs, the co-operation of the Holy Spirit is given, so that all might be saved. Upon this mediatorial throne Christ sits alone; no creature either in heaven or upon the earth has ever been allowed to share this glory with Him, nor ever will, for His appointment excludes every other. "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.)

7. Ever since sin entered into the world mercy has been the foundation of human existence, and also of every benefit men have enjoyed respecting their present life, their moral welfare, and their eternal good. Before God separated Israel to be His peculiar people, all men were equally included in the benefits of this covenant, and were esteemed in accordance with the improvement they made of the light which they received. Faith in the coming Messiah was the element of their moral life, as the apostle informs us that Abel, Enoch, Noah, Abraham, Moses, and all the saints up to his time, lived by faith, and died in the faith. (Heb. xi.) The promised Deliverer was the only foundation of their hope, as expressed by Job: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job xix. 25-27.) And, as the Christian dispensation is the last and complete revelation of divine mercy, there cannot, at any future period, be any other foundation for man's well-being. All are born under the covenant of grace, and all equally need it, "for

there is no difference ; for all have sinned and come short of the glory of God." (Rom. iii. 22, 23.)

8. All the acts and institutions of religion, from the fall to the coming of Christ, were indicative of grace on the part of God, and acknowledged guilt in man. All the sacrifices offered under the former dispensations were recognitions on the part of the offerers that they were sinners, that their lives had been forfeited thereby, and that they expected favour with God upon the ground of an atonement only. All the acts of religion were connected with sacrifice, and the saints, both in the patriarchal and Mosaic dispensations, looked by faith through the sacrifices therein offered, to their great Antitype, Christ, the Lamb of God, that taketh away the sin of the world ; which was accomplished when He died upon the cross. Upon this atonement all their hopes for salvation were based ; and upon this alone will all men rest for salvation to the end of the world, or be eternally lost.

9. Wherefore, by the covenant of grace, all men are placed in a new relation, differing from that which Adam sustained under the covenant of works ; and their final happiness depends upon other conditions. By the first covenant man was related to his Maker as a sinless creature ; and obedience was the condition of eternal life. By the second covenant, he has to be treated as a sinner, helpless, ruined, and lost, wholly dependent upon mercy for salvation, which includes forgiveness of sins, restoration to the family of God, renewal in righteousness and true holiness, and, finally, everlasting glory ; the whole of which is attained by faith in Christ. There is therefore an essential and irreconcilable difference between the covenant of works and the covenant of grace : the one was suited to man in a state of purity, and possessing a capability to perform the condition of which eternal life should be the reward ; the other is a provision of mercy suited to him as a fallen creature, under the condemnation of the law and exposed to eternal punishment ; as being utterly incapable to do any thing towards his own restoration, and having nothing to offer for his transgression, and liable to eternal death ; therefore, all the possibility of regaining holiness, happiness, and heaven, must depend upon something external to himself : and herein an atonement is provided, by which mercy is extended to him, and the means instituted for his restoration to a state and to privileges and blessings equal to those which he had lost. The condition of the covenant of works was obedience ; the condition of the covenant of grace is faith in Christ crucified. The fulfilment of the first covenant would have enabled man to claim the reward as an act of merit ; the fulfilment of the second brings all the glory to Christ, who, by shedding His own blood, has purchased salvation for all mankind, and has promised eternal life to every one who believes in His name.

PART II.

CHRIST THE MEDIATOR OF THE NEW COVENANT.

1. THE mediation of Christ the divinely appointed means for the salvation of men.
2. The office and duties of a mediator. 3. The Old and New Testament Scriptures bear testimony that God the Father appointed His Son Jesus Christ to this office.—2nd Psalm confirmed by the Acts of the Apostles.—110th Psalm confirmed by Christ. (Matt. xxii. 42–45.)—The prophecies of Isaiah confirmed by St. Matthew and St. Luke.—Daniel and other prophets. 4. The New Testament pervaded with the doctrine of mediatorial agency.—Christ's conversations with the Jews and with His disciples.—The evangelists and apostles. 5. The appointment of Christ to the mediatorial office beneficial and glorious. 6. Sin alienated the human race from God, but God appointed a Mediator for the purposes of mercy and restoration, by whom He is adequately represented to man. 7. Christ as Mediator adequately represents man to God. 8. Christ as Mediator acts equally for God and man, for the purpose of mutual reconciliation. 9. The scriptural view of Christ's mediation highly encouraging to man. 10. Every thing requisite to secure the recovery of man found in the mediation of Christ.

1. CHRIST is the appointed Mediator of the new covenant, and His mediation is the divinely instituted means for the salvation of the human race; by which alone all blessings flow from God to man, and through which alone man finds access to God, and will finally be admitted into eternal glory. This has been the foundation of all religion since the fall; and the offices and adjuncts in connexion with that mediation are interwoven with every part of religion from its earliest stage to its consummation in heaven.

2. A mediator is one who is appointed by proper authority to interpose between two parties, either for the purposes of mutual reconciliation and peace, or to obtain favour from one in behalf of the other; and the assignment to this office is either by a voluntary offer on the part of him who sustains it, or by the mutual consent of those who differ, or by the right of appointment by the superior authority. Under the first consideration, he who voluntarily offers to become a mediator, must be supposed to be superior or equal to either of the opposing persons, and to have some motives of generosity or interest in their mutual reconciliation. Under the second, the persons themselves must be supposed to be equal, and that there might be a necessity for some adjustment or concession on either or both sides. But under the third, fault evidently rests on one side; nevertheless, a desire is entertained by him who has right and authority, to meet the state of the offender, and to concede, as far as justice will allow, what he might have claimed as prerogative. This last view comes nearest to the state of the mediation of Christ. God had an absolute right of dominion over man; but man alienated himself from Him by sin. God saw that there was no remedy or restoration for man, unless upon terms of His own proffering. In His mercy He appointed a mediator, in the choice of whom He displayed such wisdom and love, that the glory of the event will be celebrated in the courts of heaven,

by the rapturous song of millions of redeemed men and of the angels for ever.

3. Both the Old and New Testaments bear witness, that God the Father appointed His Son Jesus Christ to this important office. In the second psalm this doctrine is plainly stated. After the rage of men, in opposition to the divine government, had been stated, the Father is represented as appointing a mediator invested with full regal authority to subdue His enemies and govern His people: "Yet have I set My King upon My holy hill of Zion." The appointed mediator recognises and accepts the office. "I will declare the decree: The Lord hath said unto Me, Thou art My Son: this day have I begotten Thee." Universal dominion is then promised Him. "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." And sovereign power is given Him to punish and destroy all who will not submit to His rule. "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." And the psalm concludes with an exhortation to universal submission to this mediatorial Son, and declares those blessed who put their trust in Him. The quotations from this psalm in the New Testament demonstrate that it was written in reference to Christ; hence, after Peter and John had been released from imprisonment, they returned to their own company, and reported all that the chief priests and elders had said unto them. "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." (Acts iv. 24-27.) And thus the mediatorial sovereignty declared in this psalm is ascribed to Christ the Saviour of the world.

In another psalm the doctrine of mediatorial sovereignty is taught with equal explicitness. The Lord is represented as delegating universal and perpetual authority upon another who is also Lord, and He unites the twofold offices of Priest and King: "The Lord said unto My Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool." The rule of this mediatorial King is to be spiritual, it is to be victorious: His subjects are willing to obey His laws: He is to triumph over all opposers; and eventually to reign supreme. (Psalm cx.) That this psalm referred to Christ as mediatorial King is evident from the convincing question which our Lord put to the Pharisees, "What think ye of Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto My Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son?" (Matt. xxii. 42-45.)

In the prophecies of Isaiah we have the same class of predictions respecting a mediatorial government. God is represented as calling attention to the Messiah in this language: "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth: I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." And He who appointed Him to this office engaged to sustain Him with omnipotent power. "Thus saith God the Lord; He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein; I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is My name: and My glory will I not give another, neither My praise to graven images." (Isai. xlii. 1-8.) In this prophecy it was foretold that divine acts should be performed by one sent immediately from God, who called Him to this undertaking, and promised to "uphold" Him until all the purposes of His will should be accomplished; and all men, both Jews and Gentiles, were to be blessed in Him. St. Matthew informs us, chapter xii. 18-21, that this prophecy was accomplished in Christ. In another place the same prophet represents the Messiah as recognising the commission which He had received from God, who had sent Him to accomplish it. "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," &c. (Isai. lxi. 1-3.) Jesus Christ, being full of the Holy Ghost, in the power of the Spirit declared that this prophecy was fulfilled in Himself. (Luke iv. 16-21.)

Daniel, also, in the visions of the night saw the glories of this mediatorial kingdom, of which he thus testifies: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) Thus to the prophets of the Old dispensation was revealed the character of Christ the Son, as the mediatorial Sovereign of the human race, and also the majesty, and triumphs, and eventual universality of His kingdom.

4. The New Testament is pervaded with the doctrine of the medi-

atorial character of the divine government upon earth. Christ, and the evangelists and apostles, taught it in an unequivocal manner, the general summary of which is, "There is one God, and one Mediator between God and men, the Man Christ Jesus." (1 Tim. ii. 5.)

In several of the conversations which Christ held with the Jews, this doctrine is clearly stated, and imperatively insisted on. Upon one occasion Christ taught them, that "the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent Him." (John v. 22, 23.) Here our Lord asserts that He is sent by the Father to fulfil His will, that He is invested with supreme authority to execute all His government, even to the decisions of the judgment day. In many instances Christ taught that He came forth from God, not to do His own will, but the will of Him that sent Him, that His authority which He received from the Father was replete and perfect, that it was equal with the Father's, and that His actions would be sustained by divine power throughout the whole of time, at the day of judgment, and to all eternity. In the parable of the Good Shepherd we are taught, that there is no access to the Father but through the Son, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber;" which is thus explained by Christ, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John x. 1, 9.) And more explicitly in the last private conversation with His disciples, in answer to a question proposed by Thomas, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." (John xiv. 6.) And after His resurrection He asserts the fulness of His mediatorial commission and authority, by directing His apostles to preach the Gospel to all nations, as it is recorded: "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." (Matt. xxviii. 18.) And the continuance of this authority is commensurate with time; for He adds, "Lo, I am with you alway, even unto the end of the world." (Verse 20.)

And the evangelists and apostles are equally explicit in teaching this doctrine. John testifies, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him;" (John i. 18;) and, again: "The Father loveth the Son, and hath given all things into His hands." (John iii. 35.) And St. Paul also teaches us, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both

have access by one Spirit unto the Father." (Eph. ii. 13-18.) And in nearly all his Epistles this doctrine is stated with more or less prominence. The Epistle to the Hebrews is chiefly devoted to it; and it is the great feature in the covenant of grace.

5. The appointment of Christ as Mediator secures glory to God and benefit to men. No being could sustain this position unless by the assignment of God, who has committed all authority to His Son, by which we are assured that the honour and majesty of His law will be sustained, and every thing in connexion with the restoration and government of mankind will be conducted to a glorious and triumphant issue. The Father has testified His approbation of this appointment of Christ by proclaiming from heaven, "This is My beloved Son, in whom I am well pleased." And that He might sustain this office appropriately, the Son took our nature upon Him. He was made in all things like unto His brethren, by which we have the assurance that He will confer the benefits of His mediation upon every one of the human race, so that He will be as merciful to man as He is faithful to God. By this appointment these two results are equally secured, "Glory to God in the highest, and on earth peace, good will toward men." The covenant being placed in the hands of such a Mediator, who combines in mysterious union the Godhead and manhood, must be in all things well ordered and sure; the divine glory and the righteousness of the law are secure against compromise or possibility of violation; the salvation of man is equally secured; the final triumphs of the Mediator are beyond doubt; He must reign until all enemies are put under His feet; many sons shall be brought to glory; and when all rule, and authority, and power contrary to His government shall be put down, then shall He give up the kingdom to God, even the Father, and God shall be all in all.

6. By sin all men became polluted, and incapable of restoring themselves to holiness, or to their former privileges. God, as a holy and righteous Sovereign, could not hold immediate communion with the human race; nevertheless His purposes towards mankind were purposes of mercy, to accomplish which He appointed a Mediator, through whom He might confer grace, and every benefit which men required; and through whom they may again approach Him, and find peace and all other benefits arising from restoration. By the fall, man forfeited every thing; consequently, he had no claim to any participation in the appointment of this Mediator; but God, whose dominion is absolute, and who entertained thoughts of reconciliation towards us, possessed the right to appoint, and has appointed His only begotten Son, through whom alone we can find access to Him. Christ has been inaugurated to this position by the Father, in a solemn and glorious manner. Hence He is called the "anointed;" the sacredly separated and divinely instituted person, for this stupendous work; He is anointed with the Holy Ghost, and is invested with supreme authority to conduct it to the end. All men are commanded to submit themselves to Him; they are to honour the Son, even as they honour the Father; and in doing so they render Him no more

than His due, and they glorify God by accepting His Son as their Saviour, and by submitting to Him as Lord of all. The Father has set this honour upon His Son, and commanded it to be given as homage due to Him from His intrinsic glory, and His great humiliation in submitting to the death of the cross to save mankind: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 9-11.) Wherefore, as Christ the Son is appointed to this office, and is invested with all power, so God is adequately represented by Him to the human race, and His laws enforced with divine authority.

7. And as God is adequately represented to men by Christ the anointed Mediator, so are men also adequately represented to God. As the appointment of the Mediator was for the purpose of reclaiming man, we must be assured that nothing will be wanting to effect this object. That he might possess all the sympathies requisite for the discharge of his duties in our behalf, he became incarnated, as the apostle informs us. He took not on Him the nature of angels; but "He took on Him the seed of Abraham." (Heb. ii. 16.) He took our full humanity upon Him, so that He is truly man as well as God. He unites the two natures in His one person: He was "made a little lower than the angels for the suffering of death;" had He not taken our humanity upon Him, He could not have died; His body, which was prepared for Him, was requisite, that He should suffer and die, and thereby redeem the human race by enduring the penalty they had incurred, as the same apostle adds, "that He by the grace of God should taste death for every man." Our humanity is now indissolubly united to His divinity: so that He ever appears in the presence of God for us, as the man Christ Jesus; and He is not ashamed to call us "brethren." We can therefore confidently commit our cause into His hands. In His divine nature He is intimately near to every man, He knoweth our frame, He considereth we are but dust; He is touched with the feelings of our infirmities by a sympathy of nature; because He became a man, therefore He is able to succour them that are tempted. Christ, therefore, as the one Mediator, will faithfully conduct the cause of every one of the human race, and leave no means, provided in the covenant of grace, untried, to procure pardon, renewal, and eternal life for every man. All mankind are redeemed by the blood of Christ, by which we have the highest assurance that He would have all men to be saved. No man will be finally lost for want of an interest in His death, or in His intercession before the throne of grace, or of the illumination of the Spirit requisite to show him the way to heaven. Those who are most unfavourably situated, according to human estimation, have the bounds of their habitation so appointed, that they may seek after God, and find Him, which if they neglect to do, they will be without excuse in that day. Christ either has done, or by His intercession continues

to do, every thing requisite to secure the final salvation of every one of the human race ; and through His mediation eternal salvation is assured to every man who lives up to his light and power, and every one who fails of eternal life will find the fault to be in himself alone.

8. In sustaining this office, Christ acts equally from God and man ; and the object of His mediation is reconciliation. To reconcile God to us He has paid down the ransom price of our redemption, by the shedding of His own blood upon the cross, by which act He made atonement for the sin of the world ; and God declared His satisfaction with that atonement, and His acceptance of it, by raising Him from the dead. By this act of atonement justice was satisfied, and now God is able to receive every man into His favour and family, and to reinstate him into all the privileges which he has forfeited through sin. The divine wrath is hereby propitiated, and reconciliation procured. God has not only reached man in his depth of sin and misery, but He has also shown His willingness and desire that all men should be saved, and brought again into communion with Him, for their enjoyment and satisfaction for ever. Christ, therefore, by His death, has effected this reconciliation, and the offers of pardon and eternal life are proclaimed by the Gospel. And Christ continues His mediatorial office for the purpose of reconciling men to God ; for which He has purchased the Holy Spirit, to convince them of sin, and to renew and sanctify them ; and for which He raises up His ambassadors, generation after generation, to beseech them to be reconciled.

9. This view of the mediatorial office is highly encouraging to mankind. We see Him, to whom all power respecting the human race is given, not only interested in securing the divine glory, but we see Him equally interested in showing mercy to the chief of sinners. And the purity of the law is sustained, not by inflicting punishment, but by delivering from it, by which guilty man is pardoned, restored, and saved. The mediation of Christ produces such results, that it will be celebrated in strains of gratitude and admiration by angels and men to all eternity. And the glorious position to which those who believe in Him will finally be raised, surpasses the present comprehension of the human mind ; for "it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is." (1 John iii. 2.) Through this mediation, the chief of sinners may find mercy here, and eternal life hereafter. Our reconciliation with God constitutes the glory of Christ's mediation ; for this purpose the mediatorial kingdom was instituted ; and all its laws and government are subordinated to this end. There is, therefore, every encouragement for us to return to God ; every motive which can induce an intelligent mind is presented to persuade men to place themselves under obedience to the divine laws ; and every blessing is assured by the promise, "Who-soever cometh unto Me, I will in no wise cast him out."

10. Every thing requisite to secure the recovery of mankind is found in Christ as Mediator, and effected through His mediatorial offices, and by His acts. As God, He acceptably and authoritatively

mediates for men ; His equality with the Father insures acceptance with Him, and is a sufficiency to satisfy all the claims of justice. Christ, therefore, appears in the presence of the Father, with an equality of glory, which secures a hearing, and insures His request. No less a being could either claim or have constant access to the Father ; but Christ sustains such a claim, and possesses the right of approach, because He is equal with Him in majesty, glory, and power. Nothing less than a sacrifice of infinite value could have purchased eternal salvation for the whole world ; but the Godhead of Christ gives an unlimited merit to His acts, and secures eternal salvation to all who believe in His name. It was equally requisite that He should be man, that He might converse with men, that He might by perfect obedience embody and fulfil the law by which man is governed ; and that in His humanity He might die for all ; hence a body was prepared Him, by which He was made in all things like unto His brethren. And it was requisite that these two natures should be so united, as to constitute one person. By this union, the human nature is brought into acceptable communion with the divine ; and an infinite merit is attached to those duties which it was requisite for Christ as a man to perform, and also He is able personally to transact with both parties, to effect a reconciliation. Christ now sustains an indissoluble union of these natures, and, as such, will bring the whole mediatorial appointment to a satisfactory and glorious consummation. Glory will be brought to the Father, for His unspeakable love in the gift of His Son, to sustain this office in all its acts and sacrifices. Glory will be realized by the Son, when He shall see of the travail of His soul, and be satisfied. And also by the Spirit, by whom salvation is perfected. And glory will be bestowed upon all the redeemed to all eternity.

PART III.

THE OFFICES OF CHRIST AS MEDIATOR.

CERTAIN offices requisite to be sustained for efficient mediation. The offices which Christ sustains are three.

THAT Christ should effectually and satisfactorily perform the duties of Mediator, it was requisite that He should sustain such offices as the position and states of both parties required. God, as an offended Sovereign, must be propitiated with an adequate satisfaction for the violation of His laws. Christ as the Mediator must necessarily possess and present an equivalent offering for sin, and this He did when He offered Himself by dying for the human race. Man, being a rebel, must be subdued, and restored to a state of willing obedience. Having lost all divine knowledge, he must be taught the will of God concerning him ; he must be brought to the unreserved surrender of himself to his rightful Lord ; and, by a restoration to holiness, be prepared to dwell with Him in glory everlasting. It is evident, therefore, that the Mediator must be a Prophet perfectly acquainted with all the divine mind, and be capable of making that mind known to every man, however dark

and depraved through sin he might be. He must be a Priest to offer gifts and sacrifices, and to make intercession for the transgressors. He must be a King, that He might possess sufficient authority in relation to both; that He might reign until He hath put all enemies under His feet, and especially must He reign in the hearts of those whom He has subdued unto Himself. These are the three great offices which Christ sustains as the Mediator of the new covenant; each of which will form a distinct consideration.

I. THE PROPHETIC OFFICE OF CHRIST.

1. Man by the fall lost the image and knowledge of God; and Christ is the only source of spiritual light or knowledge. 2. All who lived in the ages preceding the coming of Christ were enlightened by Him.—The antediluvians. 3. All the prophetic influence from Noah to Moses came from Christ. 4. Moses derived all his prophetic light from Christ. 5. From Moses to the Christian dispensation. 6. The greatest prophetic glory manifested by Christ Himself in His personal ministry. 7. Christ the Prophet foretold by Moses. 8. The teaching of Christ evinced him to be the Prophet of God foretold in the Old Testament Scriptures. 9. The character of the prophetic office. 10. Christ's divine and human nature perfectly qualified Him for this office. 11. Christ came to man as God, as a divine teacher sent from the Father, and equal with Him. 12. He was truly and properly man. 13. Christ in His humanity was always filled with the Holy Spirit. 14. As the Prophet of God He taught us the whole of the divine will. 15. The revelation of divine knowledge completed in the New Testament by the teaching of Christ and His apostles and evangelists. 16. Christ embodied all divine knowledge and teaching in His life. 17. Conclusion.

I. THE PROPHETIC OFFICE OF CHRIST.

1. By the fall man lost the image and knowledge of God; the divine law was effaced from the soul; his understanding was darkened, and he became alienated from the life of God, through the ignorance that is in him, because of the blindness of his heart. It became the duty of the Mediator to instruct every man in all things requisite for him to know concerning the divine will and the plan of reconciliation. These are duties connected with the prophetic office, and Christ is that Prophet: He is the fountain of spiritual light to the whole world; and not one illuminating ray, respecting divine things, has ever entered the human mind since it was darkened by sin, but by Him; hence He says, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." (John viii. 12.) And again, after His glorification He declares Himself to be "the bright and morning star." (Rev. xx. 16.) St. John also bears testimony of Him in this character by saying, "That was the true light, which lighteth every man that cometh into the world." (John i. 9.) He is also designated the "Sun of righteousness;" (Mal. iv. 2;) and the "day star" rising in our hearts. (2 Peter i. 19.) All these passages refer to the spiritual illumination of the human race by Christ, as the medium of conveying all divine knowledge to the souls of men. Wherefore that inward moral perception, which is sometimes termed "the light of nature," is in reality the irradiation of grace, shining from Christ as the source and fountain of spiritual knowledge; for as the eye cannot perceive any object without natural light, so neither can the minds of men perceive the things of

God without spiritual light, a manifestation of which is given to every man that he might profit thereby ; and a sufficiency is given to all men to guide them to heaven, so that all who fail of its glory will be without excuse. This light has been shining upon the human mind ever since the fall, and will continue to shine as long as time shall endure.

2. All the spiritual illumination of the world before the coming of Christ was derived from Him as its only source and fountain. Before the sentence of the curse was pronounced upon the first man, this light shined upon his soul ; it discovered to him his sin and shame, and assured him of a future Redeemer and Deliverer ; it revealed to him the otherwise impenetrable future, and gave him to see an event which was to transpire thousands of years after, viz., the coming of the Seed of the woman, which should bruise the serpent's head. Christ in His own person commenced the prophetic office ; He gave the first promise, and diffused the first ray of hope of deliverance and salvation for a ruined world. In the antediluvian ages His Spirit strove with man, and kept the human mind enlightened respecting the anticipated Redeemer, so that in the midst of that sensualized generation there were some who walked in the light, attained the righteousness of faith, and were taken triumphantly to heaven.

3. All the prophetic influence possessed by Noah was derived from Christ ; and so were all the revelations which were given to men from the flood to the commission of Moses. During this period it is probable the illustrious Job lived, who felt the spirit of prophecy so strongly moving upon his heart that he foresaw the glory of the Lord as his Redeemer, even to that period when He shall stand in the latter day upon the earth. After him, Abraham, the father of the faithful and the friend of God, beheld the day of Christ, for which he rejoiced and was glad. And Jacob when he was dying saw that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until the Shiloh came. All this knowledge they received from Christ ; His Spirit moved upon their minds, and made these glorious discoveries to them. He was performing the duties of a Prophet, by instructing them in those solemn truths, and by making them instrumental in conveying the knowledge of spiritual things to the minds of men.

4. Moses derived all his vast stores of divine knowledge from Christ. The things which transpired in the creation of the heavens and the earth, must have been subjects of revelation ; no man could have known them unless he had been taught of God ; and the discoveries of the future, which ran through the convulsions of empires not then founded, and the uncertainties of individual histories, which were made to him, demonstrate that he spake under divine inspiration. And the whole code of laws given by Moses was received by him from Christ, as well as all those rites and ceremonies by which men were taught the mysteries of godliness. As a prophet, describing things which were past and beyond the power of human discovery, or foretelling things which were to come ; or as a lawgiver enjoining the commandments of God ; or as a teacher inculcating the

duties of morality and religion, Moses was subordinate to Christ as a servant, and derived all his knowledge from Him.

5. All the revelations of divine things which were received from Moses to the Christian dispensation were given by Christ, so that the prophets and inspired men who were raised up during this period were only so many instruments by which He spoke and revealed His will. Through all these periods of time, amidst convulsions of empires and change of dispensations, the Spirit of Christ communicated divine knowledge to man, the whole of the Old Testament was given by His inspiration; He instructed all the prophets, so as to enable them to declare His will and foretell things to come; He guided the penmen who wrote the sacred page; and He gave efficiency and life to the ministrations of His servants; and hence the harmony and uniformity of the whole. One immutable Being was speaking by a succession of human instruments to the generations of men, and making offers of salvation to all mankind; as St. Peter informs us: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter i. 10, 11.)

6. But the greatest glory in connexion with this office appeared when Christ became incarnated, and personally conversed with men upon the earth; then grace and truth were poured forth from His lips; and the actions of His public ministry demonstrated that He was that Prophet which should come into the world. This is He of whom the antecedent prophets wrote and spoke, and whom Moses particularly predicted, who was to be like himself, and to whom men were to hearken.

7. It is evident that the Prophet like unto Moses had not appeared before Christ. In the last chapter of Deuteronomy it is said, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut. xxxiv. 10.) It is supposed that this was written by Ezra, who compiled the Old Testament Scriptures; and if so, all the prophets of that dispensation had fulfilled their ministry, and yet the prophet of whom Moses spoke had not appeared. Such also was the impression upon the minds of the Jews in the days of John the Baptist; for the Sanhedrim, to whom belonged the duty of inquiring into the claims and characters of those who professed themselves to be prophets, "sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No." (John i. 19-21.) It is evident, when they inquired, "Art thou that Prophet?" that they intended Him of whom Moses wrote and spoke. The Jews in general prove by their expressions, that the great Prophet upon whom their expectations were fixed, had not appeared until the days of Christ; hence, when He fed the five thousand with the five loaves and two fishes, those who had witnessed the miracle exclaimed, "This is of a truth that

Prophet that should come into the world." (John vi. 14.) And again, when Jesus had delivered a discourse in the temple, in which He made free offers of the Holy Ghost to them who would believe in Him, it is recorded, "Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet." (John vii. 40.) We have, therefore, direct evidence that the general impression upon the minds of the Jews, both among the learned and the populace, was that the great Prophet which had been promised them, had not appeared before the days of Christ, and that they were then fully expecting Him.

8. Christ fulfilled His mission in such a manner as to sustain all the features of that class of teaching foretold concerning the Prophet of God, and effectually to instruct and convince mankind. He was to speak in human language, and yet to teach with divine authority ; this Jesus did in His sermon on the mount, which when the people had heard they were astonished at His doctrine ; "for He taught them as one having authority, and not as the scribes." (Matt. vii. 28, 29.) And also in those public and private discourses which He delivered during the period of His ministry, in the whole of which there was an internal power which produced spiritual vitality, according to His own assertion, "The words that I speak unto you, they are spirit, and they are life." (John vi. 63.) And thus His whole ministry demonstrated that He was "a Prophet mighty in deed and in word before God and all the people." (Luke xxiv. 19.)

9. The office of a prophet is two-fold, including the revelation of the divine will to men in all things concerning their duty, and to inform them of every thing necessary to salvation ; and also the foretelling of future events. Both of these parts of the prophetic office were fulfilled by our Lord in an eminent degree. An acquaintance with the histories of the evangelists will convince us that Christ revealed the future with precision, and in this part of His prophetic duty He stands unrivalled among the prophets. But as the revelation of the divine will is the most important part of this office, we shall not now dwell upon the subject of His predictions, but chiefly upon those instructions to mankind concerning their duty and salvation. We have already seen that the whole of the Old Testament Scriptures were given by the Spirit of Christ ; and we shall soon have to notice, that the whole of the New Testament was also given by His inspiration. Consequently, the whole Bible, which contains every thing requisite for man to know respecting divine subjects, was given by Christ. There is not any duty incumbent upon man that is not enjoined in the holy Scriptures ; there is nothing left unrevealed, that is requisite for man to know concerning his salvation, or the means whereby he may glorify God. In all these things, the Scriptures form a perfect revelation to man, so that nothing can be added without corrupting them ; and nothing can be taken away without diminishing their glory, and leaving them deficient of some vital truth affecting the eternal welfare of the human race.

10. Christ, by His nature and character, was perfectly qualified for this mediatorial office. By His divine nature, He knew the mind of

God, and was qualified to represent it all to man; His humanity enabled Him familiarly to converse with men with all the sympathies of our nature; and being always full of the Holy Ghost, and authoritatively appointed to this office, His ministrations are imperative upon men. As God, He possessed the power to reveal the divine will in exact conformity with the necessity of man; and as man He had access to the human understanding, and was competent to reveal every thing requisite for us to know, and to embody our duties in His own actions.

11. When Christ came down from heaven to teach mankind, He did not come as a creature, nor as having received His commission in any subordinate manner, nor as being instructed in His duties as if at any time He had been unacquainted with them, but as the proprietor of a repleteness of knowledge and glory equal with the Father and the Holy Ghost. He came to us as God, in the supreme acceptation of the term; yet as possessing a personality distinct from the Father and the Spirit, which invested His actions with an individuality which constituted them His own; and yet His unity with the Father was so perfect, that He was one with Him. As He is one with the Father, His acquaintance with Him must be complete: no thought, or purpose, or knowledge, or wisdom in the Godhead can be hidden from Him: He knows the Father as perfectly as the Father knows Himself: He fully comprehends His being, He knows all His will, and all His thoughts, and understands all His counsels, and is able to make them known.

12. And as He was man by taking our nature upon Him, He was capable of teaching us the solemn truths pertaining to our salvation, without overwhelming us with His glory, or alarming us by His majesty and power. Men were as incapable of beholding the glory of the Lord in the days of Christ without a veil, as they were when Sinai was altogether in a blaze, and the people shrunk from the sight lest they should die. But Christ as a man could be approached by the meanest of the human race, and could communicate knowledge in a manner so familiar, that the weakest intellect could comprehend His meaning. Thus the design of His commission was answered: men were not terrified by any supernatural appearance; they did not approach Him as if He possessed no sympathies with their nature, but, undistracted, they listened to the gracious words which proceeded out of His mouth; the common people heard Him gladly; the devout could approach Him with the reliance of brethren; the infirm felt confident of His attention and help; and the poor were assured of assistance from His hand. His words and actions were characterized by the attractive rather than by the repulsive form; they all virtually exclaimed, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Learn of Me, and ye shall find rest to your souls." And the whole of His deportment was one great lesson to the human race; for He left us an example that we should follow His steps. Wherefore, as Christ was man, He was perfectly adapted to our state, and was able to fulfil His mission successfully.

13. In addition to His own glory as the Son of God, His humanity

in which He conversed with men was continually filled with the Holy Ghost. All divine influences and operations were entrusted to the Spirit, through whose inspiration alone all prophetic power and divine teaching proceed. The Spirit was given without measure to Christ; His omnipotent power co-operated with Him to complete all the designs of His earthly mission. This Spirit was not given to Him in the same degree, or in the same manner, that He was given to the prophets of the old dispensation; they were under His influence at occasional periods only; they could not command it; in many instances they had long to wait for its bestowment; and sometimes this divine influence came upon them unexpectedly; they were, consequently, confined to those specific objects of prophecy which God chose to communicate, and to those seasons and to that degree which the circumstances required. But the Holy Spirit dwelt in Christ in indissoluble union with the person of the Father. The unity of persons in the divine nature could not be dissolved by the incarnation of the Son, but in Him dwelt all the fulness of the Godhead bodily. He was full of the Holy Ghost by absolute and necessary possession, not by a bestowal merely, but by an indivisible unity of being. Christ possessed the Holy Spirit by personal propriety, not of the human nature, but of the divine. As the man Christ Jesus He fulfilled all righteousness, and was formally anointed to the prophetic office by a visible descent of the Spirit upon Him after His baptism by John, by which He was visibly inducted into His public ministry, and His commission was divinely authenticated. All the assistance of the Spirit requisite to demonstrate and complete His mediatorial work was, therefore, at His own control for all the purposes for which it was required. This pre-eminent glory was foretold concerning Him in reference to the prophetic office. Isaiah introduces Him as declaring, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings to the meek," &c. (Isai. lxi. 1-3.) The testimony of the evangelist fixes this prophecy as having reference to the personal ministry of Christ. (Luke iv. 14-22.) Many passages in the New Testament declare the same doctrine. John bears witness of Him, "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." (John iii. 34.) He must, therefore, have possessed the Spirit in unlimited plenitude; and He had power to bestow Him in all His divine influences to mankind, according to His own will, as His individual promises of Him declare. The miracles which Christ performed demonstrated that the power of the Holy Ghost abode with Him, and under all requisite circumstances gave evidence of the divinity and authority of His ministrations; hence the apostle asserts that He was "justified in the Spirit;" (1 Tim. iii. 16;) and was hereby proved to be a teacher sent from God. Thus was Christ perfectly qualified for all the duties of the prophetic office, viz., to instruct mankind in the divine will, and to inspire a spiritual power with His own words, by which they accomplished their desired end.

14. As that Prophet which should come into the world, He gave

man a complete revelation, and perfect exhibition of the will of God. This He did by preaching the Gospel, and by embodying in His life the entire law, and thereby teaching us both by precept and example all the duties requisite for us to perform, and all the doctrines which direct us to present happiness and eternal salvation.

15. Christ gave us all the elements of divine knowledge in those sermons, parables, and public discourses and private conversations which are recorded as delivered and spoken by Him in the writings of the evangelists. These contain the plan of human salvation, and the great practical duties of life; so that our Lord's public ministrations comprise, in one form or another, all the truths requisite for men to know, and in their complete character they form a condensed code of divine laws, by the fulfilment of which we shall obtain the blessings of grace here, and eternal glory in the world to come. The Epistles of the apostles, and the book of Revelation, are also inspired and infallible productions, not introducing any new doctrines, but are explanatory and confirmatory of that which had been delivered by Christ. The apostles, as men, were liable to the infirmities of our fallen humanity, and were incapable to devise any new scheme of salvation: this they did not attempt, but so sacredly guarded the doctrines which they received, that they pronounced any one accursed who should preach any other Gospel than that which had been preached by Christ, and which had been taught by those commissioned by Him from the beginning. But, as inspired men, the apostles were immediately taught by the Spirit, who brought all things relating to the Gospel to their remembrance; so that they knew all the mind of God, both as to doctrine, by which men may be made wise unto salvation, and discipline, by which the church was to be governed in every thing. Neither an apostle, nor an angel from heaven, was allowed to preach any new doctrine, as St. Paul teaches, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed." (Gal. i. 8, 9.) This Gospel was not taught by man, but by Jesus Christ. As the church increased in numbers, and extended from place to place, circumstances would naturally transpire which would require the application of the discipline of the Gospel beyond the knowledge of those who were only acquainted with its first principles. The Epistles and writings of the apostles give full instructions respecting the application of the more elaborate parts of the Christian scheme; and when the New Testament was completed every doctrine and every duty of Christianity were fully developed; so that the faith and practice of the church required no further instruction than that which had been given. And when the revelation of the divine will was completed, the inspired volume which contained that revelation was sealed under the most solemn and perpetual obligations; no man was ever to add to, or to take away from it, under the fearful penalty of exclusion from glory, and the punishment of perdition for

ever. Wherefore all divine light to the human mind, from the moment when spiritual darkness first enveloped it through sin, to the finishing of inspired revelation, came from Christ the Sun of Righteousness, as the Prophet of God to reveal His mind to man. And since the sealing of the sacred volume all the light which has shined upon the souls of men has come from Christ. He raises up the ministers of His word in every age; He endows them with gifts and graces to perform His will; and He has promised His presence and co-operation with them to the end of time; not to devise, or invent, or reveal new things, but to apply and enforce the old. And hereby all the succeeding generations of men will have the light of life shine into their hearts by the word and by the Spirit of Christ, as long as a human being shall exist upon the earth: this glory will terminate only with the present state of the existence of the human race.

16. In addition to this written revelation, Christ embodied in His own life a complete conformity to the Divine will, and by a perfect obedience demonstrated to mankind the possibility of fulfilling the law, and also showed the manner in which it was to be accomplished. All the precepts which Christ gave to men, He exemplified in His own actions and life, so that He not only taught us the great principles of holiness and righteousness by precept, but by example also. He observed all the rules of life which He presented to men, both outwardly and inwardly; so that in Him we behold the fulfilment of that law by which our entire humanity is governed. His teaching is complete; human reason cannot require more. By His word He has instructed us in every precept which our fallen state requires; both as it relates to our experience and actions. He has taught us that it is our duty and privilege to be inwardly conformed to all the spiritual states and requirements of His word, such as holiness, love, kindness, patience, meekness, submission, resignation, and all other fruits and graces of the Holy Spirit; in every one of which He exhibited a perfect example, so that all spiritual excellencies are included in the expression, "The mind that was in Christ;" and in all outward duties, He has left us an example that we should follow His steps. All His actions speak; and as He was in all things made like unto His brethren, so He passed through every stage of our humanity; and the language is intelligible to all. He fulfilled all righteousness, and gave a perfect exemplification of holiness, virtue, and truth.

17. Thus we perceive that Christ is the Prophet of God to the whole human race; all we know of divine things He has taught us. The prophets and inspired men who lived in the Old Testament dispensation received all their light and knowledge from Him. The evangelists, apostles, and inspired men of the New Testament dispensation were illuminated from this source alone. All ministers of the Gospel in every age and in every land have derived their own light from Christ, and also their power to extend it to others. Every believer in Christ, from the fall to the present moment, owes all his knowledge of God and all his divine wisdom and spiritual understand-

ing to Him; and every one of the human race has been, or will be, enlightened by this Sun of Righteousness. Christ alone can say, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

II. THE PRIESTLY OFFICE OF CHRIST.

1. By executing the priestly office, Christ obtained and secure eternal salvation for men. 2. The first type of Christ's sacrifice was probably offered by Himself in Eden before the expulsion of our first parents. 3. Sin the cause of the institution of the priestly office. 4. All the sacrifices in which blood was shed were typical of something in the priestly office of Christ.—Abel's sacrifice. 5. After the flood sacrificing was renewed by Noah. 6. Those who retained the worship of God, retained the practice of sacrificing; as Job and Abraham. 7. As men multiplied, they would unite in worship; as they did under Melchisedec. 8. The priesthood of Melchisedec the most glorious type of the priesthood of Christ. 9. St. Paul's teaching respecting their resemblance. 10. One feature common to the Melchisedecan priesthood and the priesthood of Christ, was, that the kingly and priestly offices were united in them. 11. The Melchisedecan priesthood a type of Christ's because it was superior to the Aaronic. 12. Also by its continuity. 13. The Jewish high priests were types of Christ. 14. The sacrifices and ceremonies of the Jewish dispensation were types of Christ's acts in his priestly office. 15. Some of the Jewish sacrifices were more impressive and significant of Christ's atonement than others.—The passover.—The day of atonement. 16. The priestly acts performed in the old dispensation were typical of the priestly acts of Christ. 17. The offering of sacrifice. 18. Intercession. 19. The great acts of Christ as the High Priest of the whole world, are the sacrifice of Himself, and an ever continuing intercession. 20. His death a sacrifice for the sins of the world. 21. Several things requisite to constitute the death of Christ a perfect and expiatory sacrifice for the sins of the world.—The approbation of God. 22. The act must be voluntary upon the part of the victim. It must be an equivalent, immaculate, and suitable sacrifice. 23. All the requirements for a universal sacrifice found in the death of Christ. 24. All Christ's actions in making atonement efficient and satisfactory. 25. The salvation of man effected by the atonement of Christ alone. 26. The second part of Christ's priestly duty, intercession. 27. The manner of His intercession. 28. The efficiency of it for every man. 29. The continuance of it. 30. It extends to every extremity to which we are exposed. 31. Christ's advocacy secures all the blessings of grace to all believers. 32. Summary.

II. THE PRIESTLY OFFICE OF CHRIST.

1. If one doctrine of revealed truth can be of greater importance to mankind than another, then this subject upon which we have now entered must be considered as one of the most important in the whole compass of the sacred page. By the execution of the priestly office Christ obtained and secures eternal salvation for man; and in virtue of the atonement, which was an act included in this office, mercy is extended to every one of the human race. From the period when our first parents sinned until Christ made atonement for the sins of the world by the sacrifice of Himself, God never left Himself without a typical witness of the great events included in this office; in virtue of which alone He pardons the guilty, and restores mankind to His favour, upon the conditions of repentance, and faith in our Lord Jesus Christ. It will, however, be requisite to consider the origin of this office, the typical representations of it, and the acts and duties performed by Christ in the fulfilment of it.

2. The origin of this office must be traced to the sin of our first parents, and the duties of it were probably entered upon before the first human pair were expelled from Eden. It is highly probable that a propitiatory sacrifice was offered for the offence which had been committed; and that the rites in connexion with sacrificing were instituted immediately upon the commission of sin, and whilst our first parents continued in Paradise. Hence we read, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." (Gen. iii. 21.) As death had not then entered into the world by the ordinary process of decay, those beasts whose skins formed the clothing of our first parents were doubtless slain and offered in sacrifice. That they were not required for food is evident, for animal food was not given to man until after the flood; and that they were not required for clothing is equally apparent, for Adam and Eve had previously sowed fig-leaves together for the purpose of clothing themselves. So valuable a thing as animal life must have been at that time, would not have been taken away unless for some solemn or necessitous circumstance; and as the action is attributed to the Lord God, we conclude that He Himself performed it. It is therefore probable that the first death which occurred in this world was effected for the purpose of a sacrifice for sin; and that Christ performed it Himself, and thus commenced the priestly office in His own person; and He also completed it in His own person, by the sacrifice of Himself. In the absence of all evidence to the contrary, we have, by the brief history handed down to us, high presumptive evidence that God Himself originated the practice of sacrificing, with all the attendant rites, ceremonies, and explanations which the circumstances required, and that they were so instituted before Adam and Eve were expelled from the garden of Eden.

3. The fall of man was that act which originated the necessity of the priestly office. Had not sin entered, no necessity would have existed for a sacrifice, which is an offering for sin. As long as man continued holy, his Creator and Lord delighted in him, and would have continued to do so without any other constraining motive than His own goodness or benevolence. But as soon as man sinned, God must be propitiated, His anger turned away, and His justice satisfied before He can be reconciled. The priestly office was instituted for the purpose of putting away sin, not by annihilating it, for that cannot be done: an act once performed cannot be annihilated; but by atoning for it, by the forgiveness of it, by the remission of the punishment due for its commission, and the reconciliation of the transgressor. The salvation of men by an equivalent sacrifice for sin, was not a remedy devised after the fall, but was one of divine counsel, wisdom, and love prepared before the foundation of the world. It embraced our first parent immediately that he sinned, it embraces the whole human race, and will continue for ever. We now proceed to the consideration of the typical representations of this office of Christ.

4. All the sacrifices in which blood was shed were typical of something in connexion with the priestly office of Christ. That such

sacrifices were offered from the earliest ages of the human race is evident from the records concerning Abel: "And Abel he also brought of the firstling of his flock and of the fat thereof. And the Lord had respect unto him and to his offering." (Gen. iv. 4.) Cain offered a sacrifice which was not accepted; there was no victim, no blood-shedding, no recognition of guilt; it contained no reference to the great atonement; it consisted only of the fruit of the ground; and the offerer and the offering were both rejected by the Lord: "But unto Cain and to his offering He had not respect." (Gen. iv. 5.) It is, therefore, evident that Abel's offering possessed qualities and involved principles which Cain's did not. St. Paul informs us what these were: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." (Heb. xi. 4.) As Abel's sacrifice was offered in faith, the object of his faith must have been that which his sacrifice prefigured, viz., the Lamb of God, which taketh away the sin of the world. In his sacrifice he acknowledged himself to be a sinner, that his life was forfeited to divine justice, and that he expected forgiveness through the sacrifice of another, by whose blood-shedding and atonement alone he depended for mercy and salvation; and by some unmistakeable evidence he was personally assured of acceptance and restoration; for God testified of his gifts, and thereby gave him the witness of his attainment of the righteousness of faith.

5. Immediately after the deluge, the practice of sacrificing was resumed by Noah, by which he expressed his conviction that he and his family needed mercy, and that they expected it only through an immaculate and divinely prescribed and recognised sacrifice. The first act recorded as having been performed by this patriarch after he and all that were with him came out of the ark, was the re-institution of divine worship by sacrificial offerings; hence the inspired record: "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." And that this action received the divine approbation is evident from the continued narrative: "And the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." (Gen. viii. 20, 21.) The practice of sacrificing, therefore, continued until the flood, and was resumed immediately upon the termination of that terrible judgment; and the selection of clean beasts and birds for the sacrifices demonstrates that they were under definite and established laws. Noah, a preacher of righteousness, and a man who "found grace in the eyes of the Lord," by this act acknowledged himself to be a sinner, and publicly avowed his conviction of the need of mercy by all his family, and, consequently, by all mankind. The universal depravity of the human race was declared to this patriarch; he was therefore assured of it, not only by observation, but also by revelation; and his actions proclaim to all succeeding generations, that all his hope and salvation were

based upon that sacrifice, of which the clean beasts and fowls were types.

6. After the flood the solemn acts of divine worship were performed in association with sacrificing. The patriarch or head of the family was the officiating priest, and possessed supreme authority both in civil and religious affairs. Job is supposed to have lived in these times, and his history proves these assertions. When his sons and daughters had feasted together on their respective days, he feared that in their festivities they might have fallen into sin, and he presented an atoning sacrifice in their behalf, as it is related of him: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt-offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." (Job i. 5.) Abraham was also his own priest; his acts of prayer were performed at the places where he had built altars unto the Lord. (Gen. xii. 7; xiii. 3, 4.) And the sacrifices which he offered were clean beasts, (Gen. xv. 9, 10,) which were accepted. (Gen. xv. 17.) And that the act of sacrificing was a common practice with Abraham is apparent from the narrative respecting his offering his son, who although young was well acquainted with the ceremony; for as they were going to the appointed place, "Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?" (Gen. xxii. 7.) And the reply of Abraham shows that he looked forward by faith to Christ: "My son, God will provide Himself a lamb for a burnt offering," by the sacrifice of which atonement would be made for the sins of the world.

7. As men multiplied upon the earth a new order of things ensued; they would unite into corporate bodies for the purposes of mutual benefit and protection. Cities would first be formed composed of a number of families uniting under one chief, or ruler, or king, in whom would be invested supreme authority in all civil and religious matters; then the unity of several such cities would form a kingdom. Even among those nations which lost the knowledge of God, the priestly office in connexion with their false deities was retained by the supreme ruler or king; and such also appears to be the case with those who retained the true worship, as the history of Melchisedec evinces: this illustrious person was king of Salem, and priest of the most high God, and in his person and offices was the most dignified type of Christ, as the great High Priest of the human race, upon record; and who on this account will claim especial attention in this place.

8. The account which Moses gives us of this eminent person is very brief. Four kings made an incursion upon Sodom and other cities; and having vanquished their kings, "they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abraham's brother's son, who dwelt in Sodom, and departed." (Gen. xiv. 11, 12.) Abraham pursued them and recaptured the spoil. "And he brought back all the goods, and also brought again his

brother Lot, and his goods, and the women also, and the people." When he was returning this illustrious priest went out to meet him: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most High God. And He blessed him, and said, Blessed be Abraham of the most High God, possessor of heaven and earth: and blessed be the most High God which hath delivered thine enemies into thy hand. And He gave him tithes of all." (Gen. xiv. 18-20.) This is all that is here recorded of him; no mention is made either of his parentage or pedigree; and he is afterwards spoken of only as being a type of Christ. David in spirit thus prophesies of his glorious Son and Lord: "The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedek." (Psalm cx. 4.) Every enlightened Jew must have learned from this declaration that the priesthood of Melchisedec was of a higher order than that of Aaron, and a more illustrious type of Him who should make atonement for the sin of the world.

9. St. Paul in the Epistle to the Hebrews presents us with several points of resemblance between the priesthood of Melchisedec and that of Christ, which the Aaronic priesthood could not sustain, and thereby shows that the Aaronic was designed to be only of a temporal character, and to be superseded by the Melchisedecan, which was more ancient and more glorious. Melchisedec was a personal and official type of Christ in other respects besides that in connexion with the priestly office. His name indicated a resemblance, which signified "King of righteousness." The name of the city over which he ruled was also significant, indicating "peace;" being without father, and without mother, and without descent, was also typical of the great mystery of Christ's person and incarnation; the assertion of the apostle that Melchisedec was without father, and without mother, and without descent, is not to be understood literally but figuratively; that is, his father and mother not being known, nor named in any genealogical calendar, nor his successor either, his origin is shrouded in mystery; and in his priesthood he has no successor. His appointment to the priestly office was direct from God, and not hereditary from his parentage, neither did he communicate it to any successor; it was therefore a special and unique appointment; it was mysterious and hard to be understood, but pre-eminently a type of Him whose name is "Wonderful," and whose dominion is peace.

10. The unity of the kingly and priestly offices in one person, constituted one of the features by which the priesthood of Melchisedec typified the priesthood of Christ. Melchisedec was king of Salem, or Jerusalem, as well as priest of the most High God; he was, therefore, a royal priest. It is highly probable that many others, whose histories are not upon record, sustained these offices; but Melchisedec was the most illustrious of that order, and the only one who attained to sufficient royal dignity to be a suitable type of Him who is "King of kings, and Lord of lords:" his eminent piety also rendered Him a suitable type of Christ. Abraham and Moses retained the priest-

hood in their families, but rather as patriarchs than kings ; for neither of them could be said to have sustained the kingly office to any eminent degree. Abraham's family was so small, that he could not lay claim to the title of king with any propriety. Moses was king in Jeshurun, but the unsettled affairs of the Israelites rendered his office almost void of royal dignity ; and as he did not sustain the priestly office throughout his career, he could not be a type of Him who abideth a Priest for ever. In the days of Moses, the priestly office was separated from the kingly, and placed in such a position as to render it impossible for the two offices to be united in one person, so long as that dispensation should last. Aaron was called of God to be high priest, and his whole tribe was separated to the duties of divine worship. All the sacerdotal offices were confined to the family of Aaron, who was of the tribe of Levi : but the kings were all to be of the tribe of Judah ; and the Messiah was to be of the royal tribe, and of the family of David. When Christ came, He was of the house and lineage of David, and, consequently, belonged to the royal tribe, and to the royal family of Israel. But He was also assigned to the priestly office by the same authority which appointed Him to the kingly ; for " Christ glorified not Himself to be made an High Priest ; but He that said unto Him, Thou art My Son, to-day have I begotten Thee." (Heb. v. 5.) And, as the apostle states a little further on, " Called of God an High Priest after the order of Melchisedec." (Verse 10.) This was, therefore a royal priesthood, which dignity the priesthood of Aaron never possessed ; but the priesthood of Christ possessed it in the highest degree ; for He is the King eternal, immortal, invisible ; the blessed and only Potentate ; and yet He is called by Him who said unto Him, " Thou art My Son," to be a Priest after the order of Melchisedec. As the Son of God, Christ in His own absolute right is King and Lord of all ; as the Son of David, He was King of the Jews ; and in this respect His priesthood was of the same character as the priesthood of Melchisedec, who was King of Salem, which was both dissimilar and superior to the priesthood of Aaron ; as the apostle states : " For he of whom these things are spoken pertained to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah ; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident ; for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a Priest for ever after the order of Melchisedec." (Heb. vii. 12-17.)

11. Again, the Melchisedecan priesthood was also typical of Christ's in that it was superior to the Aaronic ; not only because it was united to the kingly office, but also because Melchisedec was superior to any man of that order ; for Melchisedec was superior even to Abraham, the father of the whole Jewish nation, as St. Paul declares : " Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of

Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them, received titles of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that He liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" (Heb. vii. 4-11.) The dignity of Melchisedec gave his office a superior character to any thing that could be attained by any one of the Jewish race, except Christ; for Abraham acknowledged his inferiority to him, in that he paid tithes to him, and received blessing from him. Melchisedec's priestly jurisdiction extended to all nations without distinction, but each received an equal blessing from him. Christ's priestly jurisdiction extends to all mankind; all are blessed in Him, and all are to call Him blessed. In the priesthood of Melchisedec there was neither Jew nor Gentile, these distinctions were not then known; so in Christ Jesus, there is neither Jew nor Greek, but one common blessing for all. There was, therefore, a glory in the priesthood of Melchisedec, which the Aaronic priesthood never possessed, because it included only the Jewish nation, and those who became proselyted to their religion.

12. Another typical resemblance between the priesthood of Melchisedec and that of Christ's, consisted in its continuity. Christ is a Priest "for ever," after the order of Melchisedec; the efficacy of His atonement, and the prevalence of His intercession are illimitable either by time or through eternity. Hence, of Melchisedec it is said, that he is "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually." (Heb. vii. 3.) This assertion respecting Melchisedec cannot be understood literally, but figuratively; for he must have been superhuman, if the assertion is true literally, which the next verse assures us he was not; but there were circumstances in his history which made him a type of the Son of God. He was "without father, without mother, without descent;" that is, there is no genealogical record of his father, or of his mother, or of his successor, and therefore, figuratively, he may be said to be without either. In these respects he was a type of Christ, who was without father in respect of His humanity, without mother as to His divinity, and without descent, having no successor. Again, "having neither beginning of days, nor end of life," that is, there is no account of the period either of his birth or death, or appointment to the priestly office; he might, therefore, be said to be without beginning of days; and as there is no record of his death or of his successor, so

there is no end of his life; but these mysterious figures in Melchisedec are glorious realities in Christ, who is properly without beginning of days, for His goings forth are of old, even from everlasting; there is no end of His life; for He "ever liveth;" He has no successor, but abideth a priest continually. He ever liveth to make intercession for the human race; the efficacy of His atonement and intercession will suffer no diminution for ever. Thus in the immutable and unending character of His priesthood, Christ was typified by Melchisedec; the duration of the office being a prominent character in that resemblance, so that the first and the last assertion respecting it is, "Thou art a Priest for ever, after the order of Melchisedec." There is neither priest or priesthood since the days of Christ, excepting after a spiritual signification, in which all believers are equal. All pretensions to any such thing are usurpations of the office and glory of the Son of God.

13. The Jewish high priests were also types of Christ. The points of resemblance, however, between this order of high priests and that of Melchisedec are very different, and in many respects inferior. In their persons they did not typify Christ, because their genealogy was well known. When Aaron was anointed to his office was a known and public act; and so when he died, and a successor was appointed in his place, there was a known commencement and conclusion of the time that he acted in his office as high priest. And all the rest, to the end of that dispensation, only sustained the office for a temporary period; in this respect, therefore they bore no resemblance to Christ. In their office only, and not in their persons, were they types of Christ. We are not, however, to suppose, that every thing in which a resemblance might be traced, is to be considered as a type, but those only which are recognised by Scripture, as the Jewish high priests undoubtedly are, in the performance of their sacerdotal duties; viz., by offering gifts and sacrifices for sins, and in interceding in behalf of the people; by which acts they typically represented Christ as offering Himself a sacrifice and atonement for the sins of the world, and as ever living to make intercession for us. The possession of the exclusive privilege of entering into the holiest of all once a year, and there appearing in the presence of God in behalf of the people, was another point of resemblance, which the Jewish high priest bore to Christ, as the High Priest of mankind, as the same apostle asserts: "Now when those things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a

greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 9-12.)

14. And not only were the priests official types of Christ, but also the sacrifices which they offered, and the ceremonies in connexion with them, were types of His acts in His priestly office. All the sacrifices pointed to the great atoning act of Christ when He died upon the cross for the human race. In those sacrifices there was a legal and figurative purification, but not a real and spiritual one. For the law was only "a shadow of good things to come," (Heb. x. 1,) and therefore could not be really efficacious to purge away sin, nor be adequate to satisfy the justice of God. The types required to be frequently repeated because of their inefficiency, and when their antitype came they were all abrogated; but Christ, by offering Himself a sacrifice for sin, has purchased eternal salvation for the human race, and has made it available to every one by faith in His blood.

15. Although all the sacrifices of the Mosaic dispensation were typical of Christ's great sacrifice of Himself, yet some were more solemn and more impressive and significant than others. The paschal lamb was a very solemn type of Christ's bloodshedding and the results of it to the human race are equally significant. That the passover was a type of events connected with salvation by Christ is evident from the language of the apostle, who says, "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. v. 7, 8.) As the blood of the paschal lamb, sprinkled upon the lintels and sideposts of the doors of the children of Israel, was the sign of a covenant between them and God, and was a security against the destroying angel, so the blood of Christ, sprinkled upon our consciences, is the sign of our spiritual covenant relationship with Him; and a security against eternal death. The sacrifices offered on the day of atonement were also figurative of the atonement of Christ. To these the apostle particularly alludes in the Epistle to the Hebrews; and the full account of them is given in the sixteenth chapter of the Book of Leviticus. Aaron, vested in the holy garments of the high priest, was to enter within the vail once a year only; there he was to appear before the mercy seat upon which God revealed Himself in the cloud of His glory. The high priest who thus entered was to be purified and prepared for this solemn duty. The blood of bullocks, rams, kids, and goats was to be presented as a sin offering, and their bodies as burnt offerings to the Lord. The high priest was to make atonement for himself, for his house, and for all the people; he was to take the blood of the victims and sprinkle it with his finger seven times upon the mercy seat, and thus was this act to be accomplished. These ceremonies were to be perpetuated throughout all their generations by Aaron, and by all his successors, according to the divine directions: "And the priest, whom he shall anoint, and whom he shall

consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." (Lev. xvi. 32-34.) These sacrifices being offered only once a year under penalty of death, indicated that Christ should die as a sin offering for mankind but once for all. The appearance of the priest within the veil, before the mercy seat, with the blood of sprinkling, was typical of that priestly act of Christ, when, in His glorified humanity, He entered into the holiest of all, in the heavenly places, there to appear in the presence of God for mankind, there to sprinkle the mercy seat with His own blood, and to make intercession for us; and hereby to procure the salvation of men.

16. The priestly acts performed in the old dispensation were types and shadows of the priestly acts of Christ. These were sacrificing and interceding in behalf of the people, each of which was figurative of the actions of Christ.

17. One of the most prominent acts of the high priest consisted in the offering of sacrifice for the sins of the people: "For every high priest taken from among men is ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins." (Heb. v. 1.) This continued until the death of Christ, who was "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." (Heb. viii. 2, 3.) As the act of the high priest in making atonement was typical, it was imperative that the real sacrifice of Christ, which was typified, should be approved of God, and equivalent to the sins of the world. This could not have been accomplished with any amount of animal sacrifice: "For it is not possible that the blood of bulls and goats should take away sins." (Heb. x. 4.) But by the will and appointment of God "we are sanctified, through the offering of the body of Jesus Christ once for all." (Verse 10.) The sacrifices offered under the former dispensation were not pleasing, except as types, because they were not sufficient to take away sin; but God prepared a body for Christ, with whom He was always well pleased; and by the offering of that body, atonement was made for the sins of all mankind. The former acts of sacrificing were typical of the act of Christ, when He offered His own body upon the cross: "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying,

of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 11-14.) Every acts of sacrificing under the former dispensation was typical of that great act of Christ when He gave Himself a ransom for all mankind.

18. Intercession was another priestly act figurative of the intercession of Christ, as the High Priest of the human race. It does not appear that any particular form of verbal intercession was prescribed for the high priest when He entered into the holiest of all; but that His actions were intercessory rather than His words. And when we consider the deep and solemn circumstances and recognitions involved in that mediating act, we perceive that it was more impressive and reverential to be silent, and to speak by action in preference to verbal communication. The blood of sprinkling spoke all the language which the human mouth can utter, and indicated, that he who brought that blood, acknowledged that his own life was forfeited, and also the lives of all the people; and that they expected clemency and favour only by the forfeiture of life. They were thus dumb before God, and dare not open their lips, even so much as to ask for grace. The blood interceded and procured remission for them. And although Christ is worthy, and can approach the Father in virtue of His equality with Him, yet the intercession which He makes for us appears to be conducted by a continuous exhibition of His wounded body, rather than by verbal intercession. Hence it is said that Christ is entered "into heaven itself, now to appear in the presence of God for us." (Heb. ix. 24.)

19. We now come to the consideration of those acts and duties which are performed by Christ, as the great High Priest of the human race. These may be included under two general heads, viz., the offering of Himself to God as a sacrifice for the sins of the world; and the presentation of Himself in heaven, and thereby making intercession for all mankind.

20. That the death of Christ was designed to be a sacrifice, by which atonement should be made for the sin of the world, is testified by both the Old and New Testament writers. This is a solemn and important part of the priestly office; it is the one upon which all the other acts and duties are based; and without which no other act would avail. This is the foundation upon which the whole salvation of man is built, as the Scriptures abundantly testify; and hence the apostle, when he informs us of the official duties of every high priest, mentions only the offering of "gifts and sacrifices for sins;" as if these included and embraced and gave efficiency to all the others. But before we enter fully upon this topic, it will be requisite to show that the death of Christ contained all the requirements of a perfect sacrifice for the sins of mankind.

21. Several things were requisite to constitute the death of Christ a perfect and expiatory sacrifice for the sins of all the human race. As God is the offended Being whose laws have been violated, and who as

Lawgiver and Judge must take cognizance of the act, and award the punishment, it is evident that no sacrifice could be made by any one, or under any circumstances, that was not acceptable to Him. As His creatures we are subject to His government, and as intelligent beings we are amenable to Him for our actions; and when by sin we had incurred the penalties of His laws, He possessed the right of punishing us in our individual character, so that He might have refused any substitution or expiation by any other; although the substitute might have been more valuable, and the expiation adequate. But in this case, He in His mercy devised and proposed the whole plan of reconciliation, as St. Paul assures us that God hath set Christ Jesus forth "to be a propitiation through faith in His blood." (Rom. iii. 25.) The acceptance of the sacrifice is assured to us by the fact that it was of divine appointment, and also by the resurrection of Christ from the dead.

22. And it was equally necessary that all the acts of humiliation required of such a substitutionary sacrifice to endure, should be voluntarily and freely offered; consequently, such a sacrifice was required as exceeded any created being. No creature could have voluntarily submitted, for in doing so he would have exceeded the laws of his being, and therefore have sinned. But Christ possessed in Himself the power to lay down His life, and to take it up again; no man could take it from Him; and having power over His own life, He also possessed the right to submit to every act of humiliation connected with His death. His offering was therefore voluntary and free. The divine nature of Christ made His sacrifice equivalent for the sins of all mankind, which was another condition imperatively demanded for the satisfaction of justice. In Himself He possesses a glory infinitely surpassing all creation; there was, therefore, in His death a sufficient ransom price for all the human race, and for all eternity. It was further requisite that the sacrifice should be immaculate; one sin would have marred the whole; but Christ offered Himself without spot to God; in Him was no sin; He died, the just for the unjust, to bring us to God. And it was also requisite that sin should be expiated by a suitable substitutionary sacrifice; a body was therefore prepared for Him, so that, as a man, He suffered in His own body upon the tree, and by His death purchased eternal life for every one of the human race.

23. The Scriptures bear testimony that all the requirements for a universal sacrifice were found in the death of Christ. That the whole arrangement of this amazing display of grace was in agreement with the will of God, is evident from the testimony given to Christ at His baptism, when there came a voice from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matt. iii. 17.) Even His death was in accordance with the will of God; for "it pleased the Lord to bruise Him." (Isai. liii. 10.) And that His death was accepted in this respect, is evident by His resurrection from the dead. This is the seal of God's approbation of His commission, and the proof to all men that His death was received as an atonement for the sins of the world.

24. All Christ's actions in making atonement for sin were efficient and satisfactory. Every thing connected with His coming into this world to His ascension, is included in some way or another in the scheme of redeeming grace; and the efficiency and satisfaction of those actions arose from the unity of the divine and human nature. As God He possessed power over His own actions; and His divine nature gave an infinity and eternity of value, and continuance of efficacy to those actions; as man His sacrifice was suitable, and His humanity was necessary for the achievement of many of those acts by which an atonement was effected, especially His death. He therefore possessed the right and the power to offer Himself for the human race; and hence the act, in many passages, is represented as His own; as He taught His disciples that He came "to give His life a ransom for many;" (Matt. xx. 28;) and St. Paul says of Him, "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." (Gal. i. 4.) The sacrifice which Christ offered was an immaculately holy one; had one sin defiled Him, He would Himself have needed a Saviour, which must have been without sin; but as no sin defiled Him, he was a proper offering for the sins of others, "He was manifested to take away our sins; and in Him is no sin." (1 John iii. 5.) Again: God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him;" (2 Cor. v. 21;) and another apostle writes: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a Lamb without blemish and without spot." (1 Peter i. 18, 19.) And the death of Christ was also a suitable sacrifice for the sins of men. Christ in His body, as a man, died for men, He "suffered for us in the flesh;" (1 Peter iv. 1;) He "bare our sins in His own body on the tree." (1 Peter ii. 24.) By His death there was a suitable sacrifice offered for the sins of men, which could not have been unless a body had been prepared for Him possessing all the natural characteristics of the human race. As a substitutionary sacrifice He offered Himself for the sins of mankind, as the prophet foretold. But "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isai. liii. 5, 6.) St. Paul confirms this view: speaking of Christ He says, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus ii. 24.) In whatever aspect, therefore, we see Christ as the Redeemer of mankind, we perceive that His atonement was efficient, suitable, and satisfactory.

25. And as the death of Christ is the only means by which we can obtain pardon and eternal life, all other sacrifices were inadequate to effect the great and important work of redemption; and the most

solemn and impressive of them were only types and shadows of this perfect one. In virtue of this alone men obtain pardon, and holiness, and heaven; as the apostle declared: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) And Christ saves only in virtue of His death, which was of sufficient value never to require a repetition. As the High Priest of the human race He offered His own body upon the cross once for all, as the apostle states: "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." (Heb. ix. 26-28.) And again: "For by one offering He hath perfected for ever them that are sanctified." (Heb. x. 11-14.)

26. The second priestly act and duty of Christ as Mediator of the covenant of grace is intercession. That intercession formed a part of the priestly duties is evident from many parts of Scripture. It was commanded by God: "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace. And they shall put My name upon the children of Israel; and I will bless them." (Num. vi. 22-27.) This form of intercession was designed to be used to the end of that institution. The "sons" of Aaron refer to all his successors, as well as to them who were then living. So far on in the Jewish history as the prophet Joel, the priests were recognised as intercessors, as the exhortation of that prophet proves: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore shall they say among the people, Where is their God?" (Joel ii. 17.) Christ also in the days of His flesh "offered up prayers and supplications, with strong cryings and tears, unto Him that was able to save Him from death, and was heard in that He feared." (Heb. v. 7.) These prayers, and supplications, and tears, could not have been in His own behalf, for He was without sin; but they were intercessory, and were offered either in reference to His general commission as the Saviour of the world, or in immediate behalf of mankind, all of whom had sinned and come short of the glory of God.

27. The manner in which Christ makes continuous intercession for the human race, is supposed to be by the presentation of His crucified body, and also of the blood of sprinkling, which blood is declared to speak. Hence the apostle, in enumerating the privileges of believers in the new dispensation, says, "Ye are come to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. xii. 22, 24.) Christ's appearance in

heaven, as the great High Priest of the human race, speaks a language of infinite value : so that although the persons in the Godhead may not require any vocal address to communicate their desires to each other, yet there is a perfectly understood and all-prevailing language by action, and this action of Christ is that which continually propitiates the wrath of God and procures salvation for men.

28. This act of presentation produces a universal efficacy. As the body of Christ partakes of all the properties of our humanity, so He, as a man, appears in the presence of God for us. And having entered into the holiest of all, He continues, and will continue, there, interceding for the human race, until the restitution of all things. But the divine nature of Christ, to which His humanity is mysteriously and inseparably united, gives an unlimited efficacy to this and to every other mediatorial act, and thereby secures mercy and salvation for every man. All mankind are thus represented, the whole of their existence is embraced, and each one is effectually secured in all the benefits of that intercession. Not one of the human race is excluded ; for as Christ took our nature upon Him, so every man is related to Him, and by His death and intercession is placed in such a position that he might become a partaker of all the blessings of redemption. These blessings are assured to every man, provided he comply with the conditions of the Gospel ; and yield to that Spirit, whose office it is to convince of sin, and to give sufficient help to secure the divine favour, and to fortify him against all the trials and temptations to which he is exposed, and at last produce a state of preparation for heaven. Salvation, therefore, in all its glories, both in time and eternity, is secured to all who come to God through Christ.

29. And this personal act of presentation by Christ also secures a continual benediction and salvation for the human race ; and also a perpetuity of all the benefits of His priestly office ; as St. Paul testifies : " But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 24, 25.) The prevalency of this intercession is not diminished by the lapse of time, because Christ is the same yesterday, and to-day, and for ever. His office as Intercessor will remain to the end of the world. As Christ possesses the attribute of immutability, so God is as well pleased with Him now as when He first entered into that holy place ; as His glorified body now lives, and cannot die any more, so there is a constant efficacy, an undying virtue, in all His mediatorial acts. Through the whole dispensation of grace He is before His Father's throne interceding for the human race, and thereby secures salvation to every one who believes in Him with the heart unto righteousness.

30. As Christ now appears before God in His once crucified but now glorified body, the character of His intercession extends to every extremity to which we are exposed. Death is the greatest shock and humiliation to which our bodies are subjected in this world ; but Christ, in that body which He now presents, endured privation, persecution,

and death; as the Captain of our salvation He was made perfect through sufferings; His body partook of all the properties of our common humanity; He was made a little lower than the angels for the suffering of death. There is therefore an identity of nature in Christ and the human race, which caused His sufferings to be of the same character with those endured by man: "For both He that sanctifieth, and they who are sanctified, are all of one: for which cause He is not ashamed to call them brethren." (Heb. ii. 11.) He, therefore, who has taken our nature upon Him, and who has passed through every stage of suffering to which we are exposed, cannot be unmindful of us whilst He bears the marks of violence done to His humanity during the period of His humiliation; and that He might so sympathize with us was one of the reasons for which He took our nature upon Him, as the apostle asserts: "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that He Himself hath suffered being tempted, He is able to succour them that are tempted." (Heb. ii. 17, 18.) It is hereby evident, that there cannot be any state of trial, or distress, or persecution, or temptation, or even the dissolution of our bodies, but Christ can sympathize with us; for in His own body He has endured the same description of humiliation and suffering; and as He is God as well as man, He will support us through every such scene, and bring us at last to His kingdom and glory: "For we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv. 15, 16.) And we cannot suppose that God the Father can remain unmoved by the solicitations of His Son, when He thus presents Himself in that body which was prepared for Him, and shows that He had suffered the same things in the days of His flesh, according to the purpose of the Father, the marks of which that body still bears. The wounded body of Christ, and the blood of sprinkling, speak a language to the Father beyond the computation of men, and prevail with Him, that every sinner, of every age, of every nation, of every period, and of every generation of the world, and in every position of trial, temptation, persecution, or distress, who will come to God through Him, as the appointed Mediator, is certain of access and salvation. God cannot refuse any application presented by the Son; His truth is pledged to bestow it, as the apostle informs us: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec." (Heb. vi. 18-20.)

31. Christ's advocacy secures all the blessings of grace to all believers.

His personal presence before the Father, which constitutes a continuous act of intercession, secures all the blessings of salvation to every penitent believer throughout all time, and will be consummated in eternity. All our exemption from punishment has been purchased by the death of Christ, and all the temporal mercies we possess are restored to us by this means alone. His death and intercession secure a propitious providential government; so that God is good to all, and His tender mercy is over all His works. Wicked men are prolonged in their probation through the intercessory prayer of Christ, and hereby have additional opportunities to escape the wrath to come: and, in innumerable instances, the longsuffering of God is salvation to them, not merely in suspending their doom, but by repentance during their prolonged existence, and by the exercise of faith in the blood of Jesus, they secure eternal life. This act of Christ, as the High Priest of the human race, secures the gift of the Holy Spirit, a manifestation of which is given to every man for his individual profiting and salvation, and by whose agency alone a moral resuscitation of the human soul is effected. The church also is blessed and edified hereby, as His promise assures us: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." (John xiv. 16.) All that are in unity with Christ find the blessings of His intercession by this gift of the Spirit, the fruit of which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22, 23.) This Spirit prompts to unity also among believers: hence the exhortation of St. Paul, "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. iv. 3-6.) This Spirit is the giver of life, unity, and power to the church in every age of the world. And the world itself is continuously blessed by the same means, as our Lord informed His disciples: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." (John xvi. 8.) Wherefore, the whole scheme of salvation is continued, generation after generation, through the intercession of Christ.

32. Hence we perceive that the salvation of men has been obtained and secured by the execution of the priestly office by Christ. By His death an atonement was made for a fallen world. His divine nature gave an unlimited value and efficacy to His death; so that all mankind of every age are included in its merits, and the offering being once made does not require a repetition; its virtue extends to all mankind, and to all eternity. The constant presentation of this sacrifice secures to men throughout all time all the benefits of His death, because He who presents it is the same yesterday, and to-day, and for ever. There is, therefore, an unceasing and uninterrupted virtue in the mediatorial scheme, the glorious benefits of which will flow through all the stream of time, and will continue to all eternity.

III. THE KINGLY OFFICE OF CHRIST.

1. Christ's kingly office a mediatorial one. 2. Christ is King, also, in respect of His divine nature. 3. The mediatorial government equal to the mediatorial office. 4. The mediatorial kingdom of Christ founded upon the covenant of grace. 5. Christ entered into the full glory of His kingdom at His ascension and session at the right hand of God. 6. This ascension and exaltation must be accepted only as referring to the mediatorial kingdom. 7. As mediatorial King Christ exercises a dominion over the whole world, and over the whole of mankind in all times, and until the surrender of the kingdom. 8. The character of the mediatorial kingdom visible and external, and spiritual and internal. 9. The visible and external kingdom of Christ. 10. The limitation and definition of the terms "visible" and "external" in reference to the kingdom of Christ. 11. The spiritual and internal character of this kingdom.—Wrought by the Holy Ghost. 12. The acts of Christ as mediatorial King.—All the legislative acts of Christ respecting man are mediatorial. 13. All the laws of the Bible are legislative enactments of Christ as mediatorial King, and the whole code is perfect. 14. Christ the only authoritative Lawgiver to man. 15. The spiritual character of the law of Christ. 16. The forgiveness of sins. 17. Sin the transgression of the law.—Pardon the release from the guilt and punishment of it.—The Father and the Son co-operate in the act. 18. The part performed by the Father in the forgiveness of sins. 19. The part performed by the Son in forgiving sin. 20. The Institution of the Gospel ministry. 21. By the commission which Christ gave to preach the Gospel, He asserts His kingly authority over the whole world, and throughout all time. 22. Christ entered fully into this glory at His ascension, and from thence supplies His ministers and other officers in His church. 23. The gift of the Holy Ghost an act of the mediatorial sovereignty of Christ. 24. Christ promised the Holy Ghost to His disciples. 25. The Holy Ghost Christ's first gift after His ascension. 26. The result of the gift of the Holy Ghost on the day of Pentecost. 27. The subjugation of His enemies an act of Christ's kingly office. 28. The temporal enemies of Christ. 29. Christ's spiritual enemies. 30. Sin to be destroyed from the hearts of men. 31. Death. 32. The devil. 33. The last acts of Christ as mediatorial King will be the general judgment of the world, and the surrender of the kingdom. 34. He must conduct it to the end. 35. He will judge as Mediator. 36. The amazing grandeur and glory of this act. 37. Every enemy will be either subdued or punished.—Then Christ will give up the kingdom to the Father, and God will be all in all.

III. THE KINGLY OFFICE OF CHRIST.

1. This kingly office of Christ is sustained by Him as Mediator of the covenant of grace; but as He is also King in virtue of His divine nature, our attention will be chiefly directed to His office of mediatorial King.

2. Christ is King in another respect than that of Mediator. This dignity He possesses in virtue of His Godhead, by which He is over all blessed for ever; and also on account of His relations which He sustains to all things, as their Creator, Preserver, and Lord. As the Son of God He possesses in Himself all the fulness of Deity. All things were made by Him: the material universe and all created spirits were produced by His power; He must therefore have possessed supreme Sovereignty from the beginning of the creation, and, consequently, long before the mediatorial kingdom commenced. And as the Creator of all things, He still retains, and must continue to retain, His dominion over them as long as they shall endure. The material universe is designed to pass away; but, as long as it exists, Christ must be its Sovereign and Lord. And the intellectual universe, which is designed not to pass away, must be for ever under His government. Even when the mediatorial kingdom shall be given up, the dominion

of Christ will be continued in unity and co-equality with the Father and the Spirit for ever.

8. But as our attention is to be directed more particularly to His mediatorial government, we observe, that this government is equal to the mediatorial office; although it is generally mentioned as succeeding the prophetic and priestly offices in order of enumeration and consideration, and as the result of the fulfilment and execution of them, yet no such priority or succession really exists, but the generally recognised order is the most appropriate arrangement of them. Hence the apostle intimates that the exaltation of Christ is consequent upon His humiliation and the reward of it: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 5-11.) Other scriptures also teach the same doctrine: "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." (Rom. xiv. 9.) And again, "Who, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high." (Heb. i. 3.) All these passages indicate, that Christ, in His glorified humanity, is exalted a mediatorial King, that His exaltation was consequent upon His humiliation, death, and resurrection, and that He is now far above all created beings, seated on the right hand of God, conducting the government of the human race by the appointment and power of the Father, and that He will continue to do so until the end of the world.

4. The mediatorial kingdom is therefore founded upon the covenant of grace. By the fall all men became alienated from God, and liable to punishment; but through the mediation of Christ all men are placed in a position of restoration and capability of being subdued to their rightful Lord. This kingdom commenced immediately after the entrance of sin by the transgression of our first parents, and it will continue to the end of all worldly affairs. In a large and general signification the government of the whole world is mediatorial. In a more particular acceptation this kingdom consists of believers in Christ in every age, from the days of our first parents to the end of time. Nevertheless its character and glory have been revealed and developed in different degrees of majesty, extent, and power, in different ages and dispensations. The Christian dispensation is the most glorious manifestation of it upon earth, and is not designed to be succeeded by any other. Christ Himself established it in its present form during His earthly ministry, and it is to extend to all ages and to all mankind.

5. Although Christ has been Lord of all believers from the com-

manement of the kingdom of grace, yet He did not enter fully into His glory until His ascension, neither did He perform His kingly acts in so glorious a manner, in any former period, as He has since His exaltation. After He had humbled Himself and become obedient unto death, He was highly exalted, and had a name given Him which is above every name. It was not until He was raised from the dead that God set Him at His own right hand in the heavenly places. It was after He had been made a little lower than the angels that He was crowned with glory and honour. Christ suffered first, and then entered into His glory. And having received the kingdom, He obtained gifts for men. And now He must reign till He hath put all enemies under His feet. "When He shall have put down all rule and all authority and power," (1 Cor. xv. 24,) when every foe is subdued, then shall this glorious kingdom be surrendered, and superseded by the most glorious one in heaven: "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." (1 Cor. xv. 28.)

6. This ascension and exaltation of Christ to universal dominion by God the Father, must be accepted as referring only to the mediatorial kingdom, and not to His general dominion as Creator and Lord of all: in this respect He is equal with the Father, and is the "King eternal, immortal, invisible;" but as the Mediator between God and men, He has received the kingdom of grace from the Father, as revealed to the prophet in days of old, and thus declared by him: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) There is, therefore, a distinction to be observed between the dominion of Christ, the Son of God, as the Lord of all, in virtue of His divine nature, and the dominion which has been committed to Him by the Father as the Son of Man. The mediatorial kingdom is one of restoration and subjection; and when it shall be terminated, its glories will not end, but be merged into a confirmed state of eternal felicity by the immediate beatific vision, and the restoration of the redeemed to the image and presence of God for ever. All those scriptures which refer to the donation of a kingdom to Christ, must therefore be considered as relating to His mediatorial kingdom, as He of whom God said, "Yet have I set My King upon My holy hill of Zion;" (Psalm ii. 6;) and as He that is exalted a "Prince and a Saviour." As mediatorial King He is appointed to save, subdue, and rule the human race.

7. As mediatorial King Christ exercises a government over the whole world. The most minute thing is as completely under His dominion as the most mighty and important; and He directs all things, and all their powers and operations, for the accomplishment of His own pur-

poses and glory. The kingdom of providence is mediatorial as completely as the kingdom of grace; and every operation of providence is subordinate to the mediatorial kingdom of Christ. The laws of nature, as they are sometimes erroneously termed, are now no other than the laws of Christ's kingdom, by which He upholds the theatre upon which the great events of His government are to transpire, and by which it is to be perpetuated. By His benevolent operations He blesses His church, and prolongs the probation of the unsubdued, that they may have further opportunities of submission; or, on the contrary, He punishes the wicked by His judgments, and makes even the godly man stand in awe of Him; so that in what manner soever He controls and directs the agents of the natural world, He makes them all subserve the great purposes of His moral government. All men and all nations are equally under His dominion and control. Peace and prosperity are gifts bestowed by Him who sitteth at the right hand of the Majesty on high. There is no evil in a city, and the Lord hath not done it, or permitted it to be done in the execution of His sovereignty. He makes the wrath of man to praise Him, and the remainder He restrains. All the affairs of the moral world are conducted by Him: a nation rises or falls at His command: each individual is equally governed by Him; the place and period of his birth, all the circumstances of his life and death, are under the direction of Christ. The invisible world is also ruled by Him as Mediator; He openeth and no man shutteth; and He shutteth and no man openeth; and He alone has the keys of death and of hell. And when He shall have accomplished His work upon earth, He will terminate the material universe; He will raise the dead and change the living; and then shall all the human race stand before His judgment seat, and receive their final and irreversible sentence either for heaven or hell to all eternity. And when every foe shall be subdued and have his final punishment assigned, then shall He take His redeemed and reclaimed subjects in glorious triumph to heaven, that they may enjoy His presence and salvation for ever. Then the mediatorial kingdom will be surrendered, and received into the universal dominion of God. Now this kingdom includes every thing respecting the human race, both of this and the invisible world, and will continue so until the time of the restitution of all things, as the apostle asserts: "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." (Rom. iv. 7-9.)

8. The character of the mediatorial kingdom is of a two-fold description, viz., visible and external, and spiritual and internal.

9. The visible and external kingdom of Christ consists of all believers in Him: these are commonly and generally united in bonds of Christian fellowship and communion, according to the New Testament directions; and they acknowledge Christ alone to be their rightful Sovereign, whose laws they obey. Wherefore, the "kingdom of Christ" indicates

particularly His church, which is His visible kingdom, over which He exercises complete government, because God has invested Him with supreme authority, "and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Eph. i. 22, 23.)

10. When, however, we say that this kingdom is visible and external, it is not to be understood that it is exclusively such, but that in its form it is visible, manifest, and embodied. Neither are we to suppose that all who are united to the external form of it are its real subjects: "For they are not all Israel which are of Israel. Neither because they are the seed of Abraham are they all children." (Rom. ix. 6, 7.) And "he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh." (Rom. iii. 28.) Neither are we to conclude that all those who are not united to some section of Christ's fold are necessarily not of Christ, although all such, where opportunity presents itself, live beneath their privileges, and, consequently, will attain to a less degree of glory. Neither can any one section of Christ's body lay exclusive claim to this honour; for Christ said, "I have other sheep, which are not of this fold;" and others, who, like the prophets in Obadiah's day, are hidden from the observation of their fellow men. Every believer in Christ is a member of His kingdom; every company of believers is one branch of His church; these may be either distinct or united with other branches, and the whole, collectively, constitute one church, of whom Christ alone is the Head and Lord of all; for "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." (Eph. iv. 4-7.)

11. This kingdom is also of a spiritual and internal description; by which we understand that it is set up in the soul, whose will, desires, affections, and inclinations are surrendered to Christ as its rightful Sovereign. Hence our Lord in reply to the Pharisees declared, "Behold, the kingdom of God is within you." (Luke xvii. 21.) By which we understand, that its laws are spiritual, and affect the hearts of men; that inward rectitude is as much included within its jurisdiction as outward conformity, or any mode of professing it; and that no external actions can compensate for its absence within. The mind is to be subdued to the will of God, and the whole moral nature conformed to His holy and righteous image. "He is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." (Rom. ii. 29.) Hence the dominion which Christ exercises over man is complete and comprehensive; it embraces his body, so that it is not without law to Christ, to whom every member is to bring a revenue of glory; every knee is to bow to Him, and every tongue confess that He is the Lord, to the glory of God the Father. It embraces also his soul, whose faculties and powers are to be engaged to their utmost in loving Him, and submitting to those laws which He has prescribed. The whole man is thus to be

subjugated to the obedience of Christ; the body and soul are to be unitedly devoted to the service and glory of God.

This kingdom is spiritual because it is wrought within us by the Holy Spirit, by whom alone corrupted and alienated men are brought out of the kingdom of darkness into the kingdom of God's dear Son. The divine image is restored, the nature purified, and brought into subjection to the laws and will of God. In that conversation which Christ held with Nicodemus, this spiritual change is declared to be imperative upon all mankind: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) All men who are thus renewed are received into the kingdom of heaven; they are made the subjects of Christ, and are so restored that they can obey His laws, which are written upon their hearts, and in every thing they are enabled to show forth His glory.

12. The acts of Christ as mediatorial King will claim our next attention.

All the legislation of God in respect of man, from the moment of the fall to that period when the mediatorial kingdom will be given up, is no other than the legislation of Christ, who is authorized to govern the whole family of man. Hence our Lord, as soon as He had performed His great priestly act of making atonement for sin, entered upon His kingly glory: "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high;" (Heb. i. 3;) by which we understand that He is appointed to rule in every thing respecting men, until all shall either be subdued to Him, or punished for their impenitency, as the apostle states: "Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands. Thou hast put all things in subjection under His feet. For in that He put all things in subjection under Him, He left nothing that is not put under Him." (Heb. ii. 7, 8.) All power is hereby declared to be given Him over the human race; and He will sit upon His mediatorial throne until all His enemies are under His feet. He certainly will conduct the whole affair to a successful consummation; He will put down all rule, and authority, and power that is contrary to His kingdom and glory; for it is thus appointed Him by the Father.

13. That act of Christ, as mediatorial King, which claims our first attention, is His legislation, or giving laws to His subjects. All these laws are contained in the Bible, which in its wide signification is termed "the law of the Lord." (Psalm xix. 7.) This law is "perfect;" it is the replete representation of the will of God to man in every age, and in every position in this world. All the promises, instructions, directions, and restrictions suited to our nature are included in this law, and by it every man will be judged in the last day. This law embraces the whole man, and all mankind; it includes the thoughts, the words, and the actions of every one of the human race; our whole being is embraced by it, and every one who obeys it will be approved in the day of judgment.

14. And Christ is the only perfect and supreme Lawgiver to the human family. "There is one Lawgiver, who is able to save and to destroy;" (James iv. 12;) His government is complete and embracing; and He has made His laws known in a comprehensive and effectual manner. All the inspired men of every age were His servants, who were employed and empowered by Him to declare His will; and He Himself came from heaven to instruct men in the laws of His kingdom. The actions of our Lord's public life, the discourses which He delivered, and the revelations which He made, were so many declarations and enforcements of those laws which He came to teach mankind, and to which all are to be brought into subjection. All the instructions and commandments of our Lord possess a supreme authority. He was not merely a prophet revealing the will, and making discoveries of the laws of God to man as a servant, but He possessed in Himself a regal authority superior to every prophet that had preceded Him or that has succeeded Him. Hence when He was speaking of some of the former laws which had been given by His servants in old time, He assumes a higher tone, and says, "But I say unto you," thus indicating that He possessed an authority, as the Lawgiver, to explain those precepts which had been given by His messengers with some obscurity; and to enforce them upon a larger and more comprehensive scale, to give them a wider and spiritual interpretation, and to make any addition to them according to His own will, from which there could not be any appeal; neither could they be enforced upon higher authority. The whole of the New Testament is on this account called "the law of Christ;" (Gal. vi. 2;) and in it He asserts His authority to determine the character of all the teaching of former revelations, whether by the writings of the prophets, or the commandments which were written by God Himself, termed "the law." In His legislative authority Christ determines the signification of all previous commands, and this He does in such a manner as to show that He possessed the prerogative to do so in and of Himself, as being equal with the Father, and as His appointed representative to the human race.

15. This will further appear by the spiritual character of the law of Christ. Any code of laws enjoined upon man which did not embrace the soul could not be complete; but, as the law of Christ is spiritual, it embraces the whole man, both in the body and soul in all their powers and capabilities. The will, the affections, the desires are all included in the legislation of Christ. The morality of an action does not consist in the mere performance of it, but in the correct state of the soul, and the concurrence and intention of the mind; so that should the act be beneficial, yet if the intention be not good or pure, the law of Christ so perfectly embraces the whole man, that the inward defect renders it imperfect, and the performance of it is hypocrisy. Neither is it sufficient that a man abstain from outward sins, but his affections and thoughts must also be brought into subjection to Christ. This spiritual character of the law is largely enforced by our Lord in His sermon on the mount, in which He teaches us,

"that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (Matt. v. 28.) And in like manner the whole law has a spiritual interpretation; covetousness is idolatry, and hatred is murder. Even the pleasurable contemplation of any forbidden act or thought is sin, as Christ in His legislative character declares: "All the churches shall know that I am He which searcheth the reins and hearts; and I will give to every one of you according to your works." (Rev. ii. 23.) This spiritual law of Christ is not merely negative, by forbidding unholy thoughts, words, and actions, but it is also positive, enjoining those which are holy, just, and good, so far as the soul is capable, and for which it was designed. Hence the summary of it is: "Thou shalt love the Lord thy God, with all thine heart, and with all thy mind, and with all thy soul, and with all thy strength; and thy neighbour as thyself." Wherefore, as the laws of Christ embrace the whole human nature, and the whole of mankind, there is no necessity for any other Law-giver; and as He is invested with all power in heaven and earth, He alone possesses supreme legislative authority; and all laws contrary to His are acts of rebellion against His government.

16. The granting of pardon, or the forgiveness of sins, is another act of Christ as mediatorial King. He alone who has the authority to make laws can absolve the transgressor from punishment for the violation of them. As Christ has received from the Father universal dominion over the human race; so He alone can remit the punishment due to sin. This, however, he does not perform except upon certain terms and conditions included in the covenant of grace, which insures that the justice and purity of the divine government shall be sustained, and mercy extended to every penitent believer in Christ; so that God is glorified and His government sustained in purity when pardon is granted; as declared by the apostle, he is "just, and the justifier of Him which believeth in Jesus." (Rom. iii. 26.)

17. "Sin is the transgression of the law;" (1 John iii. 4;) and it is either a negative or positive act; that is, it consists either in not doing what the law enjoins, or in doing what it forbids; and as we are subjects placed under the law as a rule of our actions, we are liable to punishment for the transgression of it. Every omission of what it commands, and every commission of what it forbids, expose us to the penalty attached to its violation. This liability to punishment for transgression is the guilt of sin, and pardon is the absolution of the sinner from the guilt and liability to punishment on account of his transgressions; so that he who was under condemnation by the law is released from that condemnation, he is absolved from the punishment, and dealt with as if he had not been a transgressor. By this act of pardon the sinner is released from all the consequences of his guilt, viz., condemnation and eternal death. It is evident that the forgiveness of sins, and the remission of the punishment due to them, cannot be granted by any authority less than the supreme Law-giver. All power is given to Christ as mediatorial King; and the forgiveness of sins is a right included in this office, which He alone

possesses and exercises. In the course of His earthly ministry, Christ claimed and exercised this prerogative. To the man sick of the palsy He said, "Son, be of good cheer; thy sins be forgiven thee;" (Matt. ix. 2-7;) and also to the woman who washed His feet with her tears. (Luke vii. 48.) St. Peter also bears this testimony of Him, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 31.) And St. Paul also asserts the power of Christ to forgive sins when he says, "Even as Christ forgave you, so also do ye." (Col. iii. 18.) This act is sometimes ascribed to God, as the same apostle states: "Even as God for Christ's sake hath forgiven you;" (Eph. iv. 32;) and as St. John also declares: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.) Hence it appears, that in forgiving sins, or remitting the punishment due to the violation of the law, the prerogative is so exclusively divine, that although Christ performs it as Mediator, yet He does it so completely under that authority which He has received, that it is also the act of God. But as the forgiveness of sins is a right included in the mediatorial covenant, so in the administration of it the Father and the Son has each His distinct co-operation, and stands in a position differing the one from the other.

18. That part which the Father performs in the forgiveness of sins is the offer of universal pardon made to the human race, the prescribing of the terms upon which it shall be granted, and the placing of the authority and administration of the whole in the hands of the Son, by whose judgment and decision He will abide. The supremacy which belongs to the Father is retained by Him, the punishment for the violation of His laws is remitted by Him, although He does it through the mediation of His Son. All the terms of pardon were prescribed by the Father, and Christ forgives upon no other; for He came not to do His own will, but the will of Him that sent Him. All the authority which Christ possesses to pardon the guilty He derived from the Father, who is the fountain and source of all grace and salvation. Every action which Christ performs in the mediatorial government accords with those instructions and commandments which He thus received, as He teaches us: "This commandment have I received of My Father." "And as the Father gave Me commandment, even so I do." (John x. 18, 14, 31.) Thus Christ as Mediator performs the will of God, and so perfectly fulfils His instructions, that all He does may be considered as the actions of the Father.

19. That part which the Son as Mediator performs in the forgiveness of sins, consists in the immediate and direct bestowment of this blessing upon the penitent believer in His name; or, when any sinner has complied with the conditions prescribed, viz., repentance and faith, Christ forgives that sinner, and officially pronounces him to be pardoned, justified, forgiven. The Father does not pronounce the sentence of pardon, but invests the Son with authority to do it, so that whosoever He makes free, is free indeed. In this respect the

Father judgeth no man, but hath committed all judgment unto the Son; and the unity of their nature is so essential that the Son cannot do any thing contrary to the will of the Father, and the Father cannot disapprove of any action performed by the Son; so that by His decision the present state of every man, whether for justification or condemnation, is determined, and at the last day will be decided for ever.

20. The institution of the Gospel ministry is also a legislative act of Christ as mediatorial King. As the whole government of the human family is committed to the Son, so must He necessarily have authority to select His agents for the administration of His government, and also to call whomsoever He chooses to execute His will. This assertion applies not merely to the Christian dispensation, but also to all the former ages. All who were employed under any previous manifestation of the economy of grace to officiate in any manner in holy things, were employed by Christ as the ministers of His will for the perpetuation and extension of His kingdom and glory. All the prophets and officers of religion, morality, and justice, who preceded the coming of Christ, were His servants to execute His laws in the moral government of the world. Moses was a servant in His house, and all the prophets which follow after. But under the new dispensation the agents for perpetuating and extending the kingdom of Christ are explicitly declared, their duties are more distinctly defined, and their commission extended to the whole world and throughout all ages. The preaching of the Gospel is the means provided for the maintenance and enlargement of the kingdom of Christ to all mankind and to the end of time, as our Lord's commission to the apostles indicates: "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world;" (Matt. xxviii. 18-20;) and as St. Mark informs us, that Christ said unto His disciples: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16.) By this commission we learn that all men of every age are to be subdued to Christ; the instrument to effect their subjugation is the Gospel; and as our Saviour promised His presence with His apostles to the end of time, we must be assured that it was His design to continue the Gospel ministry to that period, that a divine power will accompany His word in every age, and that responsibilities of the highest character are associated with the preaching of the Gospel, either for our eternal happiness or woe.

21. By this commission Christ asserts His kingly authority over the whole earth, and throughout all time, and He sends His ambassadors to all nations and to every creature, that His laws may be made known to all men, and that His dominion may be extended over all to the end of the world. Before He gave that commission He informed

His apostles that He was invested with plenary power both in heaven and in earth. This He had declared before in equally explicit terms, viz., that all things were delivered unto Him of His Father, who had given Him authority to execute judgment, the whole of which in respect of man had been committed unto Him; and this formed a sure basis for their confidence and success. To human judgment the subjugation of the world by the preaching of the Gospel appeared improbable in the highest degree; but under the assurance that it was God's appointed plan, the ambassadors of Christ have been cheered to prosecute their commission, nothing doubting but that the world will be evangelized, that all nations shall serve Christ, and that the earth will be filled with His glory.

22. Christ entered fully into His mediatorial sovereignty, at His ascension. After He had suffered for the redemption of the world He entered into His glory. God then raised Him to the seat of supreme power to confer every spiritual blessing on the world. The apostle, after enumerating some of these blessings, which he invoked of God in behalf of the Ephesians, adds: "Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Eph. i. 20-23.) Some of the gifts which Christ bestowed upon mankind, at His ascension, were the various officers in His church, to extend and perpetuate His kingdom. "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 11-13.) In that exalted position, above all created being in heaven or earth, on the right hand of God, He will sit until all nations shall be subdued to Him, and He conducts the affairs of His church to the end of the world. From that throne He has given instruction to His ministers to appoint those only whom He shall call to officiate in holy things. No man is a minister of the Gospel unless he is called by Christ; nothing can dispense with this call, nor be substituted for it, and without it every form of appointment is invalid, yea, a trespass and offence against His infinite Majesty. But as the call to this office must be by Christ by immediate conviction upon the mind of him who is thus called, and as such is invisible to human observation, so Christ has provided an outward evidence, for the satisfaction of those upon whom the solemn duty devolves to appoint others to this sacred position; and no appointment can be satisfactory to men where such qualifications are not found. St. Paul, in his Epistles to Timothy and Titus, lays down certain rules for the observation of all who are intrusted with such appointments to the end of time. The immuta-

bility of Christ assures us that no lapse of time or change of social position can in any degree alter this law of appointment to the ministry ; but He will call and qualify whosoever He will in every age, and give such perception and judgment to those whom He has previously called and qualified, that they will only separate those who answer to His rule ; and by these He will subdue the world to Himself.

23. The gift of the Holy Ghost is the greatest and most important of the regal acts of Christ. In this gift the whole Deity is conferred upon man ; for as He is the Spirit of the Father, and the Spirit of the Son, and is Himself a divine person, and as these three persons, and no other, are in the Godhead, so in the gift of the Holy Ghost the whole Deity is vouchsafed ; and, consequently, every blessing in the covenant of grace is included in this, and confirmed by it.

24. In the discourse which our Lord delivered to His disciples before His crucifixion, we learn that the Holy Ghost was to be given by the Father in the name of the Son, and that He would not be so given until Christ should be glorified : " But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 24.) And again : " Nevertheless I tell you the truth : it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you." (John xvi. 7.) By these assertions we learn that this great gift is bestowed by the Father in the name of the Son, and in virtue of His return to the Father. When He ascended up on high, He sat down at the right hand of God, and there in the immediate presence of the Father invoked this divine bestowment. The Father, therefore, sends the Spirit mediately, that is, through the Son, and in His " name." The Son sends the Spirit by privilege and authority equal to the Father, but not irrespective of His own atonement and session at the right hand of God ; for the Spirit was not designed to be given until Christ was glorified, as our Lord's discourse further indicates : " But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me ;" (John xv. 26 ;) and again : " If I go not away, the Comforter will not come unto you : but if I depart, I will send Him unto you." (John xvi. 17.) This divine donation was a mutual compact in the covenant of grace between the Father and the Son, and is called " the promise of the Father ;" (Acts i. 4 ;) and with equal propriety it might be termed the promise of the Son ; and it was reserved, in the full majesty of its bestowment, as the gift of Christ when He should enter into the replete glories of His mediatorial sovereignty by His session at the right hand of the Majesty on high.

25. This greatest gift of Christ was the first that He bestowed after His ascension. This claimed the precedence, because His agency and operations are necessary to give life and efficacy to the Gospel economy. Hence Christ commanded His disciples to wait for it, that they may be duly qualified to preach the Gospel in all nations : " And

behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv. 49.) This agent by which they were to be endued with power is declared to be the Holy Spirit, as the same historian records. Speaking of the certain appearance of Christ to His disciples after His resurrection, he says: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me: for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." (Acts i. 4, 5.) After these conversations Christ was taken up into heaven; and in a few days the Holy Spirit was poured out upon them, by which the disciples were assured that Christ had entered into His glory, and in virtue of His atonement and intercession had obtained an agent of unlimited power, by whom the world should be recovered to His righteous way.

26. In obedience to the command of Christ, the apostles continued in Jerusalem, making prayer and supplication: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 1-4.) When this occurred, there were devout Jews at Jerusalem, out of every nation under heaven; and when the information of this great event was noised abroad, they came together, and as the apostles were preaching, every one heard in his own language the wonderful works of God: "And they were all amazed, and were in doubt, saying, What meaneth this?" (Acts ii. 12.) Then Peter and the other apostles, standing up, bore witness of the death, resurrection, and ascension of Christ; and declared that the same Jesus whom they had crucified, God had exalted to His own right hand, from which position, as Lord of all, He had given them the Holy Spirit, as foretold by Joel and David: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." (Acts ii. 32-36.) The kingdom of Christ is therefore to be extended and perpetuated by the Holy Spirit to the end of time; and the Spirit is given, because Christ, in His glorified humanity, sits at the right hand of God.

27. Another act of Christ's kingly office consists in the subjugation of His enemies. Some of the loftiest strains of inspired song are devoted to this subject. As the King of kings and Lord of lords, Christ is seated upon His throne of glory, giving laws to the universe; as a mighty conqueror He is going on in His career of majesty, vanquishing every foe, and trampling His enemies under His feet; His dominion is to be commensurate with the universe; and so complete

will His victory be, that even death and the grave must yield to His power. He will take the prey from the mighty, and reclaim that which His enemies have captured; and when every conquest shall be achieved, He will give commandment to bring His enemies, and slay them before His face; and He will finally assign them their punishment, from which there cannot be any appeal for ever. The enemies of Christ are either temporal or spiritual; but both will be vanquished, overcome, and destroyed by Him.

28. By the temporal enemies of Christ we understand all those persons, powers, and principles which relate to time, and are found in connexion with this world, and of which the Scriptures frequently treat when they relate to the mediatorial sovereignty of Christ, as the second psalm particularly indicates: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." All the persons and kingdoms, and all the false systems of heathenism and idolatry, which are antagonistic to Christ, are to be vanquished and overcome by Him. Opposing kings and rulers may take counsel against Him; but He is to rule in the midst of His enemies; He shall "break them with a rod of iron," and "dash them in pieces like a potter's vessel." He will so frustrate their counsels, and overthrow their kingdoms, that He will bring them to perpetual desolation. Babylon was the great antagonist of Christ's kingdom under the former dispensation; but the pomp and pride of her majesty are come down to the dust; and in her once splendid palaces where the voice of mirth was heard there is now a solemn and admonitory silence. The King of Zion, whose subjects were the derision of that nation, has spoken to them in His wrath, and vexed them in His sore displeasure. The Jews who crucified Him were especially alluded to in this prophetic psalm, as a reference to Acts iv. 25, &c., demonstrates; but with what signal vengeance did He come down upon them in the destruction of Jerusalem! He then dashed them in pieces like a potter's vessel, and scattered the fragments into every nation under heaven, and they still continue the monuments of His displeasure. And the sure word of prophecy informs us that the mystical Babylon of the new dispensation will be certainly overthrown. The nation that will not serve Him shall perish. All heathen practices and principles are to be destroyed, and the nations of the earth are to be brought to the knowledge of the truth. "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." "All kings shall fall down before Him; all nations shall serve Him." (Psalm lxxii. 11.) The principles of truth and righteousness are to prevail: "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth." (Psalm lxxii. 7.) He is to have universal and unending empire, and all His enemies are to be humiliated before Him: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilder-

ness shall bow before Him; and His enemies shall lick the dust." (Psalm lxxii. 8, 9.) Daniel also perceived the subduing and continuing kingdom of Christ, which he thus describes: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) Under this glorious reign, holiness is to prevail: "The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. vii. 18.) And in the interpretation of Nebuchadnezzar's dream, the same event is revealed: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand fast for ever." (Dan. ii. 45.)

29. By the spiritual enemies of Christ, we understand those invisible agents which oppose His government, together with the evil principles which they diffuse, and the consequences of their opposition. These are of a threefold character, viz., the devil, who introduced rebellion against the divine government, and also all those invisible fallen spirits who act under his direction; sin, which has diffused an enmity in the human mind against God, and against His anointed king; and death, under whose dominion all the human race has fallen through sin. These invisible foes Christ is appointed to put down, to vanquish, to destroy, or finally to punish by the exercise of His power, according to their nature, or as they deserve. The subjugation of these foes will greatly differ in respect of each other. Satan, who is an immortal spirit, cannot be destroyed in the same manner as sin can be out of the human soul, nor as death is to be destroyed by the resurrection of the body to eternal life; but each and all will be subdued, annihilated, or punished, as their natures will allow.

30. Sin has an established kingdom in the hearts of men; it usurps an authority over the whole human race; all men yield to its dominion, and are brought under its influence. Hence the exhortation of the apostle: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. vi. 12-14.) The universality and fatal consequences of sin are also stated by the same apostle: "All have sinned." And so completely has it obtained the ascendancy, that all are under its dominion and condemnation, for "sin hath reigned unto death." (Rom. v. 21.) But Christ as mediatorial King is appointed to eradicate it from the human race: "For this purpose the Son of God was manifested, that He might

destroy the works of the devil." (1 John iii. 8.) This He does in a two-fold manner; by an act of forgiveness, by which guilt and punishment are removed and cancelled, and by renewing the soul in righteousness and true holiness. Both of these He can justly do, because He has made an atonement equal to all the demands of His holy law. By the forgiveness of past sins, He removes their condemnatory power, and blots them out; so that they will not be again brought as an accusation against the transgressor; and by the act of renewal He endues the soul with a power not to commit sin any more, as the apostle affirms: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." (1 John iii. 9.) In this manner Christ will overturn the dominion of sin, so that it shall neither reign nor exist in the hearts of His subjects; but they will be prepared for an admission into heaven, to dwell in His presence for ever.

31. Death is another enemy which Christ is exalted at the right hand of the Father to destroy. Death has maintained a dominion over the human race equal to sin, and is the result of it; for, "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It "reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. v. 12-17.) All mankind are here declared to be under the dominion of death, which commenced when our first parent sinned, and which extends over all, even over infants, who die as frequently as those who commit actual transgression, and who will be retained in the grave until death is swallowed up in victory, which will be effected by the resurrection of the body at the last day. By this act Christ will destroy the last temporal enemy; the dead will be raised, and the living will be changed, and both will be brought into a mode of existence beyond the power of death for ever.

32. The devil, the great enemy of God and man, and the original cause of sin and death, is to be subdued and punished. This will be accomplished by preventing him from any further assault upon the divine government, and by consigning him to hell in the torment of fire for ever. In a subordinate acceptation, Satan is already subdued, but not in the full and absolute signification of the term. When the seventy, having fulfilled their commission, returned to Christ, they rejoiced, saying, "Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven." (Luke x. 17, 18.) And, even before His crucifixion, Christ exclaimed: "Now is the judgment of this world; now shall the prince of this world be cast out." (John xii. 31.) St. Paul also teaches us, that Christ took our humanity upon Him, "that through death He might destroy him that had the power of death, that is, the devil." (Heb. ii. 14.) By this destruction of Satan it is evident that his subjugation is meant, which was effected by the death of Christ, by which men were delivered from the power of the wicked one, and placed in such a position that they might be rescued from his bondage, and freed from participating in his condemnation. But that this destruction of

Satan could not be considered as final and absolute, is evident from the general tenor of the holy Scriptures; for although he is vanquished, and mankind redeemed, yet all are not actually delivered, but all are placed in such a position that they might obtain deliverance upon the terms of the Gospel: hence St. Paul informs us that Christ sent him to the Gentiles "to turn them from darkness to light, and from the power of Satan unto God." (Acts xxvi. 18.) In another place he speaks of those who reject the Gospel as being lost through Satanic influence: "But if our Gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 4.) And in another place he speaks of persons who are taken captive by the devil at his will. (2 Tim. ii. 26.) And St. Jude informs us that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day." (Jude 6.) The full and final destruction of the devil and his angels, and of all the human race who die in their sins, is to be effected at the last day, when Christ shall judge the world, and thereby determine the everlasting punishment of all His enemies, both human and diabolical.

83. The last acts of Christ, as mediatorial King, will be the judgment of the world, and the surrender of the kingdom. Immediately when the process of the judgment is concluded, and the sentences upon each and all are pronounced and executed, Christ will then take the redeemed with Him to heaven, and present them to the Father as the result of His mediatorial commission, and completion of the kingdom which He had received.

84. As the government of the world has been thus assigned to Christ, so necessarily must He conduct it to the end. The work is the most important and glorious; and no being less than divine could have achieved it. The last act will be the great revelation of the glory, which will be to arraign the whole human race before His final tribunal, and to award to every man according as his work shall be.

85. A large class of scriptures express a mediatorial authority vested in Christ as the Judge of the human race, which power He has received from the Father; under whose direction and instructions the whole affair is to be conducted; and thus the Father, who is the offended being, and to whom the right of judgment primarily belongs, is not excluded from the act; but He will judge the world by Jesus Christ, as He has Himself instructed us: "I can of Mine own Self do nothing: as I hear, I judge: and My judgment is just: because I seek not Mine own will, but the will of the Father which hath sent Me." (John v. 30.) St. Paul also teaches us that God "hath appointed a day, in the which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts xvii. 31.) By which we understand that the supreme power of judging the world

rests in God the Father, and the appointment of the day, and of the person to judge, belongs to Him; and that He has appointed His Son to this office, the reason of which is, because He is the Son of Man.

36. This act will be attended with great solemnity and glory. At the revelation of Christ, to the great and general assize of the universe, such circumstances will transpire as probably are beyond the present powers of the human mind to conceive. In a moment unknown and unexpected, when men will be pursuing the ordinary avocations of life, eating, drinking, marrying, and giving in marriage, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 29-31.) The trumpet shall sound which will awake the dead, and they shall rise, in a moment, in the twinkling of an eye, and the living shall be changed. The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and thousand thousands of His angels will attend to execute His will. The glory of Christ upon this occasion will be so great, that the heavens and the earth will flee away before Him. All the human race that have died will be raised, and the living will be changed; and in one congregated mass will they all stand before the judgment seat of Christ, and the eternal reward or punishment of each will then be finally and irrevocably fixed.

37. All the enemies of Christ will then be subdued, destroyed, and punished, as their natures will allow, or their sins demand. And when all His foes shall be consigned to their doom, He will conduct the redeemed from the earth in holy triumph to His kingdom in glory; and, presenting them to the Father, He will give up the mediatorial office, and God shall be all in all. Then in that bright region of eternal day shall He with the Father and the Spirit, in the unity of the Godhead, sway the sceptre in love over angels and men for ever and ever.

CHAPTER IX.

THE WORK OF GRACE.

PART I.

THE SALVATION OF MAN THE WORK OF GRACE.

1. THE salvation of man wholly by the grace of God. 2. Every stage of salvation is the work of grace. 3. Salvation by grace does not subvert the righteousness of God, nor nullify the free agency of man. 4. The signification of the term "the work of grace." 5. General summary of the doctrine.

1. THE salvation of man is wholly by grace, as it is written, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." (Eph. ii. 8, 9.) And as the apostle in another Epistle asserts, God "hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus, before the world began." (2 Tim. i. 9.)

2. Man is not only thus met in his lost condition and delivered from it, but also every stage of his salvation is the work of grace. By it he is justified, adopted, regenerated, sanctified, and kept in a holy life, as St. Paul teaches us: "Being justified freely by His grace, through the redemption that is in Christ Jesus." (Rom. iii. 24.) And again: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour, that, being justified by His grace, we should be made heirs according to the hope of eternal life." (Titus iii. 4-7.) And in the same Epistle he teaches us, that our sanctification is also from this source: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus ii. 11-14.)

3. Although salvation is by grace, yet justice is not thereby subverted, nor man's free agency nullified. Grace is shown to the human race only through the redemption that is in Christ, by which the rectitude of the divine government is sustained; and faith is the instituted and imperative condition of salvation to every man to

whom the Gospel is revealed. It is therefore evident that grace is not so given to any man, or number of men, that it cannot be resisted, or that it will insure their salvation irrespectively of their own wills. Neither, on the other hand, will any man, or number of men, be finally lost for want of sufficient interest in its provisions. It is therefore a perversion of this doctrine to assert that any number of the human family are so included in it, as to be irreversibly and necessarily saved, or that any will be finally lost on account of insufficiency of grace to effect their salvation. The doctrine of unconditional election or reprobation is directly opposed to those views of the righteousness of God, the freedom of man as a moral agent, and the plan of salvation as revealed in the sacred page. Grace is free; its benefits are secured to the whole human race through the atonement of Christ; and although there are many mysteries in the divine government, yet this truth is repeatedly declared: "There is no respect of persons with God."

4. By the work of grace are to be understood those operations in the souls of men, by which salvation is effected in all its stages, from the first dawn of spiritual light and conviction of the conscience, to the increasing light of the perfect day; and the attainment of all divine knowledge, and every virtue and enjoyment of Christianity in time, and the preparation for eternal glory in the world to come.

5. Hence the true doctrine of salvation by grace is, that God in mercy devised the plan of human salvation, and in the fulness of time sent His Son into the world to die for us, by which every man is placed in such a position that he might obtain all the benefits of salvation here, and its blissful and eternal enjoyments hereafter. Man, by sin, is completely lost and undone. In this state God meets him, shows him his condition and danger, offers him deliverance, and gives him the power to accept it. If he reject the offer, he is without excuse, and the whole criminality of his loss devolves upon himself. If he comply, his salvation is wholly of grace. Through every stage of his career he is graciously assisted, without which he would surely fail. But God does not coerce any man, yet He opens to every one the way of salvation; He allures and draws by a persuasive constraint, and thus His people are willing in the day of His power; and as they follow His invitations and drawings, He increases their strength, and enables them to endure to the end. In this view the whole of the sacred writings appear consistent. Man's eternal punishment will be the result of his own sin and neglect of salvation: his everlasting happiness will be through the riches of divine grace: "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." (Rom. vi. 23.)

PART II.

REPENTANCE.

1. REPENTANCE defined. 2. The sinner the subject of it. 3. It is wrought by the Holy Ghost. 4. The law the immediate means of conviction. 5. Godly sorrow succeeds conviction. 6. Godly sorrow acceptable to God. 7. This sorrow deep and distressing. 8. Renunciation of sin. 9. Conviction presents the highest motives to forsake sin. 10. Returning to God. 11. God has prescribed the manner of a sinner's return. 12. Confession of sin. 13. Repentance a work of grace. 14. It is the gift of God. 15. It is bestowed through the atonement of Christ. 16. And is obligatory upon all men. 17. Repentance a condition of salvation. 18. But not the only condition. 19. Nor the immediate condition of salvation. 20. Repentance possesses no merit of itself.

1. REPENTANCE is that conviction of sin by the Holy Spirit, which produces godly sorrow in the heart of a sinner, and which excites him to forsake every evil way, and to turn to God, penitently confessing his sin, and seeking for pardon and eternal life.

2. This repentance is the doctrine now under consideration ; and it is that grace by which a sinner is made sensible of his sin and condemnation, and on account of which he is grieved and humbled before God, from whom he desires mercy and salvation. He therefore who is in a state of repentance is a sinner, in whose conscience has been produced the conviction of his lost condition, and who, under a sense of sinfulness and exposure to punishment, uses every means to escape the pollution of his sins, and the condemnation to which he is exposed on account of them.

3. Conviction of sin is the first operation in repentance, and without which no other part of it could be effected ; and it is the office of the Holy Ghost to produce this conviction upon the human mind. This He does by a great variety of agents, and under different circumstances ; but whatever means He employs, the work is exclusively His own ; and as He is perfectly acquainted with the character and moral position of every man, we are assured that He will work upon each in that manner which is best calculated to produce the desired effect. Sometimes He bestows an immediate consciousness of sin and condemnation ; at others He produces conviction by the perusal of the Scriptures, by the preaching of the Gospel, and by the operations of providence. The poignancy and duration of these convictions greatly vary ; in some they are intense, in others comparatively slight, yet in all cases the effects correspond ; all perceive their vileness, their guilt and danger, and are led to return in deep humility to God.

4. But whatever are the remote means which are employed to produce conviction upon a sinner's conscience, the law is the immediate instrument used for this purpose. "By the law is the knowledge of sin ;" and "where no law is, there is no transgression." It is therefore evident that the law is the rule by which this discovery is obtained.

To perceive that we are sinners we must know the rule of obedience, which rule is fully revealed in the Scriptures, and written by an immediate divine operation, through grace, upon the heart and conscience of every one of the human race. By this means the Holy Spirit discovers to the sinner his guilty and lost estate. The law embraces every thought of the heart, as well as every action of the life; and exhibits the necessity of inward purity and sincerity of soul for acceptance with God, with as great an explicitness as it enjoins our outward duties and actions. The absence of inward submission to the law invalidates every outward act, how painful or humiliating soever it may be.

5. Godly sorrow for sin constitutes a part of repentance, and succeeds conviction. By the term "godly sorrow" we distinguish between true and false repentance. False repentance is that sorrow which arises from detection and liability to punishment; in it there is no heartfelt grief from the consideration that God has been dishonoured, neither from hatred to the act itself, which probably would be repeated under circumstances favourable to concealment; it is a sense of shame and pride, not for the infamy of the act, but for the exposure and disgrace which the discovery of it has entailed. In such a repentance there is an absence of due and proper contrition of soul and genuine humility; and consequently it can never place the subject of it in a position to receive mercy; for it neither gives an abhorrence to sin, nor leads to obedience, nor desire for holiness. True repentance has reference to the violated law, and leads the contrite and humbled sinner to seek pardon and deliverance from punishment, and acceptance with God, who can on this account sustain the purity of His moral government, and show him mercy through the covenant of grace by Jesus Christ. The apostle makes these distinctions between true and false repentance; true repentance he styles sorrowing "after a godly manner," which issues in salvation; false repentance he terms "the sorrow of the world," which ends in death. Hence he says, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. vii. 10.) And he also shows the effects which their approved repentance wrought in them: "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" (2 Cor. vii. 11.) And such effects always accompany that sorrow which worketh repentance to salvation.

6. By godly sorrow we further understand that sorrow which is pleasing and acceptable to God, and which He requires of us. It is such as He Himself has produced; and it must be sincere, heartfelt, and associated with all those circumstances which He has enjoined: it is thus expressed by the prophet: "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious

and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." (Joel ii. 12, 13.) When the soul is duly affected with a sense of its depravity and guilt, it is so filled with compunction, regret, and remorse, with such a sensibility and recollection of transgression, and conviction of the perfect knowledge possessed by God of every secret thought, and word, and action, and of the purity, spirituality, and all-embracing comprehensiveness of the divine law, that neither the attempt nor the thought of dissimulation can be entertained; but every desire will be characterized by simplicity and godly sincerity. This inward sorrow will be expressed by corresponding circumstances without, such as fasting, weeping, and mourning, which are calculated to deepen that state of contrition, to induce a keener susceptibility as to the evil and deadly consequences of sin, and to kindle a more earnest, fervent, and penitent desire for pardon and peace.

7. This sorrow is so deep and distressing, that no language can express it, nor any action of the body fully indicate it. The sinner wounded by the remembrance of former iniquities, and thus brought under a sense of condemnation, exclaims: "My heart is sore pained within me, and the terrors of death are fallen upon me." (Psalm lv. 4.) Rivers of tears will run down his eyes because of his transgressions; his heart will be broken by remorse; his sins will appear in such a loathsome and hateful light, that he will say, "I abhor myself, and repent in dust and ashes." (Job xlii. 6.) He will groan on account of his spiritual disquietude, and feel that he deserves eternal punishment. This state is thus described by the psalmist: "O Lord, rebuke me not in Thy wrath; neither chasten me in Thy hot displeasure. For Thine arrows stick fast in me; and Thy hand presseth me sore. There is no soundness in my flesh because of Thine anger; neither is any rest in my bones because of my sin. For mine iniquities are gone over mine head as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. I am feeble and sore broken. I have roared by reason of the disquietude of my heart. Lord, all my desire is before Thee; and my groaning is not hid from Thee. My heart fainteth, my strength faileth me: as for the light of mine eyes, it is also gone from me." (Psalm xxxviii. 1-10.) And again: "The sorrows of death compassed me, and the pains of hell gat hold upon me. I found trouble and sorrow." (Psalm cxvi. 3.) This is the state of a penitent sinner when brought to a godly sorrow under the convincing power of the Holy Spirit; and nothing can relieve this sorrow but the assurance of mercy and forgiveness.

8. Renunciation of sin is also included in repentance. A sinner convinced of his lost and miserable state, and truly sorrowing on account of his former transgressions, cannot continue in the same course which causes him so much grief and remorse; but, on the contrary, he will detest, loathe, and abhor sin, and every thing that has the appear-

ance of evil ; he will hate even the garment spotted by the flesh. This abhorrence of sin will prompt him to avoid it ; he will not touch it, lest he should become more deeply defiled and irreclaimably lost. Under these impressions he will dread not only the continuance in any actual sin, but also the retention of the desire of it in his heart, lest God in His righteous indignation should place him beyond recovery. The spiritual character of the law will be so clearly perceived, that he will know that one cherished evil desire will prevent his acceptance with God, who searcheth the heart, as well as observes the outward actions ; he will see that no iniquity can be undetected by the spiritual law which embraces him in his complete existence ; he will discover that one indulged sinful desire will hinder all his prayers, and prevent him from deliverance. He will see the necessity of sincerity, as the prophet enjoins : " Wash you, make you clean ; put away the evil of your doings from before Mine eyes ; cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isai. i. 16-18.) There cannot be true repentance in any man, unless he put away the evil of his doings, unless he cease to do evil, or renounce sin of every description.

9. When the conviction is fastened upon the mind that sin is abominable and condemnatory ; that, as long as we continue in it, we cannot have peace of conscience ; and that by it we are separated from all spiritual and eternal enjoyments, we find the highest motives to forsake it, and to lead a new life. And that this is the case is evident from these declarations : " Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." By the convincing power of the Holy Spirit the sinner feels that spiritual death is the result of his sinful state and added transgressions, and resolves by divine help to sin no more ; but to bring forth fruits meet for repentance. And although he is persuaded that repentance is not of itself sufficient to claim salvation, yet he feels that it is imperatively necessary to break off every sin, and to turn to the Lord with all his heart. He is convinced that renunciation of sin is an appropriate condition for the reception of mercy and pardon ; as the prophet proclaims : " When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live;" (Ezek. xviii. 27, 28;) and again : " If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in the righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die ? saith the Lord God ; and not that he should turn from his ways and live ?" (Ezek. xviii. 21-23;) and again : " Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart and a new spirit : for why will ye die,

O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God : wherefore turn yourselves and live ye." (Ezek. xviii. 30-32.) It is hereby evident that renunciation of sin is included in that repentance which is enjoined upon us. This comprises an inward relinquishment of all evil from an abhorrence and hatred to it, so that it will not be allowed either in thought or desire ; as well as an outward forsaking of it, and a desire after rectitude both in heart and life.

10. Repentance also includes our turning or returning to God in hope of pardon. As we have revolted from Him, who, as our Sovereign and Lawgiver and Judge, is justly displeased with us, it is proper that we should return to Him, because He alone possesses the right and power to forgive us. And although we have not only rejected His authority, but also have sunk into such a state of depravity as to hate Him, yet in His tender mercy, instead of banishing us as we deserve, He graciously invites us to return to Him, and promises us pardon and acceptance if we come with our whole hearts, and in His own prescribed way ; hence the exhortations of the prophets : " Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and He will have mercy upon him : and to our God, for He will abundantly pardon." (Isai. lv. 7.) " Come, and let us return unto the Lord : for He hath torn, and He will heal us ; He hath smitten, and He will bind us up ;" (Hosea vi. 1.) and again : " Return unto Me, and I will return unto you, saith the Lord of Hosts." (Mal. iii. 7.)

11. As God has determined that a sinner shall return to Him that he may receive pardon, so has He also prescribed the manner in which he shall return. In a perfect moral government the willing surrender of the subject is requisite. To sustain the purity of His kingdom, God must institute such laws, or make such provisions for restoration, as shall comport with His own glory, and with the character and position of those for whom He legislates. Man is a sinner, a rebel, yet placed under a dispensation of grace ; and, as he is an intelligent creature, his mind must be subdued, or he cannot be a subject of the divine government. And a man convinced of his sin and danger will gladly comply with all the conditions enjoined upon him, how painful or humiliating soever they may be.

12. Nothing is more calculated to humble the sinner than the confession of his sins ; and this is enjoined upon him, not for the purpose of informing the Divine Being of his actions or state, for all are fully known to Him, but that the sinner himself might have a more poignant sense and recollection of his guilt and demerit. When, therefore, the sinner comes before God, he must approach as a polluted and condemned criminal, broken-hearted on account of his transgressions, and making confession unto the Lord, who has been justly offended with him, and yet who is willing to pardon him, as the psalmist testifies : " I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin." (Psalm xxxii. 5.) And the language

of the apostle promises the same result from the use of the same means : " If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.) Confession of sins is included in the act of returning to God, without which we cannot be forgiven. When the publican sought mercy, he acknowledged his guilt and sinful state in a contrite and humble spirit, and God forgave him ; so that he went down to his house justified ; he experienced the pardon of sin, the removal of condemnation, and acceptance with God.

13. Repentance is a work of grace. God is the Author of it. Man, by the fall, is blind, perverse, and alienated from all that is good ; so that he does not possess the ability in himself either to turn from sin to God, or to do that which is just and right ; but is ignorant how to accomplish any thing that will benefit himself, or give his conscience peace. In this state God meets him, and in mercy shows him the way to escape. He sheds divine light into his soul by the Holy Spirit, whereby he, who before was in darkness, perceives his wretched and lost condition, and earnestly desires to obtain deliverance ; he now sees his danger, and is constrained to cry for mercy ; his heart is turned from the love and practice of evil, to a desire for righteousness ; so that all, from the first conviction of sin, to the last effort for deliverance from it, is by divine assistance. God Himself has undertaken our cause, He has devised the means whereby we may be restored, and He produced in us a willingness to comply with those means, so that all the glory of this great work must be given to Him alone.

14. This is evident from the consideration that it is the gift of God. Hence the testimony concerning Ephraim : " I have surely heard Ephraim bemoaning himself thus : Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke : turn Thou me, and I shall be turned ; for Thou art the Lord my God. Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth." (Jer. xxxi. 18, 19.) And the language of the psalmist indicates the same principle in respect of the whole of Israel : " Turn us again, O Lord of hosts, cause Thy face to shine, and we shall be saved." (Psalm lxxx. 3, 7, 19.) The New Testament is equally explicit, as the saying of St. Peter proves : " Then hath God also to the Gentiles granted repentance unto life ;" (Acts xi. 18 ;) and this is confirmed by St. Paul in his instructions to Timothy, whom he directs in meekness to instruct those that oppose themselves : " If God peradventure will give them repentance, to the acknowledging of the truth." (2 Tim. ii. 25.) Thus the Old and New Testaments concur in asserting that repentance is the gift of God.

15. And the gift of repentance to sinful men will further appear to be of grace, by the consideration that it is not bestowed upon the ground of mere prerogative, but through the atonement made by Christ, who, by His death, resurrection, and ascension, purchased it for the human race, and gave authority to publish it to all the world, as we learn from His own declaration after His resurrection : " Thus

it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem ;" (Luke xxiv. 46, 47 ;) and again, the testimony of Peter and the other apostles when before the council : "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 30, 31.) Wherefore every man has the power vouchsafed unto him by which he may return, and God can receive him without any compromise of righteousness or truth ; and we conclude, that no man would have had the opportunity, or offer, or invitation, or power to repent, had not Christ died for us, and thereby opened the way of reconciliation and peace.

16. The atonement of Christ is, therefore, the only ground upon which repentance is proclaimed to fallen man ; but in virtue of that atonement it is now constituted an essential element of the Gospel, and carries an obligation with it to every man ; as St. Paul declared, that in accomplishing his ministry he kept back nothing that was profitable : "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts xx. 21.) And in his sermon at Athens he says, God "commandeth all men everywhere to repent." (Acts xvii. 30.) When, therefore, the Gospel is preached, repentance is enjoined by divine authority, and condemnation ensues by the neglect of it. This condemnation extends to the utmost limits our natures can sustain : and the final consequences will be eternal perdition, as our Lord asserts : "Except ye repent, ye shall all likewise perish." (Luke xiii. 3.)

17. Repentance is a condition of salvation. It is not, however, the only condition, nor the immediate one, neither is there in it anything that merits salvation ; but it is a penitent state, and the performance of penitent actions, by which the sinner, by divine appointment, is brought into such a position, that he is a suitable subject upon whom mercy can be exercised, and forgiveness granted, in accordance with the revealed economy of grace. Man is wholly polluted by sin, his will is perverted, his mind is estranged from holiness, rectitude, and truth ; in which state he cannot be subject to the divine law. Pardon cannot be bestowed upon that man who continues in sin ; but penitence, sorrow, and contrition are requisite to render the sinner the fit subject of it ; otherwise mercy would be shown at the expense of holiness and righteousness ; hence, the impenitent continue beyond the reach of pardon ; they possess within themselves a natural barrier to restoration. Repentance is, therefore, a requisite condition for salvation.

18. Although repentance is a condition of salvation, yet it is not the only condition, for to it must be added faith in our Lord Jesus Christ, without which deliverance from condemnation cannot be obtained : these conditions are both required, that is, there is no salvation for a sinner without them both. Repentance is requisite, but not sufficient, and it is preparatory to faith. As long as a sinner remains impenitent, he is in a state of rebellion against his rightful Sovereign, and is thereby dis-

qualified for reconciliation. But by repentance he ceases from his rebellion, and sues for a reception to the government of Him whose laws he has violated. By the economy of grace, pardon, and its natural results, peace and reconciliation, are offered him, which he gladly embraces, and, forsaking every sin, he submits to the divine government, against which he has revolted; and although he feels that he is unable to make any compensation for his past alienation and rebellion, yet he also feels, that by whomsoever that compensation for him has been made, he must himself be inwardly subdued before he can be a subject of the kingdom of heaven.

19. Neither is repentance the immediate condition of salvation; if so, it would procure pardon, which we have just seen that it cannot; but it is antecedent to faith, and it is the state in which the soul is found up to the period when it is renewed in righteousness and true holiness. The depth of conviction and sorrow greatly varies in different persons: in some the painful perception of their lost state, and of the fiery indignation hanging over them, is so deep and piercing, that language fails to express it, or the human mind to apprehend it, except by actual experience. In others the awakenings and convictions of the Spirit are so gentle, as to be compared to the dew upon the tender herb. The duration of repentance also differs: some are speedily brought from trembling conviction and remorse to faith and deliverance; others are a long time under painful suspense. These differences of operation must be resolved into the sovereignty of God, who worketh all things after the counsel of His own will; but they demonstrate that repentance is not the immediate condition of salvation, or the effect would be instantaneous: for as soon as the soul apprehends Christ by faith, the sorrows of repentance are displaced by the joys of believing. Nevertheless, pardon is bestowed upon those only who truly repent, not because they repent, neither if they do not believe in Christ with the heart unto righteousness. Repentance, therefore, is the remote condition of salvation, but faith is the immediate condition, which brings pardon and peace to the soul; but faith is never given without previous repentance.

20. Nor is there any merit in repentance, so that it necessarily insures or demands pardon. That it is not meritorious in obtaining salvation is evident, because it is not the immediate condition of it, and nothing less than salvation will secure the sinner from eternal damnation. If there were any merit in repentance, salvation would not be wholly of grace, to which the Scriptures uniformly ascribe it. The nature of repentance is of itself a sufficient proof of this; for it supposes a man who is the subject of it to be a sinner under condemnation. There cannot be any merit either in the conviction of sin, or the confession of it, or cessation from it, or regret; for whatever is felt or acknowledged in these respects has not originated in any man from himself, or by his desire, but by the awakening of the Holy Spirit. Repentance cannot make satisfaction for the violation of the law; and hence, when we were without help, in due time Christ died for the ungodly. How deep soever a man's repentance might be, he

must look beyond himself for deliverance, and never can find it until he believe in Christ. There is no good work in any man before he is renewed by the Holy Ghost; and as repentance is one condition of that renewal, so in the nature of things it cannot claim any reward. The deepest and most humiliating repentance has nothing whatever of merit in it. The deeper it is, the more we loathe ourselves and feel our condemnation and unworthiness. We are not, however, to suppose that it is useless or unnecessary; for it has a salutary effect in humbling the soul, in exhibiting the extreme danger of sin, and of producing fear of relapsing into evil, and increasing that sense of condemnation, which partakes of the character and is a prelude of eternal death, the dread of which will drive us to Christ for pardon and eternal life.

PART III.

FAITH.

1. FAITH defined. 2. Faith in general. 3. This faith consists of assent, and receiving and accrediting the testimony of another. 4. Reason and sense the arbiters of it. 5. Testimony derived from two sources, human and divine. 6. Faith in human testimony described. 7. Faith in divine testimony. 8. The character of God the ground of implicit confidence. 9. The competence of the testifier the first basis of our credence. 10. The truth of God the second basis of our faith. 11. By this faith we receive the Scriptures as the word of God. 12. Proper limits of our credence in divine things. 13. This faith the substance of things hoped for, and the evidence of things not seen. 14. The knowledge of spiritual beings, and of the commencement and consummation of visible things by faith. 15. The faith which is a condition of salvation stated. 16. Christ the immediate object of trust for salvation. 17. Faith in Christ twofold; first, as to His being; and, secondly, a reliance upon Him for salvation. 18. The whole Christian life transfused with faith.

1. FAITH partakes of a twofold character; first, credence, by which we receive the assurance of the existence of things or events beyond our own experience from the testimony of others, which is "the evidence of things not seen;" and, secondly, confidence, trust, or reliance, which is the condition of our salvation, and having Christ as its object, brings the believer into immediate favour and communion with God. The former may exist without the latter, but the latter includes the former, and cannot be separated from it. As faith is an essential element in the economy of grace, and without which it is impossible to obtain salvation, it will be requisite for us to consider it in both of these views. The first we shall denominate faith in general, the second, the faith by which we are saved.

2. Faith in general is an intellectual perception, by which the mind is persuaded and assured, by the testimony of another, of the existence and character of things which are not discernible, or discoverable by

the bodily senses or mental powers, but which, when competent testimony is borne of them, the mind is convinced of their reality, and forms an idea of their character with an assurance as complete as if they were the objects of sensible experience, or mental demonstration. Faith, therefore, enables its possessor to comprehend and understand the existence and nature of things beyond the powers either of the body or the mind, and thus from the testimony of another to have the evidence of things not seen. Nevertheless the perceptions of faith are never contrary to sense or reason, although they may greatly exceed them.

3. This faith consists in consent, and receiving and crediting the testimony of another. Any thing that is the object of immediate perception, either of the senses or of the mind, cannot be an object of faith. As hope that is seen is not hope, so any object that is perceived by any sense, or any event or truth which is discoverable by the mind, is not an object of faith, but of knowledge. Faith is an act of the mind receiving assurance of the reality of things testified by another. In the reception of truth by this medium, the reason and judgment must be exercised, or fallacies would be received as truths, and the distinctions between truth and error would be lost. There are three media by which we obtain knowledge, viz., sense, by which we apprehend material objects, and perceive their characters by sight, touch, &c.;—reason, by which the mind ascertains subjects, circumstances, and truths, which cannot be expressed by material objects, and which may be designated mental facts; for they no less positively exist because they are immaterial, or disassociated from matter, than if they could be seen or touched;—and faith, by which we are assured of the existence of things which sense and reason are both inadequate to discover. Sense and reason are properties or powers possessed by man in himself; faith supposes a second agent, which discovers or reveals knowledge, which unassisted sense and reason could not acquire; yet both are in some degree called into operation for the purpose of deciding what shall or shall not be received as an object of faith. As, for instance, the doctrine of transubstantiation is rejected by every candid mind, because it is contrary both to sense and reason. Care must, however, be taken, that each holds its respective position, that neither may supersede nor be detrimental to the other.

4. As reason and sense are designed to be arbiters of what we are to receive, it is evident that we cannot believe any thing contrary to our reason, or to our senses. The relation of any such thing when presented to us as an object of credence or belief, must be considered incredible; but as faith apprehends objects beyond the powers of sense or reason, it is requisite to have a basis upon which we can rely, and thereby be assured of the truth of that which is testified to us, or presented for our belief; and, therefore, the extent and strength of our faith depend upon the amount of reasonable confidence we possess in the ability and truthfulness of the narrator or testifier. If any thing is presented to us as an object of credence by one who is known to be ignorant of what he relates, or who has been given to deceive in times

past, the foundations of our faith are so weak in him, that we receive his testimony with caution, or probably discredit it altogether, although the thing declared may be true, yet the narrator does not command our credence. But, on the contrary, where the narrator commanded our respect, and what he relates is not contradictory to our senses or reason, we receive his testimony. An immediate witness and a truthful narrator commands a large amount of credence, as we imagine him not willing to be deceived himself, nor desirous to deceive others; but when the relation is from one not an immediate spectator, and the links of known or credible relators are lost, or when we suspect ignorance, incompetency, or untruthfulness, the amount of credibility is proportionately diminished.

5. We receive testimony from two sources, human and divine. Human testimony is that which is borne by man; and as all men are liable to error, so human testimony cannot be received with implicit confidence. The best men may err, and may be imposed upon by evil men under false pretences; and although they have no design to deceive, they may do so unknowingly. Divine testimony is that which is borne by God; and as He cannot be deceived, as He is Himself incapable of error, as He possesses all knowledge, and as it is impossible for Him to lie, so His testimony is binding upon every one who knows it, in an implicit manner, and to an unlimited degree. The competency and the character of the testifier decide the extent of our obligation to credence. The testimony of men does not command our faith to such an extent as to render it criminal to disbelieve them, although it might be unreasonable to do so in the estimation of others; but the testimony of God commands our belief, and to disbelieve Him is an offence which will incur condemnation.

6. Faith in human testimony is that general credence which we give to the words and actions of men, in what manner soever those actions are intelligibly expressed. Upon the general truthfulness of human testimony, we proceed in the ordinary affairs of life, and as few men can have personal experience of every thing desirable for them to know, they are necessitated to receive the testimony of others, as confirmation of the reality of things beyond the limits of their personal observation. All the histories of past nations are subjects of credence; but the continuance and concurrence of varied testimonies in reference to them, command our reception of them to such an extent, that a man having the opportunities of information, would be considered in a state of mental aberration wholly to discredit them. No man acquainted with history doubts that such men as Alexander the Great, Hannibal, Pompey, and Napoleon Buonaparte existed, nor that the general classes of actions ascribed to them were performed; yet centuries have elapsed since some of them have been silent in the grave, and their existence and actions can only be known from the testimony of others. But we have no more doubt that Alexander existed than that Napoleon did. And much of the present history of the world we also receive by faith. Millions of persons are assured that there are such countries as China, India, and Australia; and yet

they have no other evidence of their existence than human testimony. And upon this evidence, our general actions of intercourse are founded, whether social or commercial.

7. Faith in divine testimony is that credence which we give to God in what manner soever He may have made any declaration or revelation to us. This faith is of different obligation upon us to that which we have in man. It is implicit and assured, and imperative upon us to an unlimited degree. "If we receive the witness of men, the witness of God is greater." (1 John v. 9.) The assurance of veracity is given us in the nature of the Deity, and it is a high offence to Him to discredit His testimony in any degree; for "he that believeth not God hath made Him a liar." (1 John v. 10.) An unbeliever, therefore, not only deprives himself of all the blessings promised to faith, but also insults the Most High, and thereby exposes himself to His displeasure for ever.

8. The character of God is a basis of assurance for our implicit confidence in Him. In all His communications with men, His whole being is pledged to rectitude, so that nothing shall be left undiscovered which is requisite to be made known, nor made known in any manner contrary to reality. The suppression of some things, or of information, is misleading and deceptive, and cannot be considered as a statement of the truth, because the whole is not declared; a false impression is thereby made upon the mind, which causes it either to continue in ignorance, or to be led into error. The holy Scriptures profess to make known to man every thing requisite for his spiritual training and direction in time, and for his salvation for ever. God is hereby pledged not to withhold any truth requisite for the moral welfare of mankind, and, as His government is righteous, He must make every requisite truth known to man, that He may judge the world by that rule at the last day; and the rectitude of His nature precludes the possibility that He should make any statement contrary to truth. We have, therefore, perfect confidence that God has revealed to us all things requisite for us to know, and that all He has revealed is truth. Upon these our faith confides, and by these we are assured of the completeness and truthfulness of every statement which He has made to us.

9. In receiving the testimony of another, the competence of the testifier is the first basis of our faith, or credence of his relation; and this competence arises from the capability and opportunity of knowing the truth, and ability to declare it. The omniscience of God is that attribute on perfection of His being, by which He sees and knows all things. His presence fills immensity and eternity, consequently, all things are embraced by Him. He is present alike in all places, and through all duration. To the creature there are the relations of space and time, so that it must remove from one locality to another, to have a difference of presence, and duration is either past, present, or future. A creature cannot occupy two places at once, nor more than the present instant of duration; but God's presence is one throughout infinity and eternity; there are no relations of space to Him, because

He is infinite, and fills all space; there are no relation of past or future to Him who is eternal; all space and duration to Him is one immutable possession; and as He is a Spirit, He must know everything that is transpiring in His presence; hence, He appeals: "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. xxiii. 24.) And this knowledge is complete, He knows the whole of every thing, and all the possibilities of its being. Hell and destruction are without a covering to Him. He knows all the thoughts of angels, and of devils, there is nothing hidden from Him, His understanding is infinite. As God knows every thing, He cannot be deceived by appearances, nor by words, nor by actions. He, therefore, possesses the competency of knowledge to declare the whole and exact truth, without any mistake or error whatever. And He is competent, also, in that He is able to make known the exact truth. In the present state of human imperfection, men who are witnesses of things or transactions, do not possess the competency to relate them, so that there shall be a completeness of description without liability to error. And where a testimony has been transmitted through several oral sources only, although the prominent features may remain, yet there is some diminution or addition to the narrative, probably without any design of untruthfulness, but wholly from the incompetency of the relators: hence, tradition cannot be depended upon as unerring truth. But God is able to give an exact description of whatever He declares. He perfectly knows all things; He cannot forget any thing; all things are now present to Him; and with the description, or testimony, or declaration, He can convey the ability to understand it. So that whatever He proposes as an object for our faith or credence comes with a conviction of competence, both as a witness and a relator.

10. The truth of God is the second basis of our confidence or faith in the declarations or revelations which He has made to us. The rectitude of the divine nature is such that no false impression can be made upon it; neither can any misapprehension or misrepresentation be entertained in it. As He cannot be tempted of evil, so neither can He make any false impression upon any creature, nor fail to perform all the promises, or threats, or declarations which He has made. Even Balaam understood enough of the divine character to be assured of the inflexible veracity and certain accomplishment of every word of the Most High; and the declaration of it appears to have carried a convincing assurance to Balak's mind: "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. xxiii. 19.) And Samuel, who well understood the divine character, says: "The Strength of Israel will not lie nor repent; for He is not a man, that He should repent." (1 Sam. xv. 29.) Having purposed and declared a thing, He will not change His determination. Heaven and earth will pass away; but His word shall not pass away. It is impossible for Him to lie; for He is "a God of truth and without iniquity, just and right is He." (Deut. xxxii. 4) Where-

fore as He cannot be deceived, so neither can He deceive, but His word is truth.

11. By this faith we receive the Scriptures as written by divine inspiration by holy men, who spake as they were moved by the Holy Ghost. A man having immediate communion with God has a certain knowledge and perception within himself of that communion; but when he relates to another what has been revealed to him, it is to him to whom it is related an object of faith, and it will be received according to the amount of evidence which he possesses of the credibility of the statement, and of him who makes it. By faith, therefore, we receive the holy Scriptures as a divine revelation; and the steadfastness of our faith in them is based upon our convictions of the perfections of God.

12. There are, however, limits to our credence even in divine things. We are not necessitated to receive the statement of every one respecting religious subjects. By our understandings we are to judge of the credibility of any statement presented for belief: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John iv. 1.) We are, therefore, to determine whether the evidences in support of any doctrine proposed are sufficient to command our belief; and the Scriptures are the rule of our judgment; we are hereby preserved from error, either from believing too little, which is infidelity; or from believing too much, which is superstition. By the use of our understandings, aided by the inspired word, we reject heathen and popish fables as unworthy of credit; and by the same act we are confirmed and established in the truth.

13. This "faith is the substance of things hoped for, the evidence of things not seen;" (Heb. xi. 1;) and therefore it extends to objects beyond the powers of sense; it opens the invisible worlds to our knowledge; and assures us of many things concerning which we should have remained in ignorance during our earthly existence, had it not been for its assistance and operation. Circumstances which occurred before our age must to us be objects of faith; things present, beyond the grasp of the senses must also be objects of faith, and so must all the future. By faith we are assured of the reality of things revealed in the Scriptures, with a certainty as commanding as if they came under the observation of the senses.

14. Spiritual beings, as they are not capable of being perceived by the bodily senses, are known to us only by faith. God, who is the King eternal, immortal, invisible, whom no man hath seen, nor can see, is thus perceived and known; and a belief in His existence and character as supreme is one of the first principles of revealed religion. (Heb. xi. 6.) The existence of all created spirits is ascertained also by faith. Although we cannot see heaven, yet we are fully assured that an innumerable company of angels exist there in a state of unmixed happiness and glory; and also that the devils are cast out from heaven into hell, where they are retained in chains of darkness unto the judgment of the great day. We are also assured of the

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spiritual character and immortality of the human soul, and that those who have departed in the faith of Jesus are happy with Him in heaven, and that the wicked are tormented in the fire of hell. By faith also we know the origin of the world, and of all visible things, as St. Paul states : "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Heb. xi. 3.) And the future also is known to us only by faith ; so that we know that the heavens and the earth which now are, are reserved unto fire, that they will pass away with a great noise, that Christ will come to judgment, that the bodies of all men that are either in the grave or in the sea, will be raised up again at the last day, that the living will be changed, that the world will then be judged in righteousness, that the wicked will be turned into hell to endure the everlasting burnings, but the righteous will go into life eternal. All these things are received by us by the faith of credence, or believing the inspired testimony concerning them ; but this faith comes short of that by which man as a sinner obtains salvation ; which will now come under our consideration.

15. The faith which is the condition of salvation, includes assent to the testimony of Scripture, and is further a sure trust in Christ, especially in reference to His death as an atonement for our sins, and as the means appointed for our deliverance from guilt and everlasting punishment, and our restoration to holiness and eternal life.

16. Christ is the object of trust presented to a sinner for the purpose of securing to him the blessings of the covenant of grace, which includes salvation in every degree, from the forgiveness of sins to eternal glory. "He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36.) It is, therefore, evident, that faith in Christ brings the soul into a state of spiritual and eternal life, and makes it partake of all the blessings of redemption, whilst unbelief excludes all under its influence from salvation, and continues them in a state of condemnation and death.

17. Faith in Christ is of a two-fold description ; first, it respects His being and character ; and secondly, He is an object of trust and reliance for salvation. To believe in Christ, then, implies, first, an assurance of His being and character as declared in the Scriptures, viz., that He is a divine and human person, that His divinity and humanity are mysteriously united, so that the two natures, although so distinct in themselves, are but one person in Him. That He is the Son of God, equal in all the attributes of Deity with the Father and the Holy Spirit, and so possesses in Himself a proper divinity, also comes under this consideration, and whosoever will not receive Him in this character cannot be saved ; for "He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life ; and he that hath not the Son of God, hath not life." (1 John v. 10-12.) And it also embraces

Him in His human nature. That He was man is explicitly declared. St. Paul states, "God was manifest in the flesh." (1 Tim. iii. 16.) And whosoever denies this fact concerning Christ, does not believe in Him, as St. John affirms: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world." (1 John iv. 2, 3.) And it further embraces Him in His office of Mediator, as our Prophet to instruct us, our Priest to atone for us and our King to reign over us. Whosoever rejects Christ in either of these particulars does not believe in Him according to the requirement of the New Testament; but whosoever believes in Him in His nature, character, and offices, receives Him according to the appointment of God.

The second view in which faith in Christ is considered, is that of trust or confidence in Him for salvation. It is a reliance in the atonement which He made by His bloodshedding and death, and a personal confidence which a believer has that Christ loved him, and gave Himself for him. It has especial reference to the sacrificial character of His death, of which the penitent believer in Him avails himself as the redemption-price for his sins, both original and actual. When a penitent sinner, under the assurance that Christ died for him, rests his soul upon the merits of His death, according to the Gospel, then, in that moment, God will be merciful to his unrighteousness, and his sins and his iniquities He will remember no more. This is the only condition required of him, "He that believeth shall be saved;" not after so long a period, but the instant he believes with the heart unto righteousness. A penitent seeking salvation has nothing required of him but to believe. The power is purchased for him, and the blessing promised to him. The promise is direct: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 30, 31.) And, "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. vi. 2.) It is present, and intimately near to him, as the apostle writes: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 8, 9.) And no man under the Gospel can be saved without it; for "he that believeth not shall be damned."

18. The whole of revealed religion is transfused with faith. It is its vital principle from its earliest stage to its fullest development, as it is written, "The just shall live by faith;" (Rom. i. 17;) and it terminates only when the soul escapes from earth, and is admitted into that glory which shall be revealed to the saints. Every Christian finds it the element of his spiritual life, and can say with the apostle, "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

(Gal. ii. 20.) Faith first moves the soul to return to God ; faith in Christ procures pardon, and all other blessings of salvation ; it gives an inward peace and joy ; it enables its possessor to acquire dominion over sin, and victory over the wicked one, and also over all the ensnaring charms of the world ; it secures the soul against spiritual and eternal death, and opens to the view the glories of everlasting life ; and it will not leave us until we shall see as we are seen, and know as we are known.

PART IV.

JUSTIFICATION.

1. JUSTIFICATION defined. 2. The scriptural view of this doctrine. 3. The term used in other significations besides its primary one. When a person is proved innocent of the crime charged upon him. When by defect of evidence in law his crime cannot be proved. When he makes satisfaction. 4. The justification of a sinner wholly by redemption through the atonement of Christ. 5. Justification one of the most important doctrines of revealed religion. 6. That it signifies "pardon" proved by Scripture. 7. It is a positive blessing as well as a negative one. 8. The imputation of righteousness to the believer in Christ not anything disassociated from the forgiveness of sins. 9. The propriety of the term "justification." 10. God only can justify. 11. The law partakes of the same character as God. 12. No creature can forgive sins ; but might be employed to offer forgiveness, and to testify it. 13. The Scriptures represent forgiveness of sins as an act belonging exclusively to God. 14. Sometimes the prerogative is represented as belonging to the Father, sometimes to Christ. 15. Pardon not granted upon mere prerogative, but upon an equivalent atonement. 16. The subject of justification, the sinner or ungodly. 17. All the human race guilty. 18. And all offered the benefits of justification and eternal life through Christ. 19. This view confirmed by the consideration that justification is pardon. 20. And pardon demonstrates grace. 21. The justification of a sinner implies some ground upon which it is bestowed external to himself. 22. As all are equally involved in the fall, no man can obtain this blessing for another ; neither could any creature. 23. God does not justify irrespective of law and satisfaction. 24. The atonement made by Christ the only ground of a sinner's hope for justification. 25. Satisfaction and suretyship requisite to procure it. 26. True worship, the wrath of God appeased, and pardon vouchsafed from the fall alone through sacrifice. 27. The offering of sacrifice is an acknowledgment of guilt, and of forfeiture of life. 28. The Old and New Testaments full of the doctrine of the atonement. 29. The death of Christ the only procuring means of a sinner's justification. 30. The terms or conditions upon which it is bestowed. 31. God does not save any man unconditionally. 32. No merit in the conditions, nor in the fulfilling of them. 33. Repentance the first and remote condition of justification. 34. The grounds of the necessity of repentance as a condition of salvation. 35. God as moral Governor pledged to institute laws suited to his creatures. 36. Faith in Christ the immediate condition of justification. 37. The justification of a sinner not of works.

38. Nor partly by faith, and partly by works. 39. St. Paul and St. James not at variance respecting this doctrine. 40. St. Paul clearly teaches justification by faith alone. 41. St. James speaks of justification by works. 42. St. Paul and St. James speak not of man in the same relation to God. 43. Both apostles agree that Abraham was justified by faith. St. Paul speaks of his justification as a sinner. St. James of his justification as a believer. 44. St. Paul and St. James harmonize with each other, and with the general tenor of the word of God. 45. Scripture proofs of the doctrine of justification by faith alone. 46. It is not by the moral law, nor by the ceremonial, but by grace through faith in Christ. 47. The imputation of Christ's righteousness not the justification of the Gospel. 48. The fourth chapter of the Epistle to the Romans considered. 49. Christ in all His mediatorial glory the object of that faith which is the immediate condition of salvation. 50. Christ explicitly taught the doctrine of justification by faith. 51. The apostles everywhere taught this doctrine. 52. The explicit and direct assertions of Scripture place it beyond controversy. 53. The results of justification. 54. The believer is released from condemnation and brought into the enjoyment of pardon. 55. He experiences a state of blessedness or happiness. 56. Peace with God. 57. Deliverance from condemnation. 58. All the enjoyments of the Christian life succeed justification.

1. JUSTIFICATION is the pardon of sin, and the imputation of righteousness to the believer in Christ. Or it is that judicial act of God, whereby, for the sake of the atonement made by Jesus Christ, He remits the punishment due for past sins, and accounts a man to be righteous through faith, according to the covenant of grace.

2. The scriptural view of justification is pardon, the forgiveness of sins, or the remission of sins that are past, and the consequent absolution from punishment; and the investiture of those privileges and blessings which belong to righteousness; so that those who are justified by faith in Christ are not only released from the punishment due to their former sins, but they have peace with God, and are dealt with as if they were righteous.

3. As, however, the term "justification" is used in other significations beside the primary one just noticed, it will be requisite for us to consider some of those significations, that we may avoid the error of supposing, that when we are speaking of this important doctrine, such meanings are attached to our expressions.

The term "justification" is sometimes used to express an acquittal from a charge preferred, or to absolve from an accusation. Under this consideration it is supposed that the person charged with crime, upon full and competent investigation, is found innocent: he is therefore acquitted, cleared, and vindicated from the accusation; so that he is judicially pronounced "not guilty;" and is thereby declared to have been unjustly accused, and that he did not commit the crime attributed to him.

Or, if we take the term "justification" as signifying an acquittal, then a man may be justified who is guilty; but for want of evidence to prove his guilt, or from some peculiarity in the action, or defect in the law, the sentence of condemnation cannot be passed, and so punishment cannot be inflicted. This may be termed "negative justification," and can only occur in human and defective legislation.

Again, when a person has committed a crime, is convicted, and con-

demned to certain forfeiture, by the payment or endurance of that forfeiture he is released, and is supposed to have compensated for the act. Or, when the injury is not direct, by an adequate compensation a person is justified, and appears honourable; as, in case of injury done by one man's beast to another's, the full compensation to the loser justifies the possessor of the beast which had inflicted the injury, and the owner is just, and considered honourable in the sight of men.

4. But the justification of which we are about to treat, is quite different from either of these views. The person convicted is a sinner; every charge is sustained; competent witnesses prove his guilt: there is not an action, or even intention, unknown, or lost in the evidence; there is no defect in the law, for that is perfect, embracing the thoughts and imaginations of the heart, as well as all the outward actions; there is no partiality in the Judge; the sinner is arraigned, charged with his crime; he pleads guilty; he has nothing to say why sentence should not be pronounced and executed; the sentence of condemnation is passed; and his only refuge is to cast himself upon the clemency of his Judge. How can such a one be justified? It is manifest only by being pardoned; and this is the view in which the Scriptures represent it. Nevertheless, this pardon is granted only upon terms of the strictest justice: a redemption price is presented by Jesus Christ, who died for the human race, and thereby made atonement for the sins of the world; and the benefits of His death being offered to all by faith, the guilty, condemned, and helpless sinner, penitently and believingly availing himself of the merit of His sacrifice, and trusting alone upon it for deliverance, finds that mercy which he supplicates. Divine justice has been compensated and satisfied by an equivalent redemption-price, which God, as a righteous Judge, accepts in behalf of the sinner, who appropriates it to himself by faith, so that he obtains pardon; his sins are forgiven; and he is absolved and released from the punishment which he had deserved; and as long as he trusts or believes in Christ, so long he continues to enjoy reconciliation and peace with God, who deals with him, as a subject of His moral government, as if he was actually righteous. The justification of men as sinners is an act of divine mercy and justice combined; mercy is exercised equivalent to the necessity of the case, and justice is sustained in its purity and integrity. We are justified freely through the redemption that is in Christ Jesus; but only by faith in His blood; and hereby God is just, and the justifier of the believer in Christ Jesus.

5. Justification is one of the most important doctrines of revealed religion, and deserves peculiar attention. By it a sinner is released from the punishment due to his transgressions, and admitted into the enjoyments and realities of salvation, to which, up to the time of his being justified, he was a stranger. This is the first positive blessing in the divine life. It is the foundation of all religious experience, and affects the whole scheme of practical godliness. Every other blessing in Christianity is influenced by it; and, to entertain erroneous views of it, will affect our understanding the scheme of salvation contained

in the Gospel; whilst to possess a clear scriptural knowledge of it will enable us to perceive a beauty, harmony, and glory, in the whole plan of human redemption.

6. That justification signifies pardon, or forgiveness of sins, is evident from several parts of Scripture, especially from the writings of St. Paul, who says, "What shall we then say that Abraham our father as pertaining to the flesh hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Rom. iv. 1-8.) Here the apostle uses four expressions as of synonymous signification, viz., justification, the imputation of righteousness, the forgiveness of sins, and the non-imputation of sin; and, consequently, he hereby fixes the definition of the term "justification;" the primary consideration of which is the pardon or forgiveness of sins or iniquities; or the covering over or blotting out of sin, or the non-imputation of it: each of which expression signifies the discharge of the sinner from the punishment due to him for his transgressions by an act of forgiveness. In the preceding chapter he has arraigned the whole world, and charged all the human race with sin, and with having thereby come short of the glory of God. To show that justification has not been attained by any in past ages, neither can be attained by any man, upon the ground of merit or of works, the apostle alludes to Abraham and David, each of whom obtained this blessing by believing. And further to show that the justification of man is an act of pardon through grace, the apostle states that this justification is of the "ungodly;" not of the impenitent or careless, but of the sinner, who, deeply convinced of his condemnation and misery, believes in Christ for forgiveness, upon which act his faith is counted for righteousness.

7. But in the use of those expressions to which allusion has been made, it is evident that there is a positive blessing pronounced in justification, as well as the negative one of the non-imputation of sin, viz., the imputation of righteousness. By the imputation of sin, we understand the judicial holding of the sinner in a state of condemnation and liability to punishment on account of it, and, if unremitted, the actual punishment for it. The non-imputation of sin is the reverse, and implies a release from the condemnation of it, and from the punishment due to it, which is the result of forgiveness; for a man cannot be forgiven and at the same time held liable to punishment for a transgression; his forgiveness implies a discharge from the punishment. This positive blessing in justification is the imputation of righteousness: "Even as David also describeth the blessedness of

the man unto whom God imputeth righteousness without works." The imputation of righteousness to a sinner, must be the act of reckoning, accounting, and dealing with him as righteous upon the consideration of pardon. This was evidently the view of the apostle when he wrote the passage under consideration, in which he says, "Abraham believed God, and it was counted unto him for righteousness;" and again, "his faith is counted for righteousness;" and again, "faith was reckoned to Abraham for righteousness." By which we learn, that Abraham, and all believers in Christ, when they obtained the blessing of justification, were not only exempted from the punishment due to their iniquities, but were also accounted, reckoned, and dealt with as restored to a state of righteousness, and through grace made partakers of the divine favour and blessing. This imputation of righteousness cannot be that God esteems a man to be different from what he is; neither to have been "not guilty," for guilt is implied in the forgiveness of sins; but that a ransom price having been paid by the death of Christ for that man's sins, and the conditions upon which pardon, and all other blessings included in salvation offered to him, being complied with, viz., repentance, and faith in Christ, He reckons or imputes righteousness to him, by a restoration to all its privileges and benefits; which is both an act of mercy and justice, and based upon the atonement made by Christ when He died in our room and stead, and upon the compliance on our part, with the conditions upon which that atonement was made available, and which by supreme authority was appointed for our restoration and salvation.

8. We are not, however, by those observations to conclude that the imputation of righteousness to a believer in Christ is anything dissociated from the forgiveness of sins, but the immediate and necessary result of that act, yea, as included and implied in it. Our relations to God imply the restoration of this privilege by the act of pardon. If no relationship existed between us, except of actual law, the subject would assume another aspect. But God is our "Father," and "Lawgiver," and "Judge;" when, therefore, He forgives a man, He forgives transgressions against His own law, yea, against Himself, not as an earthly judge or sovereign would forgive a transgressor, for the remission of his punishment would be all he could expect, without being raised to favour; but also as a Father forgiving and restoring a son. Royal pardon would remit the punishment, and restore the criminal to the position he held before the offence. For we cannot imagine a pardon to have been granted while any punishment is inflicted, or any previous privilege withheld. Such would be a commutation of punishment, but wholly inconsistent with pardon. In the case of the justification of a sinner, forgiveness reinstates him to righteousness, to a position corresponding, in its nature and privileges, to the state which our first parent sustained before the fall, which was that of righteousness, and sonship, and favour. It would therefore be wholly incongruous with the act of pardon, in the case of man as a sinner, to withhold the imputation of righteousness from him, which would be still to impute sin to him, to continue him in punishment for

it, and not to reinstate him to his forfeited position and privileges. When God justifies the ungodly which believeth in Christ, He releases him from condemnation "from all things," and restores him to righteousness. Consequently, justification is the remission of sins that are past, and the imputation of the righteousness of faith: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.)

9. Nevertheless, as justification is a forensic or law term, it is appropriately applied to this act. Man is so completely under the divine law that he cannot escape its obligations, nor remove from its embrace, a single moment of his life. God, as Lawgiver and Judge, cannot allow the sinner to escape; he must be brought to judgment; the law must be magnified and made honourable. In this perfect legislation a sinner cannot be forgiven upon simple prerogative; the law must be sustained, and all its demands satisfied. The sinner is arraigned; he is charged with crime, that crime is proved and acknowledged; he has nothing to pay; the sentence of death is passed upon him. Here the death of Christ interposes, according to a merciful provision by the covenant of grace; the condemned is offered pardon upon the conditions of that covenant. He avails himself of the benefit, and trusts or confides in the death of Christ for deliverance and eternal life. The sentence is now one of law, in accordance with which it is righteously given. Justification is, therefore, the pardon of sin, judicially declared; so that the sinner thus justified is by judicial sentence, legally and authoritatively pronounced, released from the condemnation and power of the law for his past transgressions, and restored to the privileges of salvation, through the atonement made for him by the death of Christ.

10. God only possesses the power to justify or forgive sins. He is the offended Being; and the law by which man is governed, and by which he will be judged, has its foundation in Him, and derives all its authority from Him. As a creature man is necessarily under law; and his obligations to obedience, or to suffer punishment for transgression, are commensurate with the revelation of that law, which is the perfect expression of the divine nature: it is spiritual; it embraces all; it pervades all; it includes every action of the body and mind, and is of universal and perpetual obligation; and every offence is condemned by it, and, unless previously forgiven, will be punished in that day when all men shall be judged according to the Gospel.

11. As God is the foundation of all law, and as He is eternal and unchangeable, so necessarily must the law partake of His own character. No lapse of time or length of duration can extinguish the liability to punishment. A sin may be forgotten by the sinner, but his forgetfulness does not diminish his obligation to suffer for it; and unless he obtain forgiveness, he cannot escape from punishment for ever. When a sin is committed, the guilt of that sin is attached to the sinner throughout duration, unless the punishment should be legally and authoritatively remitted.

12. No created being, however exalted, has power to forgive sins.

He alone against whom the crime is committed can remit the punishment due to the offence; for, as we have already noticed, all sin is either directly or indirectly against God, it is a transgression of His law. The only part in the matter that any creature can take, is either to declare the willingness of God to perform it according to His own offers of mercy, or that He has performed it, because the sinner has complied with the conditions upon which He has promised it. Thus in Isaiah's vision of the Lord of Hosts, we find that one of the seraphim flew to the prophet, "having a live coal in his hand," which he had taken with the tongs from off the altar. And he laid it upon "his mouth," and said: "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." (Isai. vi. 6, 7.) Although a seraphim was employed to touch the prophet's lips, yet it was the Lord of Hosts that sat upon the throne, and the seraphim were His ministers doing and making known His will. And when the ministers of the Gospel preach the forgiveness of sins, they do so only in the name of Jesus, and cannot, without blasphemously invading the divine prerogative, preach or declare it in any other way or manner. They are ambassadors for Christ, commissioned to make known His willingness to forgive rebellious man according to the terms of the Gospel.

13. The Scriptures, both of the Old and New Testaments, confirm these views by representing the forgiveness of sins as a prerogative exclusively divine. In this character the Lord declared Himself to Moses upon Mount Sinai: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (Exod. xxxiv. 5-7.) Daniel in his prayer says: "To the Lord our God belong mercies and forgivenesses;" (Dan. ix. 9;) and again: "O Lord, hear; O Lord, forgive; O Lord, hearken, and do, defer not, for Thine own sake, O my God." (Dan. ix. 19.) And the psalmist says: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord, and Thou forgavest the iniquity of my sin." (Psalm xxxii. 5.) The New Testament Scriptures also are equally explicit. In the Epistle to the Romans the apostle says: "It is God that justifieth." (Rom. viii. 33.) John bears testimony to the same truth: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.) And the appeal, which is equal to a direct assertion: "Who can forgive sins but God alone?" (Luke v. 21.)

14. Sometimes, however, the act of forgiving is represented as the prerogative of the Father, and sometimes as possessed by the Son; which must not be considered as a contradiction, but as a confirmation of the unity and equality of the persons in the Godhead. Hence, our Lord, when upon the cross, prayed to the Father in behalf of His murderers, "Father forgive them, for they know not what they do." (Luke xxiii. 34.) Christ claimed and exercised this right, when He

said to the man sick of the palsy, "Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house." (Matt. ix. 2—7.) The apostle Peter informs us respecting Jesus, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 31.) The prerogative of forgiving sins is exercised both by the Father and by Jesus Christ His Son.

15. Although the forgiveness of sins is exclusively a divine prerogative, yet it is not exercised merely as such, but in consideration of something external to the sinner himself, and, when considered in the light of justification, reference is made to the atonement of Christ. The love of God is the prompting cause, and the redemption-price paid by the death of Christ the meritorious cause, of the justification of a sinner; hence, we are "justified freely by His grace, through the redemption that is in Christ Jesus." (Rom. iii. 24.) All men through the fall of Adam, and also by actual transgression, are in a state of condemnation, and when we were unable to deliver ourselves, in due time Christ died for the ungodly: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph. i. 7.) By the prophet, God declares that the motive for forgiving sins is in Himself: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." (Isai. xliii. 25.) In the New Testament, where the economy of redemption is perfectly revealed, our justification is represented as wholly based upon the atonement of Christ: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus." (Rom. iii. 25, 26.) And in another place he says, "God, for Christ's sake, hath forgiven you." (Eph. iv. 32.) And again: "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 38, 39.) Jesus Christ died for every man, and justification is offered to all through faith in His blood.

16. The subject of justification is the sinner or the ungodly. If it were the justification of the innocent or righteous, it is evident it would not be of grace, but of debt. But the justification of which we are treating is that of the sinner, who has nothing to pay, nor any thing to plead but the atonement made for him by the blood of Christ, in whom he believes, and is saved: his condemnation is

removed, and he possesses the conscious assurance of pardon and peace. Forgiveness implies sin and guilt in him who is forgiven, and a state of condemnation up to the moment that forgiveness is granted. The sinner is therefore the subject of justification; and as all have sinned and are under condemnation, so this blessing is needed by all.

17. Experience and Scripture agree in bearing testimony to the universal depravity, sin, and guilt of the human race. No one can claim exemption; no one can plead "Not guilty." The heart, the source of all thoughts and actions, is itself depraved, corrupted, and only evil continually. From the earliest stages of our existence our thoughts and actions are sinful, we go astray from the womb, speaking lies; and in this respect there is no difference between Jew or Gentile. As the understanding enlarges, the criminality of evil actions increases, and through the successive stages of life, we are continually adding to our transgressions, and, unless restrained by divine grace, should progress in sin, until iniquity prove our ruin. This being the state of all mankind, it is evident that no man, in his own character, or by his own actions, can be justified. Our justification, therefore, must be a work of grace.

18. As all the human race have sinned, and as Jesus Christ has tasted death for every man, so all are offered the benefits of justification and eternal life; as the language of the apostle states: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men, unto justification of life." (Rom. v. 18.)

19. The universal guilt of the human race is confirmed by the consideration that justification is pardon. Under such a view the subject of justification must be the sinner or transgressor; for the righteous, or those who have not sinned, have no need of pardon or forgiveness; and until the act of justification has taken place, all the guilt of past transgression remains upon the sinner, and he is liable to the punishment due therefrom, and cannot be absolved by any other means. God has, however, offered pardon to all who will accept it upon His own terms, saying, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 12.)

20. And this demonstrates the whole transaction to be of grace, as the apostle states: "Being justified freely by His grace." (Rom. iii. 24.) Here "mercy and truth meet together; righteousness and peace have kissed each other." (Psalm lxxxv. 10.) Hence, the new covenant is wholly different in its constitution and provisions to the first or Adamic covenant. The new covenant has its foundation in grace; it mercifully provides and offers salvation to the lost, pardon to the guilty, life to the dead, and every blessing, by faith in Christ. The first covenant threatened death: "In the day thou eatest thereof thou shalt surely die." (Gen. ii. 17.) Mercy was not necessary for a righteous and holy creature, and in the first covenant there was no provision for it. But when man fell he needed grace in order to salvation. The new covenant is, therefore, a provision of grace; and the justification which

it offers is the remission of the punishment due to sin, and the imputation of righteousness through faith in Christ; so that God not only delivers the believer in Christ from wrath, but also places him in such a position in His government as to be enabled justly to reckon or account him righteous, and to deal with him as such. Wherefore, all who obtain justification by the new covenant, must obtain it, not as innocent but guilty; and therefore it is of grace.

21. The justification of a sinner implies some ground, external to himself, upon which that blessing is obtained. A law which required perfect obedience could not be so fulfilled after it was once broken, as to merit justification. A creature cannot more than fulfil his present obligations to the law by which he is governed, because full and unremitting obedience is demanded of him. And as the law by which man is governed is so perfect as completely to embrace him, it is evident that the transgressor is cut off from the possibility of self-restoration for ever.

22. As all men are equally involved in the fall of Adam, it is evident that no man can procure justification for another: neither could any creature perform any act by which he could purchase and insure pardon and restoration for the human race. A creature is entirely at the disposal of his Creator, and cannot have any merit to confer upon any other. If no man can redeem his own soul from death, neither give to God a ransom for his brother; if no created being can help the sinner, whither is he to seek for help and restoration? Evidently in Him alone whose laws are broken, and who is justly offended; as He Himself has declared: "There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else;" and as He further states: "In the Lord shall all the seed of Israel be justified, and shall glory." (Isai. xlv. 21-25.)

23. But even God Himself does not act in this matter independently of the claims of His law; He does not justify the ungodly at the expense of justice, but in consideration of the atonement of Christ, the shedding of whose blood was an equivalent and satisfactory redemption-price for the whole human race. Upon this consideration alone the sinner obtains pardon. God cannot be unjust, and to justify the sinner without a full compensation for his guilt would be an act of wrong; but in virtue of the atonement made by Christ, and the appropriation of that atonement by the sinner through faith in His blood, all the claims of the law are satisfied, and God is just, and the justifier of him which believeth in Jesus." (Rom. iii. 26.)

24. This is the only ground upon which a sinner can hope for justification, viz., the atonement made by the death of Christ, who in virtue of His divine nature, when He offered Himself upon the cross, presented to God a sacrifice of sufficient value to purchase the present and eternal salvation of all mankind. And, by taking our nature upon Him, He made a suitable atonement by His death for the sins of the whole world. Christ, by the shedding of His own blood, paid

a full and complete redemption-price for the human race. He thereby satisfied all the claims of the broken law, and placed all mankind in a position to obtain eternal life. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

25. According to the writer of the Epistle to the Hebrews, two things were requisite to be effected by the Mediator between God and men in order to secure salvation for the human race. The first was, that satisfaction and atonement should be made for the violation of the first covenant; and the second, that the Mediator should become surety for the honourable observance of the second covenant. Both of these requirements are answered by the death and continuous intercession of Christ; as the apostle writes: "And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. ix. 15.) The death of Christ is not only a satisfaction for the breach of the first covenant, but it is also a surety for the second; and hence, when Jesus "had by Himself purged our sins," He "sat down on the right hand of the Majesty on high," where He ever liveth to make intercession for us. He is therefore by His continuous mediation a surety to God, that His glory, His holiness and righteousness shall be sustained in unsullied purity in the whole work of salvation; and that no sinner shall be saved except upon those terms of the new covenant into which He has entered with the Father. The mediatorial sceptre which Christ holds is a righteous sceptre, and it will never be swayed but in accordance with rectitude and truth.

26. From the period of the fall the worship of God has been conducted in connexion with sacrifice, by which alone the divine wrath has been appeased, and pardon and favour vouchsafed to man. Without the shedding of blood there has been no remission of sin. Hence, from the time when the curse was pronounced upon our first parents to the death of Christ, sacrifices did not in any age cease to be offered. Those which were of divine prescription, which preceded the death of Christ, were efficacious only in purifying the conscience, as the faith of the offerer penetrated through the type, and rested upon that one sacrifice of the Lamb of God, which taketh away the sin of the world.

27. By the offering of sacrifice there was an acknowledgment of guilt, and by the shedding of blood there was a recognition of the forfeiture of life on account of sin: for as the blood is the life of an animal, so the shedding of it indicated that He who offered it in sacrifice considered his own life forfeited; and that the life of another would be accepted in lieu of his own. But it is manifest that the life of a beast is not an adequate compensation for the life of a man, and could be considered only as representative of the perfect sacrifice of Christ, who is the Lamb slain from the foundation of the world.

28. Both the Old and New Testaments are full of the doctrine of the atonement. All the sacrifices offered under the former dispensations were typical representations of the sacrifice of Christ. The prophets foretold His sufferings and subsequent glory. Isaiah declared: "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days; and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities." (Isai. liii. 10, 11.) Our Lord, after His resurrection, opened the understandings of His disciples, and taught them many things which were written in the Scriptures concerning Himself. To the eleven and others that were with them, He said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke xxiv. 46, 47.) And St. Peter, in his sermon at Cesarea, says: "To Him gave all the prophets witness, that through His name whosoever believeth on Him shall receive remission of sins." (Acts x. 43.)

29. The death of Christ then is the only procuring means of a sinner's justification. All have sinned, and are thereby in a state of condemnation; and without adequate help all must die, not only the death of the body, but also body and soul must be cast into hell, which is the second death. In this extremity God interposed, and gave His Son to die for us, by which an atonement was made for all men, and the benefits of pardon and all its resulting privileges are offered to every one of the human race who believes in Christ with the heart unto righteousness; and every man who receives this blessing has the conscious assurance of it by the Holy Ghost. In this light the redeeming scheme presents an unspeakable display of the love of God; we are "justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood." In our sin and helplessness a Redeemer was provided for us, who by His own death turned away the wrath of God, and procured eternal salvation for man.

30. The terms or conditions upon which justification is bestowed will occupy our next attention.

31. Although the merits of Christ's death are sufficient for the redemption of the world, yet the Scriptures unequivocally declare that men are not irrespectively and necessarily saved; but that there are certain demands made by God, the compliance with which will bring salvation, but the rejection of them will end in damnation. These demands are called terms or conditions of salvation; and they are also terms of justification, which, as we have already noticed, is the first element in the salvation of the Gospel. The Scriptures abound with declarations of the conditional character of salvation. Our Lord declared, "Except ye repent, ye shall all likewise perish." (Luke xiii. 5.) When He had given the apostles their commission to preach the

Gospel, He added, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16.) These, and other passages of the same class, demonstrate that certain terms or conditions are instituted by divine authority, by complying with which alone salvation shall be realized, either in time or in eternity; and all who will not comply, provided they have the opportunity of knowing them, will perish.

32. But when we say there are certain conditions to be performed on the part of man, that he might realize the salvation of the Gospel, it is to be distinctly understood that there is no merit in the conditions themselves, nor in the fulfilment of them; the death of Christ is the only ground of our salvation. The terms or conditions by which we appropriate the merits of His death to ourselves, cannot supersede the atonement made by the shedding of His blood, nor be meritorious in procuring salvation; if so, Christ has died in vain. All the means which lead to salvation, and all the consequences arising from the possession of it, are freely bestowed upon us through the death of Christ. It is therefore perfectly consistent with the character of God, and with the principles of His moral government, that appropriate terms should be instituted for the pardon and restoration of rebellious man; and it is equally consistent with that freedom of the human will, which is necessary to constitute man a moral agent, that the compliance with those terms might be his own act, so that his salvation shall not be achieved but in accordance with his own consent and desire; and, if the condition be refused, the condemnation shall be wholly his own. Where the salvation itself, and all the means that lead to it, and all the power to fulfil those means, are bestowed by divine grace, all human boasting is excluded, and he that glorieth must glory in the Lord.

33. Repentance is the first and remote condition of justification. When Peter preached on the Day of Pentecost, those who heard him were pricked in their heart, and inquired, "What shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.) In the temple he bore the same testimony, saying, "Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." (Acts iii. 19.) And also, before the council, speaking of Christ, he says, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." (Acts v. 31.) And that this is one of the great and general features of the Gospel, applicable to every age, and to every people, is evident from the assertion of our Lord: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remissions of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke xxiv. 47.) As justification is "the remission of sins," it is evident that it cannot be offered to any man, if repentance is excluded as a condition of its realization.

84. The salvation of man is not merely a deliverance from the consequences of sin, but also a restoration to a state of purity, and includes many blessings; some of these are received at the same time with justification, viz., adoption and regeneration, the whole of which are included in the more comprehensive term "conversion," and are equally requisite for our happiness and continuance in the grace of God. Man, in His fallen nature, is wholly polluted and corrupted; by salvation all his past sins are forgiven and he is released from condemnation on account of them: this is justification. He is received again into the family of God, and invested with all the privileges of sonship: this is adoption. And he is born again of the Holy Spirit: this is regeneration. These three blessings are received at one and the same time, and constitute conversion. It is evident, if justification alone were to be granted, without the renewal of the heart, that the blessing could not be available for the purpose of peace, because the corrupted nature of man cannot produce any thing that is good; the next action performed would partake of the nature of sin, and again produce condemnation: a new contraction of guilt would be absolutely unavoidable. And it is equally evident, if God granted these blessings without the previous condition of repentance, there would be no guard raised in the sinner's mind against the repetition of sin. Before such a change as conversion is effected, the sinner must be deeply affected with a sense of the evil nature of sin, and of his own pollution thereby, and must penitently seek deliverance; without which there could be no reasonable expectation that he would either hate or avoid sin; but a keen conviction of its evil character, a painful sense of the condemnation which it induces, and sorrow and compunction of soul on account of it, are salutary and necessary guards against its repetition, and, consequently, on the sinner's own account, repentance is a necessary condition of justification.

85. God, as the Governor of the moral universe, is pledged by His own nature to institute laws adapted to the character of the creatures, and to see that those laws are obeyed, or in case of violation to inflict a righteous punishment. The law by which moral agents are governed must be spiritual, and requires the consent of the mind as well as rectitude in action; and the divine law, in the restoration of a fallen creature such as man, must be equally perfect in its adaptation for accomplishing this purpose, as it is perfect as a rule of discipline for an unfallen creature. Every state of mind during the change from sin to holiness, must be adequately and suitably provided for, and it is quite repugnant to the nature of moral subjects to suppose that penitence is not essentially necessary for the accomplishment of such an end: that is, an inward sincere desire to forsake evil, and to do good, is requisite in a moral agent before he can be raised from a state of pollution and defalcation into a state of pardon and purity. The Scriptures represent just such a provision made for man, and repentance is therein declared to be one of the conditions by which salvation is to be attained; and, further, that those who are favoured with the light

of divine revelation must comply with it or be lost. God cannot, from the character of His being, forgive the impenitent. He has declared He will not at all acquit the guilty; and every impenitent man is not only guilty, but continues voluntarily in his sins; and were he to be pardoned without the condition of repentance, the law would be defective, and the divine government despised. The nature of God, and the character of His government, make repentance an imperative condition in sinful man for pardon or justification. It is not, however, sufficient, neither is it the approximate condition for obtaining this blessing.

36. Faith in Christ is the immediate, and only immediate, condition of justification. So that, how deeply soever a sinner may repent, unless he believe in Christ with the heart unto righteousness, he cannot be forgiven: whatever he does, or whatever he ceases to do, or whatever others may do for him, he cannot obtain this blessing without a personal trust in Christ. But every man who believes in Christ, according to the New Testament requirement, is immediately justified. Nevertheless an impenitent man cannot believe: he cannot with his heart, with the entire consent of his understanding and judgment, submit to the government of Christ, and rely upon the atonement made by the shedding of His blood for pardon, unless he has the conviction of his sinful state and condemnation; neither can he trust in the atonement for salvation unless he previously feel his own utter impotence to restore himself, and a desire for deliverance and restoration. But how deep that conviction must be, or how long it must continue, is not stated, but we must be assured that it must be sufficient to bring the soul to Christ, and that the mercy of God, and the efficacy of the atonement, meet the case of every man to the extreme moment of the possibility of his salvation. Justification by faith alone is a prominent doctrine of the New Testament; the proofs of which will presently engage our attention; but as this doctrine is directly opposed by those who reject the atonement, and as many others associate with it views at variance with the Scriptures, it will be requisite to notice some of those errors before we enter upon the proofs of the assertion.

37. The justification of a sinner is not of works. This is an assertion so frequently repeated in the Scriptures, that we may justly feel astonished at the extent of the prevalence of the opinion that we must do something to merit it as a reward. One reason why this opinion so extensively prevails, is found in the pride of the unrenewed heart, which disrelishes the idea of being saved as an act of unmixed mercy, and which implies a complete impotency and condemnation in ourselves, and the exclusion of all merit, either in abstaining from evil, or in the performance of those actions which are considered laudable and virtuous by man. But it is evident that a sinner, entirely corrupted and polluted in the fountain of his being, and having innumerable instances broken the law by which he is embraced, and which demands universal obedience, cannot make any reparation for one past sin; for all that he can do is no more than his duty, and cannot claim

any thing towards cancelling his former transgressions. No man has any thing to pay, and if the handwriting against him be blotted out, it must be as an act of grace, and not of works; for when any man has done all, he is only an unprofitable servant. Another reason why men have embraced this error, may be found in the misconceptions which the unconverted have entertained of those scriptures which enjoin universal holiness. Many imagine that by performing those actions which are therein enjoined they shall deserve an eternal reward; but these views arise from their want of spiritual perception. They do not consider that a depraved nature cannot produce any thing holy; that a corrupt tree cannot bring forth good fruit; that the tree must itself be made good, before the fruit can be good; or that a man must be created anew in Christ Jesus unto good works; and that justification precedes all that is good on the part of man. It cannot therefore be upon the consideration of good works.

38. Some have endeavoured to construct a medium theory, in which justification has been represented to be partly by faith, and partly by works. This view, however, is not supported by divine testimony; and it is wholly irreconcilable with many passages of Scripture. All that might be said against justification by works, might be said against this theory. Works have no part whatever in the justification of a sinner; and the scheme cannot be maintained, either in whole or in part, without renouncing the doctrine of man's total depravity on the one side, and the completeness of redemption by Jesus Christ on the other. If man can do any part towards his justification, he cannot be wholly depraved; but the Scriptures declare every man to be totally depraved by sin, so that in his flesh there dwelleth no good thing. "There is none that doeth good, no, not one." (Rom. iii. 12.) He cannot, therefore, do any thing towards his own justification. And all the glory of our salvation is ascribed to God and the Lamb, which would be incorrect if any man had done or could do any thing towards its accomplishment. The Scriptures are quite at variance even with this modified scheme.

39. But as this scheme professes to reconcile St. Paul and St. James, it will be requisite for us to examine it rather more at large, especially upon this particular. If St. Paul and St. James require to be reconciled, it is evident that they must be at variance; but this cannot be admitted by any believer in the inspiration and infallible truth of the sacred Scriptures. If, however, by examination we shall discover that they are not at variance, we shall also discover that the doctrine of justification by faith, as sustained by St. Paul, is not contradicted by St. James, and that the apostles are in perfect agreement with each other.

40. St. Paul in the most unequivocal manner teaches the doctrine of justification by faith without works; and this he does in so frequent, prominent, and systematic a manner, that it stands out as one of the most apparent and important doctrines of the New Testament; and, in the fourth chapter of his Epistle to the Romans, he distinctly states that Abraham was justified by faith, and not by works; and in his

Epistle to the Galatians the same doctrine is maintained; and Abraham is the great example adduced to illustrate and demonstrate his assertion. To the Romans he writes: "We say that faith was reckoned to Abraham for righteousness." (Rom. iv. 9.) In the Epistle to the Galatians he says: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. ii. 16.) After which he shows the identity of the faith of Abraham, and of all his spiritual descendants: "Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." (Gal. iii. 6-9.) These passages prove that St Paul taught that a man is justified by faith without the deeds of the law, that is, "without works;" and that Abraham, and all his spiritual seed, those many nations, the believing people of God, in all places, and throughout all time, had received or would receive the blessing of justification by faith in Christ, and not by works.

41. But when we peruse the Epistle of James, we find it there stated, that Abraham was justified by works; and that a man is justified by works, and not by faith only. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." (James ii. 14-26.) It will now devolve upon us to examine these passages, and ascertain if they do not harmonize with each other.

42. It is evident that St. Paul speaks of the justification of man as a sinner; and that he includes all men under condemnation, the whole

world being guilty before God. Abraham, in common with all other men, was a sinner, and as such he obtained justification by faith, and not by the performance of any works by which he could claim that blessing. The object of St. Paul is evidently to show all mankind the plan of salvation, or, how as sinners they can attain justification; and this he plainly states is by faith in the atonement of Christ; and that as soon as any man believes with the heart unto righteousness, God for Christ's sake imputes not sin any more to that man, but imputes righteousness unto Him; all the guilt and condemnation of his former state and sins are taken away, and he is justified. St. James as evidently is not speaking of the justification of man in the same state; but of men professing to have obtained the salvation of the Gospel. They did not sustain their profession by their deportment. Theirs was evidently an antinomian belief, a mere assent of the intellect, without the subjugation of the heart; such belief the devils possess, but they remain unchanged. Now, St. James's object was to show that such a faith was altogether valueless, that it was as incapable of justifying them, as the body is incapable of the common transactions of life, when the spirit is departed, that is, when it is dead. Abraham's faith impelled him to make the greatest sacrifices in obedience to the divine command, even to the offering up of his only-begotten son; and this not reluctantly or slowly, for he rose up early in the morning to accomplish one of the most mysterious and, to human nature, one of the most painful commands we can imagine God could give to man. But his faith prompted to immediate and unreserved obedience, which brought a revenue of glory to God. How different is this faith to that which St. James repudiates: some of his professing brethren could see a brother or a sister naked, and destitute of daily food, and leave them to perish. Such a faith is at complete variance with that which Abraham possessed, and which the Gospel enjoins.

43. The two apostles agree that Abraham's faith was imputed to him for righteousness. This imputation of righteousness is synonymous with justification, according to St. Paul's definition of it. (Rom. iv.) And the language itself implies the justification of a sinner. St. James says, in connexion with this assertion, that Abraham was justified by works: but these works were evidently the fruit of his faith, and refer to his justification as a believer; for the work alluded to, viz., the offering of Isaac, transpired many years after his faith "was imputed unto him for righteousness." Abraham from the time of his faith in the promise, "So shall thy seed be," (Gen. xv. 5,) lived by faith; faith wrought with his works, and thereby his faith was made perfect. As a sinner Abraham obtained justification by faith alone; as a believer he was justified by those works of holy obedience which were produced by faith; and this is the type of all his spiritual seed. As sinners, all who obtain this blessing obtain it by faith; for they cannot have any good works; but at the same time that they are justified they are also created anew in Christ Jesus, and from that moment good works are imperatively necessary for them to

continue in a state of justification. If any man say he has faith, and is destitute of good works, he has deceived himself; and is thus addressed by St. James: "But wilt thou know, O vain man, that faith without works is dead?" And St. Paul, in the same Epistle in which he so clearly sustains the doctrine of justification by faith alone, declares: "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. ii. 13.)

44. If these expositions of the statements of these two apostles are correct, they perfectly harmonize with each other, and with the general tenor of the word of God. In every age of the Christian church some have put on the form of godliness, but have been wholly destitute of its power. They say they have faith, but their actions demonstrate that their profession is vain. They have no bowels of compassion, no works of mercy or charity; they are double minded; they are friends of the world, and enemies of God. The Epistle of St. James is directed against such hypocritical pretenders. No profession of religion, nor correctness in creed, will procure acceptance with God for any man; for "with the heart man believeth unto righteousness," and this will bring the whole life into the obedience of the Gospel. Our Saviour taught this doctrine in the most explicit language: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." (Matt. vii. 21.) And this corresponds with the general teaching of the sacred page. St. Paul's "justification" refers to man as a sinner coming to God for mercy; St. James's to man under the profession of religion. St. Paul's "faith" implies such a trust in Christ that the believer surrenders his whole being to the mercy and government of God. The faith which St. James repudiates is that mere intellectual assent, which produces neither trust nor submission. Under these considerations we perceive that the apostles agree with each other, and with all the word of God.

45. Having thus stated that the justification of man as a sinner is not by works, either in the whole or in part, we notice the Scripture proofs of these assertions. In direct reference to this, St. Paul says, "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." (Rom. ix. 19, 20.) Then showing that our justification is wholly by the grace of God, through faith in the blood of Christ, he exclaims, "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." (Verse 27.) In the Epistle to the Galatians he says, "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith." (Gal. iii. 11.) And a little further on he says, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Verse 22.) And in a most explicit manner in the preceding chapter he states: "Knowing that a man is not justified by the works of the law, but

by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. ii. 16.) After which he shows us the utility of the law in this important transaction: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. iii. 24.)

46. These passages are so plain that we cannot but feel astonished that any candid and attentive reader should misunderstand them; but still there is such an adherence to the opinion that justification is by works, either in whole or in part, that this doctrine has been assailed, and attempts made to subvert it, by saying, that the apostle did not intend the moral law, but the ceremonial, when he speaks of the law by which we cannot obtain justification. It is at once conceded that some of the apostle's language is to this effect; but there are also some other expressions so direct that they cannot be so interpreted. The ritual or ceremonial law was given to the Jewish nation exclusively; the Gentiles had it not enjoined upon them, consequently disobedience to it by them could not have been transgression, neither could it have brought them into condemnation. But the apostle speaks of a law which stopped every mouth, and condemned the world; and he says that all those were cursed who did not continue in all things written in the book of the law to do them. These expressions must refer to the moral and not to the ceremonial law. And when he says, "If there had been a law given which could have given life, verily righteousness should have been by the law," (Gal. iii. 21,) he certainly implies that no such law had been given; but the moral law had been given, which, however, was a ministration not of life, but of death. And as all moral actions are included under one or the other of the Ten Commandments, it is evident that all men are cut off from obtaining righteousness or justification by their own actions; it is exclusively the gift of God through the riches of His grace, not of works, lest any man should boast.

47. There is also another error, which from its wide diffusion will claim our attention; viz., The imputation of the righteousness of Christ for the justification of man as a sinner. This is an error in the extreme direction from that of justification by works. By the righteousness of Christ is understood His active righteousness, which He wrought in the fulfilling of the law, in all those acts of love, benevolence, and mercy, which He performed during the course of His earthly ministry, and His obedience unto death. The doctrine of justification by works theoretically diminishes the glory of Christ, and subverts the doctrine of salvation by grace. This, on the other hand, deprives man of his moral agency, and overturns the doctrine of justification by faith. Those who adhere to this theory appear to have formed their creed first, and then to have resorted to the Scriptures to endeavour to sustain it; and they have put such constructions upon the passages adduced as comport with their theory; instead of adopting their plain and legitimate signification, as indicated by their

connexion, and by the analogy of the Scriptures at large. In reply to this theory we say, there is not one passage of Scripture throughout the sacred page to support it. There are, indeed, many scriptures quoted by the advocates of this view, such as, "The Lord our righteousness." (Jer. xxiii. 6.) "Surely, shall one say, In the Lord have I righteousness and strength." (Isai. xlv. 24.) "Of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness," &c., (1 Cor. i. 30.) and several other corresponding texts. But an interpretation, in much stricter agreement with the general tenor of holy writ, may be put upon all these scriptures, and they will not legitimately bear the construction usually put upon them by the advocates of this theory, which implies that a man is saved in his sins instead of from them. The interpretation which appears more to accord with these scriptures is, that all our righteousness, our complete salvation, is of the Lord, who has redeemed us from all iniquity with His own blood; and that there is salvation in no other; as there is no other name given unto men under heaven, whereby they can be saved; and upon this foundation the whole superstructure of justification by faith is based.

48. The fourth chapter of the Epistle to the Romans has been considered the stronghold of this doctrine of imputation. It is true the phrases, "God imputeth righteousness without works;" "It was imputed to him for righteousness," and others of similar import, frequently occur. But to eliminate the doctrine that Christ's righteousness is imputed to a sinner for his justification, an exposition is adopted so directly adverse to several express declarations in the same chapter, and so unnatural, and unsupported by all legitimate constructions, that it cannot be sustained. It is affirmed, that the word "faith," in those expressions in which it is said to be imputed for righteousness, must be interpreted metonymically, and be understood as expressing the object of faith, "the righteousness of Christ." This is to assume the whole subject, without a shadow of proof in support of it; and by such an interpretation the holy Scriptures may be made to prove any thing, however ridiculous, or repugnant to their general teaching. The apostle manifestly meant what he said, without any figure of speech whatever; viz., that faith is imputed for righteousness; for toward the conclusion of the whole subject he says, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. v. 1, 2.) This theory of imputation is not St. Paul's doctrine of justification; and it is liable to great abuse; it infringes upon the moral agency of man, it is destructive of holiness; for to suppose that Christ has fulfilled all righteousness for us, in such a sense as to render it unnecessary for us to be inwardly and outwardly holy, is to make Christ the minister of sin; and it is untrue, for God cannot impute the actions of Christ to us; they cannot be ours, and they cannot be reckoned so to be. This, then, is not the scriptural doctrine of justification by faith, and in many respects it is directly contradictory to it.

49. The immediate condition by which a sinner obtains justification before God is faith; faith alone, without any other act or qualification whatever; repentance being a necessary antecedent to faith. It is a faith which has Christ in all His mediatorial glory for its object, and especially the merits of His death, His resurrection, and the prevalence of His intercession as the foundations of trust and reliance. It has reference to Him as having paid a redemption price for us as sinners, as propitiating the wrath of God, and procuring for us His favour and all the blessings of salvation. It is a faith which enables its possessor to commit his whole being to the mercy of God through the blood of Christ for pardon for all past sins and acceptance of Him; and also to make the surrender of his whole existence to the government of God as enjoined in the Gospel.

50. Christ Himself explicitly and repeatedly taught this doctrine. In His conversation with Nicodemus He sets forth faith as the condition of salvation: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on Him should not perish, but have eternal life." (John iii. 14.) Here faith, or believing in Christ, is declared to be the condition of salvation; the condition for all men in all ages; the condition by which men escape perishing in perdition, and by which they obtain eternal life. And when He gave His apostles the commission to preach the Gospel in all the world to every creature, this He again represents as the condition required for salvation: "He that believeth and is baptized, shall be saved;" and this doctrine was to be preached to the end of time. And that this is the imperative and immediate condition of salvation is evident from the consideration that a non-compliance with it will certainly insure the final sentence of condemnation under which all men are placed by sin. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Again: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 18, 36.)

51. In accordance with these views, and in obedience to the commission they had received, the apostles preached and taught every where the salvation of the human race by faith in Christ; or, in other words, the doctrine of justification by faith. At Antioch St. Paul proclaimed: "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 38, 39.) And in their writings, in which the great principles of the Christian religion are recorded for the instruction of all men, this doctrine is prominently set forth. In the Epistle to the Romans, after declaring that God "is just, and the justifier of him which believeth in Jesus," he says: "Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only? is He not of the Gentiles also? Yes, of the Gentiles also: seeing, it is one God

which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. iii. 27-31.)

52. These direct assertions of holy writ place the doctrine of a sinner's justification by faith beyond controversy. They are not dark, shadowy, or enigmatical passages of doubtful interpretation, but as plain and unmistakeable as human language can be; and the eternal interests of mankind are involved in the reception or rejection of them. Our justification being by faith, places it beyond the control of any created agent either to affect or to frustrate it; nothing but a deprivation of reason or of life can prevent a man from believing, and consequently from being saved: because it is of faith, it is an immediate transaction between the soul and God, and as long as our moral agency is continued it might be effected. A man might be shut up in prison or deprived of life, but nothing can hinder him from believing to the latest moment of his reason. Because it is of faith, it is sure to all the seed. Every man who knows the Gospel may embrace it; an open door is placed before every man, and no man can shut it. God, in unspeakable mercy and wisdom, has placed the most important blessing to man within the reach of the whole human race; and, by His own infallible and eternal truth, has assured it to every believer in Christ.

53. And, lastly, the results of justification will demand our attention.

54. When the act of pardon transpires, a great and important relative change is effected. The sinner, who previously stood in the position of a criminal, feeling in himself the sentence of condemnation and a liability to everlasting woe, through the atonement made by the death of Christ, finds, instead of the sentence of condemnation, a declaration of forgiveness. His position, therefore, in the moral government of God is relatively changed from that of a condemned criminal to a pardoned subject; he is passed from "death" unto "life." Such a great and important change must necessarily produce the most happy results. Under the consciousness of his sin he groans, "O, wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24.) He hears God say to him, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." (Isai. xliii. 25.) Immediately he adds, "I thank God, through Jesus Christ our Lord." (Rom. vii. 25.) "O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song: He also is become my salvation." (Isai. xii. 1, 2.)

55. Blessedness, happiness, or an emotion of unspeakable bliss, is one of the results of justification: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Rom. iv. 6-8.) New joys now fill his soul,

and happiness hitherto unconceived by him is his portion. So peculiar is this bliss, that no natural mind can conceive it, nor any tongue describe it: it never entered the heart of any man during his state of sin and condemnation; but its possessor realizes a joy unspeakable and full of glory.

56. Peace with God is another direct and immediate blessing resulting from justification. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. v. 1.) Before justification, all men are in a state of antagonism to God and alienation from Him; they are not subject to His laws, but are enemies in their minds; and this disaffection is total and complete. The pardoned or justified man is reconciled to God, who receives him into His favour and friendship. A distance and opposition between God and those whom He has justified no longer exist, but they are united in the bonds of peace and love; and this unity is so intimate and real, that he who is joined to the Lord is one spirit. The alienation of the unrenewed mind from God is the ground of all its misery and disquiet; but immediately that the act of justification is effected, a tranquillity of unspeakable delight is induced, perturbations cease, and peace and joy in believing ensue.

57. Deliverance from condemnation is also a result of justification. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. viii. 1.) This is one of the most natural and intimate consequences of justification, the reason of which the apostle immediately adds: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Verse 2.) Those whose iniquities are forgiven have neither guilt nor fear of punishment remaining upon them; but they are assured that as sin abounded grace much more abounds.

58. All the blessings and enjoyments of the Christian life succeed justification. Love to God, the indwelling of the Holy Spirit, and the hope of eternal glory ensue, as the language of the apostle states, when treating of the results of justification through our Lord Jesus Christ: "By whom, also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This hope and love are produced by the Spirit: "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." And, continuing this subject, the apostle further states: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 2-11.) And continuing in this state, our justification will be consummated by our eternal glorification with God; for "whom He justified, them He also glorified." (Rom. viii. 30.)

PART V.

ADOPTION.

1. ADOPTION defined. 2. The term not borrowed from the practice of the Greeks and Romans. 3. Adoption received at the same time with justification. 4. The government of God, respecting man, being paternal, pardon implies the restoration to the family and to the inheritance. 5. Christ took our nature upon Him to accomplish the adoption of mankind. 6. Christ by His divine nature is heir of all things; by His human nature and atonement restores man to his forfeited privileges. 7. Faith in Christ the condition of it. 8. Adoption a great and glorious privilege. 9. These privileges most gloriously displayed in the New Testament dispensation. 10. Deliverance from bondage and servile fear, the immediate result of adoption. 11. The sons of God are led by the Spirit. 12. They have a right and title to God, and to eternal glory. 13. They are also joint-heirs with Christ. 14. Their complete glory will be in heaven.

1. ADOPTION is that act of God, by which, as our heavenly Father, He graciously receives believers in Christ into His family, and invests them with all the privileges of sons; so that they, who were alienated and disinherited by sin, are restored to His favour, and to the title of their eternal inheritance. They thus become "heirs of God, and joint-heirs with Christ."

2. Some have supposed that the term "adoption" was borrowed by the apostles from the Greeks and Romans, who occasionally received the children of others into their own families, and invested them with all the immunities and advantages of real offspring; and a child so adopted took the name, and in the estimation of the law had a right to the inheritance, of him who had adopted him. All the responsibilities and privileges of true relationship were taken on both sides. That there is some similarity in this act to adoption into the family of God is apparent; but there are also as many points of dissimilarity; and, consequently, it could not have been the precedent for the inspired writers; and those take far too low a view of it, who consider that this great blessing derived either name or principle from any Greek or Roman custom whatever. It is a stupendous act in the covenant of grace, by which men, who were alienated from God by sin, are again restored to His favour, received into His family, and thereby become entitled to their heavenly inheritance, through faith in Christ; and it is of a date equally ancient with salvation.

3. Adoption is intimately connected with justification: it is received by the believer at one and the same time, and is the natural and immediate result of that great blessing; so that we cannot conceive that any man can be justified by faith, without being also adopted into the family of God; nor that any man can be so adopted, unless he be also justified. Such an opinion involves the supposition that an unpardoned person could be received into covenant relationship with God, and be made partaker of all the advantages of sonship; which is

not only contrary to propriety, but is also directly opposed to the teaching of the sacred Scriptures ; as it is written : " What fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? and what agreement hath the temple of God with idols ? For ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them ; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14-18.) This passage, being taken from Moses and the prophets, not only teaches us that those who continue in their sins cannot be admitted into the relationships of sons and daughters of the Lord Almighty, but it also assures us that the principle of this act of adoption was declared so far back as the days of Moses ; and, consequently, the purity of those who are received into the family of God, and the antiquity of the doctrine, are both established.

4. This view is confirmed by the general statement of the inspired writers respecting man in his fall and alienation, as well as by those of his restoration and reception again by God. By creation man " was the son of God." (Luke iii. 38.) The government under which he was placed was paternal ; and as long as he continued in a state of obedience God delighted in him ; and obedience perfected would have been rewarded with eternal inheritance. But our first parent sinned, and thereby lost all his privileges ; every blessing was forfeited ; and by his sin all his posterity became disinherited, and cannot be restored by any other means than by grace. When, therefore, God forgives a man, He forgives him as a son who has been alienated from Him by sin and wicked works, and who has thereby forfeited all title to His favour and presence and glory ; and His pardon implies a restoration to the privileges of relationship. The pardon of a father would be substantially valueless to a son, if he forbade him personal intercourse and friendship, and the hospitalities of his house, and cut him off from inheritance : such would be a pardon only in name, and not in reality. And so God, when He forgives a man, forgives him not as a subject merely, but as a son, and thereby reinstates him into His family, receives him into His favour, and restores him to His inheritance.

5. To accomplish this glorious result Christ became incarnated, by which the human nature was brought into positive and everlasting union with God. This is the ground of our reception by our heavenly Father, and of our communion with Him. The separation was so great, the moral distance so wide, the depravity and pollution of human nature so deep, and the defalcation so complete, that no man in his own character could have been brought again into such a union as this relation supposes ; and, therefore, " when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive

the adoption of sons." (Gal. iv. 4, 5.) The glory of Christ in His divine nature, and the immaculate purity of His humanity, constituted Him an efficient and appropriate medium by which men could be reconciled to God, and by which they might obtain and enjoy all the blessings of restoration to sonship: "For in Him dwelleth all the fulness of the Godhead bodily;" (Col. ii. 9;) and, "In Him is no sin." (1 John iii. 5.) And so perfectly did Christ in His human nature satisfy all the requirements of the Father, that He testified with an audible voice from heaven, "This is My beloved Son, in whom I am well pleased." (Matt. iii. 17.)

6. Christ in His divine nature possesses an ineffable and eternal union with the Father, so as to have an identity of existence with Him; and in this respect, in His own right, He is heir of all things. In His human nature, He is perfect man, and hereby He is indissolubly and eternally united to the human race. In the body of Christ the human nature is again brought into communion with the divine; and in virtue of His death upon the cross as an atonement for sin, the way is open for the reconciliation of all men; and their adoption is secured through believing in His name. This is evident from St. Paul's Epistle to the Ephesians, in which, after he had called their attention to their former state, and contrasted it with their present, he says, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. ii. 19.) And in another Epistle he says, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Col. i. 12, 13.) And that our adoption and final glorification are the results of the death of Christ is thus declared: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." (Heb. ii. 10, 11.) Wherefore, as Christ is one with the Father in His divine nature, and has taken our nature upon Him in an indissoluble union, so all believers in Him are restored to the favour and family of God; they have the blessing of adoption bestowed upon them, and, being faithful to death, will be admitted to their eternal inheritance in glory.

7. Faith in Christ is the condition of our adoption: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John i. 12.) And as the testimony respecting Abraham proves: "For the promise, that He should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. iv. 13.) All believers in Christ are the spiritual seed of Abraham, whether Jew or Gentile; and this assertion is equally applicable to every age, and to every land, as the same apostle states in another Epistle: "So then they which be of faith are blessed with faithful Abraham." (Gal. iii.

9.) And again: "For ye are all the children of God by faith in Christ Jesus." (Verse 26.) Wherefore, adoption into the family of God, and all the privileges of sonship, are received by all nations through faith in Christ, and by no other means.

8. That the privileges of adoption are great and glorious cannot admit of a doubt; the name itself, "the sons of God," indicates the highest glory that can be conferred upon the creature; and it also implies the admission into the greatest blessings and enjoyments. This title has been applied to believers in Christ in every age of the world. In the days of Enos it is recorded that men began to call upon the name of the Lord, or, according to the marginal reading, "to call themselves by the name of the Lord." (Gen. iv. 26.) By which we understand that, having attained the blessing of salvation, they had the witness that they were the adopted children of God, and they called themselves after His name; thus distinguishing themselves from those who were in an unrenewed state, that is, not born of the Spirit: and this distinction was made by the inspired penman in his narrative of the depravity of the human race before the flood, when he said, "The sons of God saw the daughters of men," &c. (Gen. vi. 2.) These distinctions have remained throughout all ages; the last of the inspired writers having said, "Now are we the sons of God." (1 John iii. 1, 2.) In the prophet Hosea this title is associated with great honour and distinctions: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." (Hosea i. 10.)

9. In the New Testament the honours and privileges of the adopted are so prominently set forth, that they will command a distinct consideration. St. Paul assures us that God had designed that His adopted children should enjoy some peculiar spiritual blessings in the Christian dispensation; hence he thanks the Father for "having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." (Eph. i. 5, 6.) The whole passage exhibits those "spiritual blessings," as of the highest order: it declares that "we have redemption through His blood, the forgiveness of sins;" and that in the fulness of times the whole of this spiritual family, "which are in heaven, and which are on earth," will be gathered into one. It shows that these blessings are received through faith in Christ, and that all who believe in Him are sealed with the "Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." (Verses 13, 14.) And St. John, contemplating the present and future glories of the children of God, exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear

what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John iii. 1, 2.)

10. Deliverance from bondage and servile fear is the immediate result of this blessing: "For ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Rom. viii. 15.) To the period that a man is admitted into this liberty he is in bondage, being convinced of his sinful and guilty state, from which he feels he cannot emancipate himself. By his depraved nature he is fettered and bound to sin, from which he cannot disentangle himself. This keen and spiritual perception of his sinful and helpless condition produces a sense of bondage and fear; but immediately when God reveals His Son to the heart of that convinced and condemned man, he feels deliverance, and is filled with peace and joy in the Holy Ghost: he is released from bondage, and is brought into glorious liberty and love. From servitude he is brought into sonship: whilst under the law, under conviction of sin, he was a servant only; he was under bondage, and had no right or title to inheritance; but now, by faith, he is taken into the family, and is invested with all the privileges of a son; as the language of the apostle asserts: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. iv. 1-7.) Hence by adoption we are brought from servitude and bondage through sin, into liberty and all the privileges of the sons of God.

11. Another result of adoption is that of the indwelling and guiding and leading influence of the Holy Ghost. As soon as a man is received into the family of God, the Spirit takes possession of his heart; his body becomes the temple of the Holy Ghost, which dwells within him: he is "an habitation of God through the Spirit;" who by His illuminating and teaching power guides him into all truth. As He unfolds the deeper mysteries of the kingdom of heaven to those in whom He dwells, they joyfully follow His teaching; and they know they belong to God by the Spirit which He has given them. They perceive by sweet experience that "as many as are led by the Spirit of God, they are the sons of God." This Spirit bears witness with their spirits that they are the children of God; and His abiding presence is the earnest and pledge of their future heaven.

12. All who are thus received into the family of heaven, have a right and title to God, and to eternal glory: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. viii. 17.)

The amazing extent of these privileges surpasses human language to express, and the human intellect in its present state to conceive; but every thing in connexion with our present happiness and future glory is freely bestowed upon us; even in this life, God has said, "I will dwell in them." As soon as we are adopted, we are made partakers of the divine nature, we are filled with God. This is a possession and satisfaction beyond all created good; it enables those who are thus privileged to pass through sorrows, privations, and afflictions, not only with resignation, but with joy. God, the fulness of glory, is theirs by actual possession. He whose presence is a celestial paradise, dwells in them, opening to their realization a present heaven. O the blessedness of possessing God! as the believer does, when he can say from heartfelt experience, "Abba, Father." Every desire of the soul is satisfied; it is a joy unspeakable, and can only be surpassed by "the glory which shall be revealed in us."

13. And they are also joint-heirs with Christ, who is Lord of all. He is the blessed and only Potentate, the Proprietor and Governor of all things. He sways the sceptre over the whole creation both of matter and mind; and, great and glorious as His dominion is, every one that is adopted into the family of God is made a possessor of it. Christ the Head is so united to each member of His mystical body, that His glory is transfused throughout them all, and each is made a partaker of it; so that whatever Christ has in His own right, He graciously bestows upon His brethren. The whole creation is made to serve their interests; even angels are sent forth to minister to them who shall be heirs of salvation; and they have the promise of sitting down with Christ upon His throne, even as He is set down upon His Father's throne. (Rev. iii. 21.)

14. But the great glory of the sons of God is reserved for them in heaven; and so great is it that it has not yet been revealed to man; we must die to know it, and must be raised again fully to enjoy it. At the resurrection the Lord Jesus will "change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. iii. 21.) "When He shall appear, we shall be like Him; for we shall see Him as He is." (1 John iii. 2.) Then shall the full glories of our adoption be revealed in us; then shall we enter upon that inheritance which is incorruptible and undefiled, and that fadeth not away; then shall we enter into the joy of our Lord, and find pleasure from all His dominion, as it is promised: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." (Rev. xxi. 7.)

PART VI.

REGENERATION.

1. REGENERATION defined. 2. The scriptural representation of this doctrine a restoration to righteousness, holiness, and spiritual life. 3. The opposition to this doctrine proves its importance. 4. Regeneration necessary for happiness and for the enjoyment of God. 5. Adam by sin became liable to death,—bodily, spiritually, and eternally. 6. All died in him. 7. A divine change necessary for acceptance with God, from His holiness, His justice, and His truth. 8. A necessity for regeneration exists in the sinner himself. 9. The nature of regeneration not a physical but moral renovation. 10. The moral image of God essential to human happiness. 11. This great change gives men an entirely new moral nature by restoration to the image of God. 12. By regeneration we are delivered from a carnal state, and brought into a spiritual. 13. Regeneration is further a resurrection from spiritual death to spiritual life. 14. It is an instantaneous work. 15. It is a divine production. 16. God does not work it unconditionally; nor of mere divine right. 17. Some erroneous notions respecting the new birth. 18. To represent it as a partial work is an error, to sustain which sanctification and repentance are mistakenly incorporated with it. 19. The first of these errors places it too high, and the second too low. 20. Baptismal regeneration an error. 21. This doctrine unreasonable, and disproved by experience.—It is also unscriptural. 22. Baptism a sacred rite not to be undervalued. 23. None but God can regenerate.—His Spirit the efficient, and His word the instrumental, cause in effecting it. 24. The Spirit of God works not necessarily, but according as He is received. 25. The results of regeneration joyous and glorious. 26. Dominion over sin. 27. Love to God. 28. Love to man.

1. REGENERATION is the new birth; or the renewal of the soul in knowledge, righteousness, and true holiness; by which men who, by their fallen nature, are born in sin, are born again of the Spirit, and are thereby restored to the moral image of God.

2. Throughout the holy Scripture this great blessing is represented as an act of divine grace, by which the human soul, ruined by sin, and dead to God, is restored to a state of righteousness, holiness, and spiritual life. In reference to this renewed state the Psalmist exclaims, "He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." (Psalm xxiii. 3.) And again, when imploring this great blessing: "Create in me a clean heart, O God: and renew a right spirit within me." (Psalm li. 10.) So also the apostle expresses this great change as a new creation, or renewing, that is, being made again, or anew, after a moral order; as he exhorts the Ephesians, "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22-24.) To another church he says, "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." (Col. iii. 9, 10.) Our Lord also teaches us the same doctrine: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

(John iii. 5.) In the next verse He explains His meaning, which explanation shows that this change is an act of God reversing and renewing the moral state of man, that is, from that fallen condition in which he is found by natural generation, into a spiritual and holy state: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

8. This important doctrine has been opposed by the enemies and by the professed friends of Christianity from the earliest days; and the opposition given to it, and the endeavours to subvert it, prove the great and important position which it takes in the scheme of salvation. Even in the days of the apostles there were men who attempted to corrupt the doctrine of regeneration, and to supersede it by a merely ceremonial observance and outward profession: they substituted the act of circumcision for a renewed moral nature. The great apostle himself had vigorously to combat this error: he unequivocally asserts that this inward change does not consist in any external rite, and that no outward act can be substituted for it. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. vi. 15.) Following the example of those former corrupters of Christianity, in almost every age, even to the present time, many have boldly asserted that baptism by authorized persons is regeneration, or that the external rite produces the internal grace: the expression of the apostle is equally conclusive now against this error, as when it was first written. Others have written largely upon the subject, but not with the distinctness desirable. It is, therefore, necessary to exhibit this doctrine in as plain and clear and scriptural a manner as possible.

4. That a necessity exists for all men to be regenerated before they can be holy or happy in time, or be prepared to enter into the future glories of heaven, is evident from the assertion of our Lord, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) This necessity is founded upon the fact that man is a sinner, and thereby morally unfit, yea, incapacitated, either to hold spiritual communion with God in time, or to dwell in His beatific presence in eternity. When our first parent came from the hands of his Maker, he bore His moral likeness; as Moses records: "So God created man in His own image, in the image of God created He him; male and female created He them." (Gen. i. 27.) This was man's generation, his original production and character. But by sin he lost his goodness, and became degenerate, corrupt, unholy, unrighteous, yea, desperately wicked; he lost his moral position, and became a child of the devil, whose evil nature was diffused throughout his being, and obliterated and superseded the image of God. To reverse this degeneracy, it is requisite for every man to be regenerated, to be created anew, to be begotten again, to receive a new birth; all of which expressions imply, not a new existence, as man's original generation was, but a new moral creation, by which the image of Satan is destroyed, and the image of God restored; and with it a meetness for heaven.

5. Adam, the first of the human race, as a moral agent, was placed upon probation for eternal life: this was in strict propriety with his character and position: obedience was the test of his integrity; and the threat of death was attached to disobedience. He ate of the forbidden tree; and by that act he became subject to death in every form in which it can affect a human being. It is, however, evident that death to an intelligent and immortal creature cannot be annihilation, neither the destruction of the intelligent powers; for all perception and sense of morality must have their foundations in the intellectual nature: but the death which such a being as man could die was either temporal, by the separation of the soul from the body, or moral, by which the soul becomes separated from God. This is generally termed "spiritual death," or eternal, by which the whole humanity is separated from every enjoyment of its being, and exposed to punishment without possibility of remedy or recovery for ever. That man did not die according to the first view is evident, for his life was prolonged; nor in that view which includes eternity, for then he would have been placed beyond recovery; but in the second acceptation of the term he died a moral or spiritual death; in the day that he ate the forbidden fruit he died; the life of godliness became extinct; divine knowledge and love, which are based upon the life of God in the soul, were extinguished; and to all the moral design of his creation he was dead, and utterly incapable of himself to revive that life, which he had forfeited, and of which he had been deprived.

6. And as our first parent did not stand in his individual character only, but also as the representative and federal head of all the human race, so all his posterity were involved in the consequences of his fall. The covenant under which he was placed being broken, all its privileges were forfeited; and if the human race could ever become restored, so as to enjoy the blessings of eternal life, it must be by a new covenant; which was mercifully granted, not through our first parent, who had transgressed that covenant in which he was placed, but with Christ, who is the second Adam, and Lord from heaven. He undertook our cause, made atonement for the transgression of the first covenant, and also for the sins of the whole world, and thereby placed Adam, and all mankind, again upon probation; not upon the terms of the old covenant, but upon the new, by which every man, in his individual character, through faith in Him, may be restored, renewed, may fulfil the law, may be sanctified, and finally glorified. In Adam all died, and thereby became involved in the fearful consequences of the first transgression, viz., liability to death, in all its forms and influences, for ever. Every man, therefore, must realize a change of nature before he can enter the kingdom of heaven.

7. A necessity for this change is found in the nature and character of God. His holiness impels Him to regard sin with abhorrence; and every man, in his unrenowned nature, is wholly sinful. If God received such a character into His favour, and made him partaker of the blessings of His kingdom, He would relinquish His most "glorious" attribute, and break down the distinctions between good and evil. In

no less a degree does His justice establish this necessity. "A sceptre of righteousness is the sceptre of His kingdom." If unrenewed men were to be admitted into heaven, it would overthrow all righteous government, and it would be the abandonment of equity and justice. And the truth of God also constitutes an equal necessity for regeneration on the part of mankind, before they can be admitted into heaven. The uniform testimony of the word of God is, that "the wicked shall be turned into hell," into "everlasting punishment." To reward and glorify an unregenerate man, would be an abandonment of truth, and a deception of the universe. There is, therefore, in the nature, character, and government of God, a necessity for every man to be regenerated, before he can enter the kingdom of heaven. All men are born in sin, and are the children of wrath; and every one must be renewed in the image of his mind, or be consigned to eternal death.

8. And in no less a degree is there a necessity for regeneration on the part of the sinner himself, before he can be happy, or holy, or blessed. There cannot be any happiness realized by an intelligent creature contrary to its nature. The elements of man's moral nature are knowledge, righteousness, and holiness; these he possessed in his original condition, but by sin they were all destroyed. The knowledge of God, which constitutes spiritual and eternal life to man, is wholly lost; righteousness and holiness are totally gone, and punishment alone is due. Every man is wholly disqualified for any enjoyment of divine things, yes, he has lost all the power of perceiving them. Even heaven itself has no charms for the unregenerate; their polluted and abominable state renders them unfit either for its company or enjoyments. And as all men are equally involved in sin, and thereby disqualified for all spiritual and celestial enjoyments, there is a necessity that every man should become regenerated before he can enter the kingdom of heaven.

9. Having noticed the necessity of regeneration, our next duty will be to consider its nature. And in doing so we observe that it does not consist in any new or additional element in our natural existence, but in a moral renovation, in the restoration or reproduction of spiritual life in the soul, by which the mind is renewed, so as again to have the power of knowing God, and to delight in those principles and actions which are pleasing to Him. When our Lord conversed with Nicodemus upon this subject, that eminent ruler in Israel, unable to comprehend the teaching of Christ, appears to have thought that some physical change was implied in the phrase "born again:" and hence he inquired, "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" (John iii. 4.) Singular as this inquiry is, it is not more at variance with reality than many notions entertained by unconverted persons; and therefore we say, that this new birth does not consist in any transformation or addition of the natural properties of man's existence. There is not any new element whatever introduced into his physical constitution; in all the parts of his body he remains unchanged; neither is there

any change in the health or sickness, weakness or vigour, of his bodily powers, except such as are naturally induced by the state of the mind. Neither is there any new natural faculty added to the soul: every property of his nature was bestowed at its creation, and there is no added excellence communicated to it by regeneration, or by any other act whatever. When man was created, he received all the elements of his being, both of body and soul; and although many disorders have been introduced into both by sin, yet not one of the natural elements of his existence has been lost; every one has been perverted, but not one destroyed: many remain dormant until this act of moral restoration takes place; but they are there, and they never will be annihilated by any act whatever. Wherefore, the regeneration of man does not consist in any change in his natural being, but in the renewal of his moral nature, and restoration of it to knowledge, holiness, and love.

10. And a contemplation of the character of man, and the design of his creation, will convince us that the moral image of God in the soul is essential to his happiness and perfection. The moral life was the great end of his existence, the purpose for which he received an intelligent and undying soul, and for which he received a body endued with natural life: this is evident from the counsel held in the Godhead before he was created: "Let Us make man in Our image, after Our likeness." (Gen. i. 26.) This image could not have been corporeal: we must look for it, then, in the soul; there we find its foundation, the moral nature is based upon the intellectual; and an intellectual being destitute of morality, must necessarily be involved in misery; and as long as this destitution remains, so long must that misery be continued. That righteousness, holiness, and the knowledge of God were necessary, is evident upon this account; man could not have had one moment's happiness without a nature agreeing with and in actual possession of them; and in such a state an all-wise Creator could not have produced an original existence; for it would have been contrary to righteousness and love. This, then, was the state in which man was originally created, viz., righteousness and true holiness; this is that to which he is restored by the new birth; and this is requisite for him to answer the design of his existence, both in this world, and in that which is to come.

11. This great change gives man an entirely new moral nature; it restores him to rectitude, and places him in such a position, that his intellectual powers may all be brought to realize and manifest the design of their creation; and so control the body that it shall be brought into complete subordination to the intellectual and moral, which are the superior and justly governing powers of our existence. This is effected by a new creation, so that the moral state of such a man is wholly different from that which it was before, as St. Paul teaches us: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. v. 17.) Every regenerated man has received a new moral nature, by the restoration of his soul to holiness, and re-impression of the divine image upon him, or, rather, the transfusion of the divine nature through

him, so that he is again not only made capable of all moral actions within the limits of his powers, but also has an actual tendency, desire, and inclination to them, and delight in them as the real enjoyments of his being. And this is done by the Creator Himself, who raises the soul which before was dead in trespasses and sins into newness of life. It is a deliverance from all the pollutions and consequences of sin, and a moral resurrection into a life of righteousness. The former state is thus abolished, and a new and spiritual nature bestowed, in which are the capabilities of glorifying God, the endowments of a moral life, and an introduction of the newly created into all the enjoyments of its new and spiritual existence.

12. By this act of deliverance from the sinful condition of man, and consequent introduction into the new state of spiritual life, the former lusts of the flesh, carnal desires, and evil inclinations of all descriptions, are abandoned; and a new, a spiritual, a holy, and heavenly nature induced; which is evident from the exhortations of St. Paul: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." (Col. iii. 8-10.) And again: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. xii. 2.) By this act of regeneration, the "spirit" of the "mind" is renewed, all its inclinations are changed from sin to holiness, and from the earthly and diabolical to the divine.

13. This great moral change is further a resurrection from spiritual death to spiritual life. The unrenewed are represented as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. iv. 18.) This spiritual death, this alienation from the life of God, refers to the moral condition of man, who before his regeneration is totally incapacitated to do any good thing, as totally and completely as a dead body is incapable of any natural operation; but he is not incapable of immoral acts, but wholly prone to them, and from this source every evil flows, and its end is eternal death. This will appear from the language of the apostle, who, speaking of the Ephesians, contrasts their present quickened or renewed state with their former, saying: "And you hath He quickened, who were dead in trespasses and sins." (Eph. ii. 1.) Hence it appears that the spiritual death in which all men are born, and in which they continue until they are "born again," consists of a totally depraved, degenerated, and demoralized nature; and the regeneration of man consists in the restoration of the soul to spiritual life, to moral rectitude, and to a capability to please God.

14. This divine change is an instantaneous work. It is true there is a preparatory struggle, as we have just noticed; but the act itself cannot but be instantaneous. It is a work which completely changes

the moral condition of the soul, which is a spiritual existence, not composed of parts, and whose moral state must be complete and uniform. As long as the carnal mind exists, there must be enmity against God, and an antagonism to His government. To change its moral state from enmity, insubordination, fleshly desires, and spiritual death, into love, obedience, spirituality, and life, must be an instantaneous act. It could not be said, This part of the soul is regenerated, and that part unregenerated; for the soul does not possess any parts. "That which is born of the flesh is flesh," the unrenewed mind continues carnal; but "that which is born of the Spirit is spirit," has been changed from a carnal into a spiritual state: there cannot be any concord between the two natures; the change, therefore, must be complete, and accomplished at once. They that are in the flesh cannot please God; but when the Spirit of Christ dwells in the soul, it yields the fruits of holiness to the glory of His name. All the cases of conversion recorded in the New Testament either indicate an instantaneous work, or at least are not contrary to it. The three thousand converted on the day of Pentecost, the Philippian jailor, and others, were instantaneously changed. A change from death to life must be instantaneous.

15. And it is a divine production; so that all upon whom this transformation has passed are born of God. It is an act by which the divine nature is again transfused throughout the human, giving it a correspondency of moral character. Every one that is regenerated is made a partaker of the divine nature; that which is begotten partakes of the moral character of Him that begets. It is a production so high, so heavenly, so glorious, that no creature can effect it; hence the evangelist, when he describes it, says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 13.) The affections, desires, and actions of the regenerate accord with the divine will and nature; and therefore by this change they are morally prepared and qualified to enter into the kingdom of heaven.

16. Although this great work cannot be performed by any but God, yet He does not effect it irrespectively of any condition, nor perform it as a simple divine right; but requires that every one upon whom He will perform it shall believe in Christ according to the New Testament revelation, and submit himself to all the discipline of the covenant of grace. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John i. 12.) Every unbeliever, every one who will not receive Christ as his Saviour, excludes himself from this blessing. As it is a divine operation, it is conferred as a right or privilege upon believers, to the exclusion of every other; none but believers have this glory bestowed upon them; but every believer receives it, as St. Paul testifies, "For ye are all the children of God by faith in Christ Jesus;" (Gal. iii. 26;) and as St. John confirms this view by saying, "Who-soever believeth that Jesus is the Christ is born of God." (1 John v. 1.)

17. From the observations already made it will be evident that some have advanced opinions respecting this great blessing which are not sustained by Scripture; and as some of those opinions are even now entertained, it will be requisite to notice them, and to demonstrate their incorrectness by the divine rule.

18. One of the errors respecting the doctrine of regeneration into which men have fallen, is, that the change effected thereby is "partial." Those who entertain this view contend that the native character of man remains after regeneration, that there is still the same relish for sinful pursuits and enjoyments, and that men continue in this state, with this particular feature, that sin gradually declines, and holiness gradually prevails, but still is never perfected until death, or very near it. The foundation of this error appears to be the confounding of regeneration and sanctification, which are considered, by those who represent the new birth as partial, as one and the same blessing; and as one error frequently includes another, so does this, which to sustain its position is made also to include the act of repentance; and the renewed man is represented as sustaining the position of the convinced or repenting man, as described in the seventh chapter of the Epistle to the Romans; and which is inconsistently supposed to have been the apostle's personal experience after his regeneration and sanctification. If the apostle designed it to represent his own experience at all, it certainly could not have been his Christian experience, that is, his experience after his conversion; for, speaking of himself, he says, "For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. ii. 18-20.) Such a state as this could not co-exist with the relish of sinful pursuits and enjoyments. All distinctions between that state represented as in "the flesh" and in "the Spirit" must be abolished, before we can conceive any man combining in his experience at one and the same time such contraries as these. Doing "the works of the flesh," and bearing "the fruit of the Spirit," cannot exist at one and the same time in the same person; the apostle's language directly contradicts the doctrine; for he says, in connexion with that distinction which he makes between the works of the flesh and the fruit of the Spirit, "This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." And again: "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. v. 16, 24.) These passages prove, and innumerable others might be added, that the seventh chapter of the Romans was not designed to represent the apostle's Christian experience, nor the experience of any believer in Christ. It is the language of a man convinced of sin, and groaning for salvation.

19. The first of these errors places regeneration too high, and the second too low: the former, however, may be considered as the ground

of the mistake, and the latter more in the light of an auxiliary to it. The Scriptures represent the new birth as a total or entire change, as being made "a new creature," all old things having passed away, and all things having become new; and, further, the language of the apostle explicitly distinguishes between the state of the unregenerate and that of the regenerate. "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." (Rom. viii. 6-10.) A more distinct line cannot easily be drawn to evince the irreconcilable difference between these two states.

20. Another error is found in the doctrine of "baptismal regeneration," which is completely subversive of the scriptural doctrine of the new birth, and is highly dangerous to the spiritual and eternal interests of men. The danger of such a perversion will be evident when we consider that nothing can substitute the renewing of the heart by the Holy Ghost, the destitution of which will exclude any man from eternal glory. To assert that the sprinkling of water is the renewing of the Spirit, is to undermine the whole scheme upon which the doctrine of regeneration is founded, viz., the atonement of Christ, the renewing influences of the Holy Ghost, and the economy of grace. If the sprinkling of water upon the body will purge away the pollutions of a sinful soul, then has Christ died in vain; but such cannot be; for without the shedding of blood there is no remission of sins, no renewal of the soul in righteousness, no sanctification, and no preparation for heaven. Whoever, therefore, trusts in baptism for regeneration, and dies under the delusion, will find the fearful consequences of it in eternal fire.

21. This doctrine, viz., that baptism is regeneration, is unreasonable, and disproved by every day's experience. If all baptized persons are regenerated, where are the fruits? Are not infants as impatient, as turbulent, as perverse, and self-willed, after they are baptized as they were before? and are not the great majority, in this land, of whoremongers, liars, swearers, extortioners, and even murderers, baptized persons? Are not our prisons filled with baptized men and women? The opinion that baptism is regeneration, is, therefore, both absurd and untrue. It is also unscriptural; the whole of inspired writ is directly opposed to it. Regeneration, according to the divine teaching, produces a new heart, a right spirit; it confers a new moral nature, and renews the soul in righteousness and true holiness. That such a change as this is effected by any outward act, is denied by the general tenor of revelation. The Scriptures uniformly represent regeneration as an inward change producing an outward one; and that nothing of outward deportment can be substituted for it. "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." (Rom. ii. 25, 28, 29.) These assertions are equally applicable to baptism as to circumcision, and, consequently, determine the doctrine of baptismal regeneration to be flatly opposed to the holy Scriptures, which represent the work of

renewing the soul as belonging to God alone, and as received by faith in Christ.

22. Care, however, must be exercised that we do not undervalue the rite of baptism. We must not forget that it is an ordinance instituted by Christ, and becoming every one who would fulfil all righteousness. Baptism is the outward sign of an inward purification; but the sign never can be substituted for the thing signified: it is an institution in Christianity not to be disregarded, but solemnly and sacredly observed. Christ commenced a visible kingdom upon earth, which is called "the kingdom of God," and "the kingdom of heaven;" and it consists of the communities of believers in Christ, in every place and age, and is the visible church upon earth. None can enter into this kingdom, so as to have a valid right and claim to its blessings, but by baptism in the name of the Father, and of the Son, and of the Holy Ghost. Those who have not been baptized, and who will not submit to this ordinance, exclude themselves from all the privileges and benefits of Christian communion; and hence our Lord says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He cannot enter His visible kingdom or church upon earth, except he be born of water, that is, unless he is baptized; and although he might thus enter into outward communion with God's people, yet he may not be qualified to enter into His spiritual kingdom in that glorious and complete manner which can be effected only by being brought into moral conformity with Christ, and by becoming a loving subject of His government; for this end he must be born of the Spirit, and nothing else will suffice. And here appears the foundation of this error, viz., the opinion that the introduction into the visible and earthly kingdom of Christ necessarily introduces us into His spiritual and eternal kingdom; but this doctrine is repudiated by every scriptural declaration upon the subject.

23. This work of regeneration is so great, that it cannot be achieved by any but God. Creation, and the new creation, are works of omnipotence; and in respect to them, no creature can share the glory with the Creator. Every regenerate man is "born of God." This He effects by His Spirit, as the efficient cause, and by His word, as the instrumental cause, of our regeneration. The work of renewing the human nature, and bringing it into a correspondency with the divine, has been devolved upon the Holy Spirit, not as a separate or divided agency, operating irrespectively of the Father and of the Son, but in indissoluble unity of existence carrying out all the purposes of the Godhead, by His own personal actions. In the antediluvian age His Spirit strove with men. (Gen. vi. 3.) David, in his penitential prayer, thus recognises His agency: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." (Psalm li. 10-12.) By the prophet Ezekiel God promised the blessing of renewal by the same agent: "A new heart will I give you, and a new spirit will I put within you. And I will take away the stony heart out of your

flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes; and ye shall keep My judgments, and do them." (Ezek. xxxvi. 26, 27.) In the New Testament this doctrine is taught in the most explicit manner, as those passages already noticed in our Lord's conversation with Nicodemus prove; and as St. Paul states in his Epistle to Titus: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour." (Titus iii. 3-6.) And that God uses His word as the instrumental cause of this change is evident from the following statements: "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." (James i. 18.) And St. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter i. 23.)

24. Although the Holy Ghost is the agent in producing spiritual life, yet we are not to suppose, that He works of necessity, or irrespectively of the manner in which men accept His operations: many resist Him, and thereby render His agency void in their individual restoration: they grieve and vex Him, so as to make Him turn and be their enemy. The freedom of man as a moral agent is not violated in the process of regeneration. Although the renewal of man is wholly of the operation of the Spirit, yet it is not conferred without some effort on the part of man, who must repent, and believe in Christ, or he cannot be saved.

25. The results of regeneration must necessarily be joyous and glorious to those who are the subjects of it. As a change so important, so vital, has been effected in the regenerated as to be termed a new creation, or being born anew, there must be an entire change in the moral nature, perceptions, dispositions, inclinations, and experience of all who enjoy this blessing. Before a man is born of the Spirit, he possesses an earthly, sensual, devilish nature, and is a child of wrath: after this great change has been wrought, he is heavenly, holy, and spiritually minded, which is life and peace. His unrenewed dispositions were all antagonistic to purity and peace; he lived in envy, and wrath, and pride, and malice, and all uncharitableness; he was wholly selfish, and pursued only those things which ministered to selfish or sensual gratifications: now he loves God supremely, and all mankind as himself, and cheerfully makes every sacrifice within his power to do good unto all men, to distribute to the necessity of others, and to devote himself to the glory of the Lord. He was formerly prone to evil only, and every action had a downward and depraving tendency: now his affections are set upon things which are above, where Christ sitteth at the right hand of God. And his experience was exclusively that of fear, and terror, and dismay; when he looked forward into futurity, he could only anticipate judgment and fiery indignation: now he has peace and joy in the Holy Ghost, and a delightful anticipation of an eternal weight of glory. Thus the regenerated man not only finds a

change in himself, but also of his relations and prospects to all eternity. He is risen with Christ, and feels divine life in his soul, and can joyfully anticipate the coming of the Lord Jesus, whom he knows he shall then resemble, and be taken up with Him to eternal glory.

26. Dominion over sin is another and invariable result of regeneration. Sin will not only not be allowed to reign, but there will be an inward power to subdue its risings, and such a hatred to it that it will not be allowed to take root, much less to bear fruit; the inclination to evil is destroyed, and the desires rectified so as to aspire to holiness and heaven. Every unhallowed temper will be abhorred; the mind becomes spiritual, and enjoys inward life and peace. And there will be also dominion over outward sin. When the root is destroyed, the destruction of the branch and fruit follows; the dominion is therefore complete, and the exhortations of the apostle are realized and manifested: "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. vi. 12-14.) To this end we have been renewed: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4.) And the apostle John is no less explicit respecting the purity of those who are born of God, and who thereby have dominion over both inward and outward sin. He says, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." (1 John iii. 9.) And again: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John v. 18.)

27. Love, the crowning blessing of Christianity, is the result of the new birth. This abiding grace is the most glorious and enduring of all: the soul that is filled with it possesses the purest happiness in time, and, when every thing besides fails, will take it into eternal glory. This fruit of the Spirit raises its possessor into a correspondence and unity with the divine nature; for "God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 John iv. 16.) The unregenerate man cannot love God; but those who are renewed possess delight and complacence in Him, which before neither did nor could exist; for "we love Him because He first loved us." And the measure of this love is to be commensurate with our being, that is, with all our heart, and mind, and soul, and strength; and it will be manifested by keeping His commandments.

28. And love to God produces love to man, so that the one cannot be disassociated from the other; for "love is of God, and every one that loveth is born of God, and knoweth God." (1 John iv. 7.) All who are born of the Spirit are taught "to love one another." All the

commandments are contained in this one, as the apostle observes : " And if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law." (Rom. xiii. 9, 10.) And again : " By love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." (Gal. v. 13, 14.) This is the badge and criterion of discipleship ; for the Lord says : " A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." (John xiii. 34, 35.)

PART VII.

SANCTIFICATION.

1. SANCTIFICATION defined. 2. Sanctification the highest attainment of Christian experience upon earth. 3. This doctrine designated "entire sanctification." 4. It is of divine grace. 5. This blessing the full salvation of the Gospel. 6. It is wrought according to the scheme of redemption. 7. This blessing promised in the Old Testament. 8. The New Testament declarations concerning it complete. 9. The Epistles express it in a great variety of forms. 10. A work not inconsistent with man's free agency. 11. Sanctification is both negative and positive. 12. The negative view of it. 13. The evil actions of the body more easily suppressed than those of the soul. 14. The works of the flesh contrary to holiness. 15. The purification of the flesh includes the suppression of all sinful and unseemly actions, and the performance of all that is good. 16. The purification of the spirit. 17. The understanding purified. 18. The will is cleansed and rectified. 19. The conscience is purified and quickened. 20. The memory is rectified. 21. All the passions, appetites, and desires will be brought into subordination to the law of Christ. 22. And thus the whole nature will be brought into subjection to God. 23. The positive view of sanctification. 24. Sanctification not attained without divine assistance. 25. It does not release us from the obligations of individual and continual effort. 26. This perfection includes all the acts of the soul and body. 27. Supreme love to God the highest exercise of the soul. 28. The body thus becomes a temple for pure devotion. 29. The love of our neighbour naturally flows from the love of God. 30. All the sanctified bear the fruit of the Spirit. 31. The bodies of the sanctified are devoted to holiness. 32. This blessing is obtained and preserved by the indwelling of the Holy Spirit. 33. A new and elevated experience bestowed upon the people of God by the Spirit. 34. The Spirit the agent of sanctification. 35. All the sanctified are taught of God. 36. The doctrine as taught by St. John. 37. This divine teaching wrought by God by instructing us in His laws both as to knowledge and practice. 38. This knowledge not concerning temporal but spiritual things. 39. This state of experience does not exempt from trials. 40. Nor from temptations. 41. The sanctified are those that have attained all the experience of the Gospel. 42. Sanctification is not an experience of more than is enjoined in the Gospel. 43. In its development and exercise it is nothing less than all the practice of the Gospel. 44. And in its development and exercise it is nothing more than the practice of the Gospel. 45. It is not an attainment distinct from Gospel means. 46. The sanctified suppress

every thing contrary to the mind of Christ, and realize and exhibit all the graces of the Holy Spirit. 47. Sanctification is not a state which dispenses with Christ. 48. Perfect love. 49. Perfect love produces perfect obedience. 50. Complete resignation to the will of God. 51. Perfect love the highest enjoyment upon earth. 52. It produces love to man. 53. Even to our enemies. 54. How sanctification is attained—By the Word—By the blood of Christ—By the Holy Spirit. 55. Faith the condition of it. 56. When attained. 57. The general process of it both gradual and instantaneous. 58. It commences with justification, but is distinct from it. 59. It is distinct from regeneration. 60. It does not exclude advancement. 61. Yet it is attainable. 62. The evidences of it. 63. It does not produce self-exaltation. 64. It must be constantly guarded. 65. It may be lost. 66. And regained. 67. Conclusion.

1. **SANCTIFICATION** is that work of the Spirit of God by which believers in Christ attain the perfection of salvation, so far as it is attainable in this life. It consists of two parts. First, the cleansing from all sin, both of flesh and spirit; and, secondly, the perfecting of holiness in heart and life.

2. This is the highest attainment of Christian experience upon earth, and is the preparation for eternal glory; so that when a man is sanctified he is made meet to be a partaker "of the inheritance of the saints in light;" and should he die, his salvation is secure. His understanding is thereby enlightened, so that he perceives the truths and doctrines of the Gospel; sin, which is the great barrier to the knowledge and realization of spiritual blessings, is purged away by the blood of Christ; and the Holy Ghost takes full possession of the heart. In accordance with this view, the apostle, when writing to the saints at Ephesus, asserts, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. iii. 14-19.) Higher glories than these, we imagine, the soul cannot realize in this state of existence.

3. As the term "sanctification" is sometimes used in a sense indicating a lower attainment in divine grace than the definition just given, the doctrine which is included under this head is styled "entire sanctification," and a person possessing it is said to be "wholly sanctified," that is, to be holy in heart and life; the whole man being restored to righteousness and true holiness, and consecrating himself and all he possesses to the service and glory of God. In this highest and most glorious signification of the term it is used throughout this topic. It is also by Wesleyan divines styled "Christian perfection;" and sometimes it is designated by the phrase "perfect love."

4. But by what name soever it might be called, it is to be distinctly understood that it is a spiritual blessing wrought in the believer by divine grace, which excludes the idea that any man possesses it by nature, or is

capable of producing it by his own exertions. Sanctification is the act of making a person holy who was previously impure, and is a work in the souls of men, wholly and exclusively effected in accordance with the economy of salvation revealed in the Scriptures. Upon these considerations no man can boast as if he had attained it by his own wisdom, goodness, or power; but all the glory belongs to God. A sanctified man is one who is restored to holiness through the atonement made by Jesus Christ, who, through the blood of sprinkling, has cleansed him from all sin, and given His Spirit to fill and pervade his being. Such an individual cannot be considered in the same light as one who was created holy, and retained that state by a proper use of all his faculties: such a perfection would arise from the wisdom, power, and love of his Creator and Preserver. But to make a man who had fallen from his original state of holiness, and who had become polluted, again holy or sanctified, is an act of restoration which cannot be contemplated without the association of a redemption-price: and no one of the human race can attain to such a state except through Christ as his Redeemer, and in actual communion with Him. The whole human race are polluted by sin; but by divine grace through the blood of Jesus Christ believers are purified from all iniquity; they attain perfect holiness upon earth; and are also prepared to dwell in heaven for ever.

5. This observation will obviate the necessity of entering into a detailed enumeration of classes of perfection which are not designed to be understood by the term sanctification or Christian perfection. These terms are intended to signify neither more nor less than the full or complete salvation of the Gospel, or that work by which a believer in Christ is perfectly restored to holiness, and has grace given him to exercise himself in every thing for the glory of God. But as some persons have objected to the doctrine under the cloak of the phrase by which it is designated, it will be requisite briefly to notice that "perfection" in its absolute signification cannot pertain to any but God: the highest angel in heaven cannot be measured by this rule; but this is no argument that he is not perfect. The perfection of an angel is not the perfection either of humanity or divinity: and so Christian perfection is as manifestly not angelic nor divine; but it is the full acquirement of the Gospel salvation, and the practice of it in the life.

6. This great and glorious blessing is wrought according to that scheme of redemption partly revealed in the Old Testament, but fully developed in the Gospel of Jesus Christ; and it consists in the separation of all sin from the soul, and the restoration of man to that state of purity and moral power that he is enabled to glorify God in every thought and action. All the pollution and condemnation which his nature received through the fall of Adam are taken away, and so likewise are the actual pollution and condemnation of his own personal sins; and he is so restored that he has a capability vouchsafed unto him, that he can retain his purity in reliance upon divine help; and glorify God in his body and his spirit which are God's.

7. In the Old Testament this great change is promised, and the manner in which the promise is given evinces that God Himself accomplishes it in the heart of His people. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. x. 6.) And when God should work such a change in them, they would then be enabled to glorify Him; for Moses adds: "And thou shalt return and obey the voice of the Lord, and do all His commandments, which I command thee this day." (Verse 8.) Exactly corresponding with this is the promise which God gave by the prophet Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (Ezek. xxxvi. 25.) David in his penitential psalm recognises the same principles. Hence he prays: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." (Psalm li. 7.) And the covenant made with Abraham included this great blessing, as it is recorded: "The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." (Gen. xvii. 1.) Enoch and Noah among the antediluvians; Abraham and Job in the patriarchal dispensation; Samuel, David, and Daniel, were witnesses of God's power to save from all iniquity, and to give a perfect and upright heart, that they might keep His commandments in time, and, through the blood of sprinkling, be prepared for His presence in glory everlasting.

8. The New Testament exhibits this blessing with increased explicitness, and completes our tuition respecting it. Zacharias, under the inspiration of the Holy Ghost, exulted at the approach of the reign of holiness, which was to be fully developed in the Christian dispensation, and which "the Lord God of Israel" had declared "by the mouth of His holy prophets, which had been since the world began." It was that "mercy promised to our fathers," and contained in "His holy covenant;" and confirmed to the human race by "the oath which He swore to our father Abraham," that we "might serve Him without fear, in holiness and righteousness, all the days of our life." (Luke i. 74, 75.) Christ invoked this glorious state for His apostles and disciples. Addressing the Father, He says: "Sanctify them through Thy truth: Thy word is truth." (John xvii. 17.) And a little further on he adds: "And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word;" (verses 19, 20;) and the prayer closes with the same doctrine: "And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." (Verse 26.)

9. In the Epistles the doctrine of sanctification is found in a great variety of forms; sometimes it is declared as a privilege, sometimes it is invoked in behalf of the churches, in other places it is held forth as a promise, and in others it is contained under the form of exhortation. But in what form soever it is found either in the Old or

New Testament, it is uniformly represented as an act wrought by God.

10. But we are not to suppose that this great work is effected in any manner inconsistent with the character of man as a moral agent responsible for his actions. This change is wrought in the hearts of believers only, and not contrarily to their desires, or without their co-operation, as several of the passages already quoted indicate: there is at least to be a yielding on the part of the believer for the reception of this blessing, and we are strongly exhorted to labour for its accomplishment, as if the work depended upon our own exertions, as Moses enjoined: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day, for thy good?" (Deut. x. 12, 13.) St. Paul also exhorts believers to strive for their complete salvation: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. ii. 12-15.)

11. Sanctification is the purification of the human nature from all sin, and the perfecting of holiness. The first is the negative view of the doctrine, and the second is the practice of that holiness in our walk and conversation, which is the positive view of it. Hence the apostle's exhortation: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.)

12. In the negative view of this doctrine there is a two-fold distinction; the first relating to the body, termed by the apostle "the flesh;" and the second to the soul, termed "the spirit," which phrases embrace our whole humanity, and include all the outward and inward actions of men. And hence we learn that the pollution of human nature is complete, and that the cleansing or sanctification of it must be completed also before it can be qualified for heaven.

13. The evil actions of the body are more easily suppressed than those of the spirit. The seat of sin is within; from the heart, the spiritual nature of men, all evil actions proceed. Those therefore greatly err who suppose sin to have a necessary residence in the bodies of men; this is an old heathen error, which might justly excite our pity; but for men with the New Testament for their guide to affirm that sin must necessarily remain in the body until death, is inexcusable. Sin has its seat in the soul, the spiritual nature of man, and it retains its hold there in innumerable instances when it is suppressed in the outward act. A sinful action demonstrates to others that the

person who commits it is not in a state of sanctification; an evil thought indulged or delighted in, is a proof to the person who entertains it, that he is not sanctified wholly, that is, throughout body, spirit, and soul. The perfection of the Gospel salvation includes both outward and inward holiness.

14. The works of the flesh are all contrary to holiness. All those, therefore, who in any manner pursue the lust of the eye, the lust of the flesh, or the pride of this life; who make a god of their belly or persons, saying, "What shall we eat? What shall we drink? or, Wherewithal shall we be clothed?" all who do not keep their bodies under, and possess all their members in sanctification and honour, in every action, even those which are natural, having only the glory of God in performing them; cannot be said to have attained to that state of outward purity which is enjoined upon all men in the Gospel.

15. This purification of the flesh not only includes the suppression of all sinful, unseemly, and unnecessary actions, but also the performance of those that are of an opposite description, as will appear from the following exhortation of St. Paul: "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." (Col. iii. 5.) To another church the same apostle writes: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. iv. 8, 9.) Under such a gracious realization, "holiness unto the Lord" would characterize the actions of men. No guile nor unprofitable conversation would escape their lips; but that which is good to the use of edifying: no unchaste glance of the eye, or unbecoming action, could be permitted, nor any thing injurious be performed; but the whole body would be brought into subjection to the pure, and good, and perfect, and holy law of God; before whom all men would walk unrebukably and unrepudably in His sight, doing His will upon earth as angels do in heaven. Thus by sanctification all outward sins, termed "the filthiness of the flesh," are purged away, and every member of the body is brought into such a state of purity and subjection, as to be devoted wholly to the glory of God.

16. The spirit, the superior part of man, is likewise cleansed from all pollution: from the contamination and penal consequences of original sin; from the guilt of actual transgression; and from all desires and inclinations to evil of every character and of every degree. By "the spirit" is meant the rational and immortal part of man, the seat of the intellectual faculties and powers, such as the understanding, the will, the conscience, and the memory; and all those faculties which are termed "passions" and "appetites," which, although of an inferior order, yet belong to our intellectual nature: these are to be purified from all the pollutions and contaminations arising from our

fallen condition; they are to be made holy, and to be exclusively devoted to their legitimate uses and purposes.

17. The understanding is that property of the soul by which we apprehend the existence and nature of things, and consider their characters, and judge of their qualities; by which we reason as to the possibilities and probabilities of their changes or new modes of combination or existence; and also of the character and results of intellectual and moral qualities and actions. This amazing power has been wholly perverted by sin; as St. Paul asserts: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Eph. iv. 18.) But when it is sanctified, it is restored to its proper powers of spiritual perception. Salvation, holiness, righteousness, and communion with God, are now apprehended in their true characters, they are realized, possessed, and enjoyed by the soul, which has received an unction from the Holy One, and knows all things requisite for its present and eternal happiness.

18. The will, which is that property or power of the soul which determines its actions, is also cleansed and rectified. In the natural man this power is wholly perverted from God, so that instead of inclining towards Him, and coinciding with all His laws and operations, it is totally averse both from Him and from His ways; but when it is sanctified, it is brought again to correspond with the will of God, and to incline to Him as its proper centre. In the wholly sanctified this surrender of the will is complete; the enmity of the carnal mind is totally subdued, and their delight is either to do or suffer the will of God as He shall appoint. There is a joyful acquiescence in all the arrangements of divine providence, whether of prosperity or adversity; there is a cheerful and heartfelt compliance with all the laws of God; all stubbornness, obduracy, and perverseness are purged away; and in all things, whether of being, or doing, or suffering, the language of the heart is, "Lord, not as I will, but as Thou wilt."

19. The sanctification of the conscience is implied in this spiritual purification. Conscience is the faculty of moral consciousness: it is that intellectual power by which we ascertain the moral quality of actions; it is a spiritual sense by which we perceive the rule of moral rectitude, and by which we feel either an inward approbation for right actions, or condemnation on account of that which is evil. In the unrenewed state the conscience is incapacitated for its full and perfect operations; it is affected with evil, and by continuous acts of sin becomes seared as with a hot iron. But when God has purified it from its defilements, it is capable of performing its duties with faithfulness and truth. A sanctified conscience is intensely sensitive of good and evil, and it will rejoice in its own testimony of being without offence both towards God and man.

20. In this sanctification of the spirit the memory is also purified. The memory is greatly impaired by the fall, and in nothing is this more manifest than in spiritual subjects. Those things which agree with the moral state are most tenaciously retained. When the soul

is unconverted, the things of time and sense make the deepest impression upon the memory, and are the most permanently fixed ; but when conversion ensues, moral and spiritual subjects and the things of eternity claim the first attention, and remain with greater vividness ; the solemn truths of divine revelation, and that which is important to be known and practised, will be remembered and dwelt upon with holy joy ; every thought will be brought into captivity to the will of Christ, who, in His sovereign glory, will be uppermost in the mind in every action and position of life.

21. All the passions, appetites, and desires will be brought into subordination to the divine law, which will be the subject of constant study and delight. Lawful things will be kept within due bounds, and not used unlawfully ; every creature will be the object of affection only in subservience to the glory of God ; all natural appetites will be limited and controlled by that law which is spiritual, and that commandment which is exceeding broad. The heart will have no desire beyond that which it feels will receive the divine approbation. Every wrong desire, every evil thought, every unchaste imagination, will be suppressed, and the entire man be thus brought into such a state of submission to the law of Christ, as to glorify Him in every thought, word, and action.

22. And thus will the human nature, both outwardly and inwardly, the body and the soul, be brought into subjection. Every member and faculty will be cleansed from all filthiness : and when we consider the total depravity of the human race, we must be convinced that such an entire cleansing is imperatively requisite to "perfecting holiness," and to the attainment of a meetness for heaven. And the covenant of grace presents to man a scheme of complete restoration, as St. John writes : "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John i. 5-7.)

23. The positive view of sanctification includes the manifestation or exhibition of holiness in both our inward and outward conduct. Our inward or spiritual actions will be of that pure and holy character that God will approve of them ; and our outward deportment or conversation will be in exact accordance with the commandments and injunctions of the Gospel. This inward and outward holiness is the natural result of sanctification, as our Lord Himself taught us : "Every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. vii. 17, 18.) When therefore the tree is made good, the fruit also will be good ; or, when the nature of a man is sanctified or made holy, all His thoughts, words, and actions will be holy also.

24. But it is not to be supposed that a sanctified person can perform universal holiness, or be holy in every thought, word, and deed, without continual divine assistance ; as St. Paul's prayer for the

Thessalonians indicates: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of the Lord Jesus Christ. Faithful is He that calleth you, who also will do it." (1 Thess. v. 23, 24.) This prayer not only ascribes the act of sanctification to God, but also the preservation of them in it until death, and in every age of the world; and He who calls us to this state will also "do it;" He will supply us with power that our whole deportment shall be blameless. And in his Epistle to Titus, speaking of Christ, he says, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus ii. 14.)

25. The obligation to individual and continual effort to perform every act enjoined by the divine law is not hereby obviated; but it is our duty constantly to direct our thoughts towards holy things and spiritual exercises; to order our conversation aright; and to perform every work included in our duty to God and man, as if the whole life of holiness depended upon our own exertions. Men are to work out their salvation with fear and trembling, because God worketh within them both to will and to do of His good pleasure. God supplies the grace and gives the power to perfect holiness, not to those who will not yield to the riches of His grace, nor to those who will not exert themselves according to their ability, but to those who will use their utmost power to discover and do His will. Hence, the frequently repeated injunction, both in the Old and New Testament, and as commented upon and enjoined by St. Peter: "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Peter i. 15, 16.) And again, in the same chapter, he seems to ascribe the whole act to themselves: "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (Verse 22.) And our Lord, also, in His sermon on the mount, commands us: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.)

26. This perfection or universal holiness includes all the acts of the soul and of the body, and consists in the constant, uniform, and utmost devotion of all our powers to the glory of God, as enjoined in the Gospel.

27. Supreme love to God is the highest and most joyous exercise in which the soul can be engaged. This is the first, the most excellent, and the all-pervading fruit of the Spirit; it possesses such an exclusiveness of glory, that nothing can rival it or equal it. The first and great commandment is then fulfilled: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and soul, and strength." A sweet and fervent longing after communion with God, and a desire to promote His glory, are constantly realized; His presence is enjoyed all the day long; and He is supremely enthroned in the believer's heart.

28. The body becomes a temple in which pure devotions are gratefully offered. God dwells there, and diffuses a divine radiance throughout its being. The enjoined duties of devotion are unceasingly presented to the Most High, by which He is glorified; and the apostle's exhortation is complied with: "Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you." (1 Thess. v. 16-18.)

29. And he who loves God supremely will love his neighbour as himself. He will be taught of God to love all men, and especially those who are of the household of faith; with these he will seek after such a perfect unity in every thing connected with divine things, that he will strive to realize that fellowship invoked by Christ: "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." And again: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." (John xvii. 11, 21-23.) This love will be "with a pure heart, fervently." He who attains to this grace will not confine his affections to the brethren, but will extend them to all mankind; he will love even his enemies, and will do them all the good in his power; and when every other expedient fails, he will pray for them that despitefully use him and persecute him, that he might be a child of his Father which is in heaven.

30. All the fruit of the Spirit, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," (Gal. v. 22, 23,) will be borne by those who are wholly sanctified. They will give all diligence to add to their "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (2 Peter i. 5-7.) And their one all-absorbing desire will be to glorify God in their bodies and in their spirits which are His.

31. Those who are sanctified have also their bodies completely and exclusively devoted to holiness: so that they become the temple of the Holy Ghost, which dwelleth within them, and who is the animating and directing agent of every action and of every pursuit of life. They comply with the inspired exhortations and directions respecting them and all their outward actions. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. vi. 13.) Every member of the body will be held in sanctification and honour. Every duty of life will be discharged in agreement with the New Testament injunctions. Every action of the body will be holiness unto the Lord, as the apostle further directs us: "Whether, therefore;

ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.)

32. This glorious state of inward and outward holiness is both obtained and preserved by the indwelling of the Holy Spirit; and it is evident, from the declarations of the Old Testament, (Ezek. xxxvi. 25-29,) and also from the teaching of Christ, (John vii. 37-39,) that in the Christian dispensation believers should be thus favoured in a larger degree than had ever previously been realized. This divine gift was bestowed on the day of Pentecost, by which the full glories of the Christian dispensation were opened, and from that day believers in Christ were privileged with spiritual knowledge beyond any former precedent, surpassing even those who had listened to the verbal instructions of Christ, although his words were "spirit and life."

33. A new and elevated character in religious experience was thus bestowed upon the people of God, which includes all spiritual blessings in Christ, and which is designed to be realized by all believers. The receiving of the Holy Ghost, and the retention of Him in the soul, form the distinguishing features of the children of God; and where the Spirit of the Lord is, there is liberty; a liberty from sin, in respect of which the body is as it were dead; and a liberty of holiness, by which the Spirit is life because of righteousness; it animates, disposes, and qualifies a man for a life of holiness and righteousness here, and an eternal weight of glory hereafter.

34. In what manner the Holy Spirit is the agent in sanctifying believers is not revealed; but our Lord taught that some mystery would always be associated with His operations. It is, however, distinctly revealed that He is the agent in the sanctification of believers, as St. Paul writes to the Thessalonians: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13.) And St. Peter also confirms this testimony, saying, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter i. 2.) And again: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (Verse 22.) Those texts assure us that the Holy Spirit produces sanctification in the human heart, by giving efficiency to the truth, that is, the Gospel of Christ, and to the blood of sprinkling; by applying that blood which cleanseth from all sin with power to the believer's heart; but He is not confined to any particular mode of operation: "For the fruit of the Spirit is in all goodness and righteousness and truth." (Eph. v. 9.) Thus, the Holy Spirit, either by a direct or indirect agency, effects the sanctification of those in whom He dwells.

35. And all such are taught of God. There is in them an inward directing power, illuminating their minds and guiding them unto "all truth." So that in every position in which they are placed in their spiritual career, they have a divine and infallible light shining upon

their path, which if they follow, they shall not walk in darkness, but shall have the light of life. This illumination does not refer to natural but to spiritual things. Hence the apostle's language, "Howbeit we speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." This wisdom is so profound, that no mind, unassisted by the eternal Spirit, could either discover or conceive it; "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit : for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God : that we might know the things that are freely given to us of God." (1 Cor. ii. 6-12.)

86. Exactly agreeing with this are the assertions of St. John : "But ye have an unction from the Holy One, and ye know all things." (1 John ii. 20.) And again : "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." (Verse 27.) These assertions are not designed to convey the idea that spiritual men are not able to teach others that are spiritual : they may do so, and, in speaking of divine wisdom among them that are perfect, may greatly edify one another ; but they do not require the teaching of any man, however learned, if he is not himself spiritual : how far soever his knowledge of natural things may surpass theirs, he cannot teach them the things of God. But they know that the doctrine of holiness and love is of God ; and this they are taught by the Spirit which dwells within them.

87. This divine teaching is effected by God Himself ; chiefly by instructing believers in His laws, by giving them an inward light and assistance ; by engraving those laws upon their hearts, by inducing a disposition to obey them, and by bestowing a complacency and delight in them all, not in respect of knowledge merely, but also of practice. These laws are not the ten commandments only, but also all the moral precepts and instructions contained in the Old and New Testaments : "For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put My laws into their mind, and write them in their hearts ; and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know Me, from the least to the greatest." (Heb. viii. 10, 11.) And St. John also asserts : "And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."

(1 John iii. 24.) Wherefore this divine teaching is effected by the Scriptures, from which we receive instruction in all the precepts and practices of holiness, and by the Spirit who writes those laws upon our hearts, and thereby gives us the spiritual meaning and knowledge of them, and produces within us a moral power to fulfil them all.

38. But this knowledge, as already intimated, is a knowledge of spiritual things, and does not refer to natural or temporal things. It must never be forgotten that all men through the fall are naturally ignorant, and subject to many imperfections in their intellectual capacities, which Christianity was not designed to remedy in this world: mistakes and errors in judgment, arising from an imperfect knowledge of men and things, will be found in men of the highest morality, and of the clearest intellect; and to expect in any man an entire freedom from error, and a perfect intellectual comprehension of natural things, is to expect a perfection which the Bible gives us only to expect in heaven; until then, many things will be involved in great obscurity; "For now," says even the apostle, "we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. xiii. 12.) Those, therefore, who imagine that sanctification raises a man to a state of infallibility greatly err, not knowing the Scriptures, nor the meaning of the phrase "Christian perfection." Neither are we to suppose that such a state exempts from bodily infirmities; many whom Jesus loves are sick; yea, some of them hungry, without sufficient clothing, and may be found in prison; they may have many bodily and mental infirmities; and they may be brought so completely to their wit's end, that their only refuge is to cast their care upon the Lord, under the persuasion that He careth for them.

39. Neither are we to suppose that a person enjoying sanctification is exempted from trials, but, on the contrary, we are led to expect them. "In the world," says our Lord, "ye shall have tribulation: but in Me ye have peace." Trials are some of the greatest blessings conferred upon us, as they, when properly endured, discipline the soul, and make the salvation of the Gospel appear more glorious, and in their remote consequences increase our glory; as the address of St. Peter assures us: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter iv. 12, 13.) This view is further corroborated by St. Paul, who assures us that God chastens us "for our profit, that we might be partakers of His holiness." (Heb. xii. 10.) And again: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Thus we are taught that trials, when properly endured, increase our holiness here, and our glory hereafter.

40. Nor are we to expect an exemption from temptation. The highest state of grace will not put us out of the reach of temptation. Christ Himself was subject to it in all its forms in which it assails the human

race, "being tempted in all points like as we are, yet without sin." (Heb. iv. 15.) No man may expect an exemption in this respect; for "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.) St. Peter also shows us the general effect of temptation, saying: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." (1 Peter i. 6, 7.) And St. James also instructs and encourages us in this respect: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James i. 2-4.) From these passages it is evident that trials and temptations are not indications either of God's displeasure to His people, or that they have not attained the full salvation of the Gospel, but are rather to be considered as salutary moral discipline for the development and preservation of Christian perfection.

41. The sanctified, then, are those who have attained all the experience of the Gospel. They have been changed from nature to grace; all their past sins have been forgiven them; they have peace and joy in believing; and they are reconciled to God through the Son of His love. They are renewed in the image of their minds, in righteousness and true holiness; they are born of the Spirit, and from their new birth in righteousness they have increased to the stature of a perfect man in Christ; and are now able to overcome the wicked one, not in their own might, but from the power which they receive by being united to Christ. They have been enabled to perfect this holiness, by subjecting every thought and desire of the Spirit to the rule of the Gospel, and by bringing the whole conversation and deportment of the body into subjection to it. The holy Scriptures are the standard of their experience and practice, and every new discovery that they receive from them they advance to it, and are hereby constantly growing in grace, and in the knowledge of the Lord Jesus Christ. They have the peace of God which passeth understanding in their hearts; the fear of death is removed, and all servile fear; they no longer resist one divine law, but feel a delightful complacency in all the commandments. They have, moreover, joy in the Holy Ghost: there is not only an absence of all turbulence, but there is a delightful exuberance of enjoyment in devout meditation, in the private means of grace, and in the public services of the sanctuary. And by the Holy Spirit they are sealed unto the day of redemption. And every part of Christian experience, great and small, contained in the New Testament, or received from the Old, and incorporated with the New, whether by command or promise, or declaration, or by implication, by being invoked in the form of prayer, or in any other manner; is included in the idea of sanctifi-

cation, or Christian perfection ; so that it is nothing less than the whole experience of the Gospel.

42. And in its personal realization or experience, sanctification is nothing more than that which is contained and enjoined in the Gospel. As the experience of sanctification is nothing less than that which is contained in the Bible, especially in the New Testament, so it is nothing more. The Scriptures are the full and perfect rule concerning it. It does not consist in dreams, visions, revelations, trances, spiritual flights, raptures, or any such things apart from the Scriptures. Whatever element, therefore, any one introduces that is not contained in the Gospel, he so far errs from the truth, and raises an uncertain and unauthorized standard, and every such man must necessarily be in error respecting this glorious work. When God sealed up the Holy Scriptures, He had given every divine doctrine, and every precept that He intended ever to give. He has never added any other, nor will He ever add any other: all the religion, either of faith or practice, required of any man, is contained in the sacred volume ; all that has been added is superstition and sin. Love is declared to be the fulfilling of the law : therefore, he that comes up to this standard, according to the Gospel rule, "dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment because as He is, so are we in this world." (1 John iv. 16, 17.)

43. And in its operation and exercise it is nothing less than all the practice of the Gospel. Every duty, both toward God and man, that is therein enjoined, must be gladly and cheerfully complied with, whether it relates to religious duties, or to the ordinary actions of life, such as being diligent in business and the fulfilling that position in which we are placed by Divine Providence ; and the discharge of all our relative obligations after the manner and in the spirit which the Gospel enjoins ; and walking in all the statutes and ordinances of the Lord well-pleasing in His sight. All our thoughts, tempers, words, and actions, must agree in every thing to the rules of the Scriptures, that we may be pleasing and acceptable to God, that we may be useful in our day and generation, and that we may please all men for their good to edification. All the instructions of the New Testament must be practised in letter and spirit by the sanctified ; and if any man think he has attained the perfection of the Gospel, let him examine himself respecting all the doctrines and duties therein enjoined ; and if he come short in any one of them, and does not ask God for strength to fulfil it according to His will, and if he do not henceforth fulfil it, he comes short of this glorious privilege.

44. And in its development in the lives of believers it is nothing more than the practice of the Gospel, which contains every requisite command or injunction, and is a complete system of instruction in righteousness. Nothing is required for sanctification that is not contained in the sacred page. There are no works of supererogation in Christian perfection, no penances, no voluntary humility, no will-worship, no pilgrimages, no macerations of body, no self-inflicted torture ; all these things, although they may have a show of sanctity,

are wide of the mark, and corruptions of the simplicity of the Gospel. Neither does it consist in the use of any particular phraseology, nor in any external act or acts not scripturally enjoined; either of wearing the hair of the head or beard after a particular shape, or being clothed in garments of any fabric, shape, or colour, or of any particular system of Church government. Neither does it consist in partaking of or abstaining from any particular meats or drinks. Christ Himself was a partaker of the ordinary food and beverages of the day: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) Any man may partake of any meats or drinks not forbidden in the Scriptures, and be acceptable to God; but he is not to despise him that eateth not, nor to set him at nought, nor to eat with offence; for if he does, he disobeys the apostolic command. Any man may abstain, but he may not judge his brother that partakes, or he walks uncharitably. Whatsoever, therefore, is enjoined by any authority, or whatsoever may appear to be important in the estimation of any man or number of men, either of abstaining or performing, if it be not clearly contained, or enjoined, or forbidden in the Gospel, it is no element whatever of Christian perfection.

45. This great blessing is not an attainment distinct from the Gospel means. Whosoever desires it, or desires to retain it, must "walk in all the commandments and ordinances of the Lord blameless." (Luke i. 6.) Every thing which the Gospel enjoins as a means of grace must be complied with. Prayer, in all its forms and objects, must be exercised; fasting, as prescribed by our Lord; (Matt. vi. 16-18;) attention to all household services, such as reading the Scriptures, family prayer, and bringing up the children or household in the nurture and admonition of the Lord; attendance on the public ministry of the word and all the ordinary means of grace; the partaking of the Lord's supper, the eating of that bread, and drinking of that cup which Christ enjoined until His coming again; the assembling of ourselves together for both public and private worship, and also to speak wisdom among them that are perfect, and to edify one another in love. No man will ever attain to such a state upon earth as to be able to dispense with the means of grace; nor will he find sanctification unless he walk in all the statutes of the Lord. Those, therefore, greatly err who suppose they can dispense with the means of grace.

46. But all who have attained sanctification, and who also retain it, realize and exhibit all the graces of the Holy Spirit, according to the situation, relation, or opportunity that is sustained or which may present itself. Every thing contrary to the mind that was in Christ will be suppressed; all pride and wrath and malice, and all uncharitableness will be laid aside, and humility, longsuffering, patience, and philanthropy will be manifested: selfishness will soften into benevolence; impatience into longsuffering; irritability into gentleness; moroseness into goodness; turbulence into meekness; and hatred into love. Every thing that is unprofitable in the conversation will be sup-

pressed; no injurious word will be spoken, or action performed; but a pure and holy and beneficent deportment will be maintained at all times and under all circumstances.

47. There is, however, no state upon earth that dispenses with Christ; there is no holiness but by the atonement; there is no attainment of inward purity that can sustain itself independently of the blood of sprinkling and the sanctification of the Spirit; there is no outward rectitude that can support the soul without Christ, as He Himself has taught us: "Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John xv. 3-6.) Those, therefore, who are entirely sanctified, are those who continue in Christ, and who derive every spiritual blessing from Him. He is their life and their all. And those who enjoy the highest state of holiness feel most imperatively the necessity of unity with their living Head, and their complete and continuous dependence upon Him.

48. Sanctification is also designated "perfect love;" by which we understand that the affections are placed supremely upon God, and subordinately upon all creatures, according to His will. God is the supreme object of affection: there is nothing in heaven or upon earth desired in comparison with Him: He has no rival in the heart, but is enthroned there in peerless majesty and glory: He is the chief good, and the object which embraces and controls all our thoughts, words, and actions. In Him the mind finds a complacency and satisfaction which fills all its powers and capacities with joy unspeakable. All servile fear is removed, and the heart is established in confidence and love, as the apostle writes: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us." (1 John iv. 16-19.)

49. Wherever love is made perfect, there will be perfect obedience to the divine law. Because the law partakes of the character of God, it will be loved, studied, and practised. The exceeding breadth of the commandment is the subject of great delight to him that dwells in love, and he will endeavour to fulfil it both in its spirit and letter; and to it every thought, word, and action will be subordinated; and so completely will he be brought into subjection, that he will pray for grace to do the will of God upon earth as angels do it in heaven. Great and extraordinary as this act of universal obedience appears, it is not beyond the reach of those who have attained this blessing;

for Christ says, "If ye love Me, keep My commandments." (John xiv. 15.) Not one of the commandments, not many or most of them, but all of them. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii. 10.) It is evident, therefore, that the whole law is designed to be kept; and this forms the distinguishing feature between the holy and unsanctified, as Christ declared: "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him:" and again: "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not, keepeth not My sayings." (John xiv. 21, 23, 24.) The obedience to the whole law will be a delight: "For this is the love of God, that we keep His commandments; and His commandments are not grievous," (1 John v. 3,) but a source of constant joy to them in whom love is made perfect; and "whoso keepeth His word, in him verily is the love of God perfected." (1 John ii. 5.)

50. Complete resignation to the divine will is also realized by the sanctified. Resignation to God consists in a full and heartfelt surrender of ourselves to His government; and it is of a negative and positive, or passive and active, character. The negative or passive character of it is that submission by which we unreservedly yield ourselves to be saved by His grace, that we surrender ourselves to Him to work within us all the good pleasure of His will, to sanctify us and fill us with Himself, yea, to do for us exceedingly and abundantly above all that we ask or think; or that we yield ourselves to Him that He might make us holy, and fill us with His Spirit, that He might conform us in every thing to His own image; and that in His providential government we submit to every thing through which He might bring us, saying, with the utmost sincerity, at all times and under all circumstances, "Thy will be done." This will be the expression of the heart, whether He give prosperity or adversity, health or sickness, life or death; there will be no reserve in the submission; the will of him who is sanctified is wholly resigned to the will of Him who sanctifies. In the negative or passive consideration we cannot but imagine that a soul, whose highest aspirations are after God, delightfully submits to be filled with His glory; and as such enjoys His abounding love. But in the positive or active operation of resignation, where many things are painful, we must be convinced that nothing but supreme love to God, arising from a conviction of His love to us, could produce it to perfection; but under this view every providential dealing is chastening; we perceive it, and rejoice even in tribulations; knowing that we are placed under a salutary and necessary discipline for our welfare, although the realization of the benefit might be only in the eternal world. The positive or active character of resignation is the yielding of ourselves to fulfil everything enjoined upon us in the Scriptures. Every one who perfectly loves God will surrender himself to be, to suffer, or to do all His will as He shall appoint.

51. Perfect love is the highest enjoyment the human nature is capable of realizing in this state of existence. Whosoever thus dwelleth in love dwelleth in God, and God in him. The soul was made to enjoy holy communion with its Creator; all its powers and properties were given it for this end: its supreme bliss, therefore, is in Him. When His love is perfected in us, the soul is restored to its highest earthly bliss; it is admitted into the full possession of that for which it was created; it cannot realize any higher enjoyment; as St. John writes, "Truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." (1 John i. 3, 4.)

52. And this perfect love of God produces love to mankind. A man in the possession of perfect love cannot walk in darkness, in a state of enmity or uncharitableness toward any human being; for he would thereby lose that happiness which he had attained: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John ii. 9-11.) This love will be without dissimulation; it will not be in word only, but in sincerity and in truth.

53. Every man will be an object of love. To love them only who love us is no great virtue,—the publicans do this; but the command of Christ extends to our enemies: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." (Matt. v. 44, 45.) It must be sustained at all times, and under all circumstances; and nothing can be a substitute for it; for "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. xiii. 1-3.) Wherefore, neither endowments, nor gifts of the highest order, the working of miracles, the most liberal almsgiving, nor even martyrdom itself, can substitute for love. The greatest of all attainments is charity, supreme love to God, and universal and unquenchable love to man; there is nothing higher than this for man this side heaven.

54. It is therefore an inquiry of the highest importance, How can this great blessing be attained? That it is attained through divine grace will not for a moment be doubted; for all our salvation is from that source. The case of man has been met with provisions of mercy equal to his necessity, and all the glory must be given to God. The first provision which He has made for our sanctification and attainment of all spiritual blessings, is His holy word: in which every

attainment of grace is distinctly revealed, and also the manner in which it is realized and retained; so that we may say, the word is the instrumental cause of our sanctification, and as such is distinctly recognised. Hence our Lord's intercessory prayer, "Sanctify them through Thy truth: Thy word is truth." (John xvii. 17.) St. Paul, in his conversation with the Ephesian elders, says: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts xx. 32.) Speaking of the church to the same persons, he says, "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it unto Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.) In the Epistle to Timothy we find the manner in which the word is efficacious to this end: it discovers every doctrine, every duty, and contains such complete instructions, that nothing more is required as a system of morals than is therein contained to make believers perfect: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) But the instructions in the word, although complete, do not preclude the immediate agency of the Holy Ghost: He makes the word spirit and life, and works energetically and immediately upon the soul, producing a state of purification from all iniquity, and directing and sustaining it in a course of holiness. Hence St. Peter writes, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." (1 Peter i. 2.) And St. Paul also: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13.) And the procuring cause is the blood of Christ, "who gave Himself for us, that He might redeem us from all iniquity." (Titus ii. 14.) And as the benediction upon the Hebrews also states: "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. xiii. 20, 21.) Thus the truth, or the word of God, is the instrumental cause; the blood of Christ the procuring cause; and the Holy Spirit the efficient agent in the sanctification of mankind.

55. But the condition upon which this great blessing is received is faith. Indeed, all our salvation is of grace on God's part, and faith on our part, without which it is impossible to obtain the blessings of salvation. This, the highest element of the Christian life upon earth, is obtained and preserved by faith in Christ, and in those exceeding great and precious promises which He has given us concerning this especial grace. When Christ gave Paul his permission to preach to

the Gentiles, He said, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." (Acts xxvi. 17, 18.) And when the apostles and elders were assembled in Jerusalem, Peter asserted the same doctrine, and showed that God had, in this respect, put no difference between them and the Gentiles, "purifying their hearts by faith." (Acts xv. 7-9.) In these texts the sanctification, or the act of purifying the hearts of all mankind, is ascribed to faith, the same faith as that by which we obtain salvation in all its stages, having the atonement of Christ for its basis, and the particular blessing which it seeks for its object. A simple and unreserved act of reliance upon Christ, as having purchased holiness for us with His own blood, and an implicit credence of the promise of God respecting it, will bring the blessing in its fulness and glory into the soul.

56. Our next step leads us to the inquiry, When is sanctification attained? This has in some degree been anticipated by our preceding observations: but the general answer to this question is this, As soon as a believer trusts in Christ for it. This blessing is not delayed any more than any other in connexion with Christian experience. It is not necessarily deferred until death; but is attained in that very day, or moment, that a man believes for it. In some few cases it has probably been attained at the same time with justification; but these are very rare and exceptional. Most frequently it is wrought in believers either in shorter or longer periods after justification, and in some it is not realized until a short period before death. But as it is received by faith, it is the present privilege of all believers.

57. The general process of sanctification is that of progression until it is perfected, and hence it is said to be both gradual and instantaneous; and this view is corroborated by the Scriptures. The path of the just is like the sun, shining more and more unto the perfect day; there is a gradual progression until there is an accomplishment of the object, or a completion of the glory. If sanctification is a blessing distinct from justification and regeneration, there cannot be any doubt as to this view; and how short or long soever the interval might be between the realization of them, there must be a progression towards that point which distinguishes them, and an instantaneous merging into the higher privilege. Innumerable passages confirm this view: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (2 Peter i. 5-7.) "Herein is our love made perfect,—because as He is, so are we in this world." (1 John iv. 17.) The views which these passages give us of this work are these, that believers, viz., those who are justified, pursue after every virtue, until they are restored to perfect holiness, and they are complete in Christ, whose moral image they bear, and whose example they follow.

58. Sanctification, although distinct from justification, commences

with it. That it is distinct is evident; for justification is the pardon of past sins. Sanctification is the purification of the nature: but as, when the past sins are forgiven, the nature is also renewed, so henceforth it possesses a power which gives it dominion over sin, and by divine grace the believer possesses an ability to go on to perfection. All the guilt and pollution of past sins are purged away by the blood of Christ at justification, and, being thus cleansed, our sanctification is commenced; nevertheless we find that we have not a perfect dominion over our thoughts; these will range upon forbidden objects or in an unprofitable direction, and thus trouble us; our tempers will not uniformly be in accordance with the mind of Christ; our conversation will not at all times be such as becometh the Gospel; the spirit still finds much to contend with in the flesh; and although it has the position to obtain the victory, yet the victory is not won. More divine knowledge is required, more experience in the Christian course, and more perfect dominion over ourselves; all these are the result of trial and exercise, and by faith we make progress, until every thing contrary to holiness is subdued, and we acquire the complete mastery over all. This progressive sanctification, as not having already attained, or being already perfect; but God carries on His work in us unto perfection.

59. And it is also distinct from regeneration; but there is a nearer affinity between these than between justification and sanctification; and we find the scriptural allusions in this respect more frequent and illustrative. The same description of difference exists between these as exists between the birth of a child and his attainment to full maturity. Regeneration is the new birth; sanctification is the perfect man in Christ. Regeneration is the renewal of a man in righteousness and true holiness; sanctification is perfecting holiness in the fear of the Lord. As the new-born babe grows and advances into manhood, so the regenerated man grows and advances unto sanctification. St. John designates those who are in the stages of regeneration and sanctification as "little children," "young men," and "fathers." "I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (1 John ii. 12-14.) Thus regeneration may be said to be the birth or childhood of holiness, and sanctification the manhood or maturity of it.

60. These observations, however, are not designed to convey the impression that there is any point attainable in holiness which implies imitation. It is the duty of all who obtain this blessing to be continually advancing, and they are placed in circumstances to make

rapid progress in the knowledge and experience of divine things. All their fetters and hindrances are removed, and their trials and difficulties are now only a moral discipline which develops their powers, and facilitates their race for eternal life. As a man, when he attains his majority, and is invested with all the rights and privileges of heirship, does not stop there, but increases in age, in knowledge, in experience, in usefulness, and general position and influence in society, so the sanctified man increases in knowledge, in experience, in usefulness, and in every grace and virtue that can adorn humanity. And considering the nature of the soul as intellectual and immortal, we cannot imagine that any limits can be assigned to it, either in time or eternity, except such as are natural, and which are common to all created beings. In this view, the Scriptures set it clearly before us, as St. Paul says: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." (Col. i. 9-12.) And when relating his own conduct in spiritual affairs, although he classes himself with them who were in possession of this blessing, yet he says, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 12-14.) And the advice of St. Peter is to the same effect: "But grow in grace, and in the knowledge of our Lord Jesus Christ." (2 Peter iii. 11.)

61. We are not, however, hereby to suppose that it is not attainable, or that it is a blessing perpetually in the future, or that it is incapable of being fully realized in time, or that it must be reserved for death to effect it. These views of it are as applicable to eternity as to time, and, followed to their legitimate conclusion, would suppose it never to be attained; for we have just seen it will be on the increase for ever. Incomprehensible as it is that a finite being can be progressing from a given point to all eternity, and yet to all eternity be at an infinite remove from absolute perfection, yet the mind must coincide with its truthfulness. The perfection of a finite being, therefore, cannot be one in which advancement is excluded; but must be determined according to the limit of its present existence. It would be the height of absurdity to deny that a human being had attained to perfect manhood at forty years of age, because of the probability that he will live to be fifty. He is measured altogether by another standard; and so it is in the divine life; the standard which determines our perfection is not

raised to what we shall be, but to what we must now be; and we hesitate not to say that this is the proper view of it, and that it is unequivocally borne out by Scripture testimony. All the prayers for it, and the promises of it, indicate a present realization, both in respect of the experience of it in ourselves, and the exemplification of it in our walk and conversation in the world.

62. And those who are sanctified have the evidence and conviction of it in their consciences. Indeed, the witness of it is indispensable to its enjoyment and exemplification. If those who possess this blessing were not assured of it, their knowledge and love would have made no advancement upon this elevation. Besides, there are certain enlarged obligations upon those who are thus privileged, and which are necessary for the exemplification of this grace, such as, to love God with all our heart and our neighbour as ourselves; to rejoice evermore, pray without ceasing, and in every thing to give thanks. The assurance of our sanctification is requisite for these last-mentioned injunctions. If a man were not assured that he was in the enjoyment of the highest state of grace designed for him, he could not give thanks on that account. It is, therefore, requisite for the sanctified to have the witness of it in themselves. And this witness is supplied, so that no one can diligently apply for it without ascertaining its certainty. The first witness is borne directly by the Holy Spirit: this is requisite as the foundation for all the rest; for the soul could not be satisfied with any thing short of a divine testimony. The Holy Spirit, therefore, bears this first and direct assurance to the consciences of the sanctified, that this grace has been bestowed upon them: "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." (1 John iv. 18.) The Scriptures are also a witness to the sanctified. Let them compare their inward experience and outward actions by this rule, and if they find an exact correspondency, that word is to them an infallible proof of their sanctification: "Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." (1 John ii. 5.) And they have also the testimony of their own conscience: "Examine yourselves," says the apostle, "whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) And another writes thus: "And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." (1 John iii. 19-21.) Thus the Spirit, and the word, and our own consciences testify of this great salvation.

63. Great and glorious as this state is, it produces not the least self-exaltation; but, on the contrary, it will be productive of the deepest humility; the soul will have a keener and more enlightened sense of the exceeding sinfulness of sin, will have perceived the depths of depravity in which it was itself involved, the dreadful punishment to which it was exposed, and its total obligation to divine mercy for

deliverance, and restoration to holiness and eternal life. This humiliation of soul is asserted by the prophet in connexion with the promise of the blessing: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." (Ezek. xxxvi. 31, 32.) True humility is indissolubly united to sanctification.

64. This great and glorious state must be constantly and sacredly guarded. There is no extent of purity that will continue without deep solicitude; no knowledge of divine things but may be intercepted; no height or depth of the love of Christ but may become contracted; no repletion of God but may be emptied, to the utter exclusion of the sensibility of His complacent presence. There is no degree of sanctification that can be realized that will justify its possessor in leaving it unguarded or unimproved for a single moment. The higher we rise or sink into it, the more tender it becomes, and the more solicitous we must be to retain it in all its purity and glory. And there is this delightful consideration, that our ability corresponds with our attainment. Watchfulness and prayer are imperative: to the good and faithful servant who is preparing to enter into the joy of his Lord, as well as to the wicked and slothful, Christ's charge is equally applicable to all: "And what I say unto you, I say unto all, Watch." (Mark xiii. 37.) This unremitting guardianship is requisite for the retention of sanctification, and growth in it.

65. And this will further appear from the consideration that it may be lost. There is no attainment in sanctification which precludes the possibility of total loss both in time and eternity. Hence the solemn cautions: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. iv. 30.) It is therefore possible for those who are even sealed by the Holy Spirit to grieve Him. "Quench not the Spirit." (1 Thess. v. 19.) This injunction is given in connexion with exhortations and prayers for entire sanctification; and it is possible for any one to fall from this state so as to be finally undone. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 29.) And again, in continuance of the same subject: "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." (Heb. x. 38, 39.)

66. But lest any one should be led to despair, it is encouraging to know that, although we may lose it, we may also experience it again. Few persons probably find this great blessing and continue to walk in the light without a cloud or fall. In many instances it has been lost and regained many times before the person has been permanently

established; and the Scriptures provide us with encouragement to seek it until we are so established: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John ii. 1, 2.) And again: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.)

67. The blessing of entire sanctification is great and unspeakable; but such a state is promised, and He is faithful who has promised, who also will do it. This doctrine is taught us both in the Old and New Testaments with an explicitness as clear as the noon-day sun. It is commanded by the highest authority, and absolutely requisite for an admission into heaven; for without holiness no man shall see the Lord. Sanctification is the greatest blessing upon earth, the highest attainment of divine grace; and the preparation for an eternal weight of glory.

PART VIII.

THE WITNESS OF THE SPIRIT.

1. THE doctrine of the witness of the Spirit stated. 2. The Holy Ghost has been engaged in effecting the salvation of men ever since the fall. 3. The antediluvian patriarchs enjoyed the witness of the Spirit—Abel—Enoch. 4. Abraham and David enjoyed this blessing—And all believers continue to enjoy it. 5. In the New Testament the Holy Ghost is declared to bear this witness. 6. He is the efficient and suitable Agent in this work. 7. The manner of this witness unknown; the witness itself certain and direct. 8. The doctrine scriptural and important. 9. The human spirit the receiver of this witness. 10. This witness immediate and direct. 11. The Spirit witnesses to every state of a believer's experience. 12. All believers have the Spirit dwelling in them. 13. Conviction of sin is the witness of the Spirit to the sinner. 14. This is the Spirit of bondage unto fear. 15. The Spirit witnesses to justification. 16. The Scriptures assert this doctrine. 17. He witnesses to adoption. 18. This witness abiding. 19. Regeneration is also witnessed by the Spirit. 20. He witnesses to sanctification. 21. The distinction noticed between the witness of the Spirit and the witness of our own spirits. 22. These witnesses are united. 23. The difference between them. 24. The witness of our own spirits is an inward consciousness. 25. It is also a logical process. 26. The Spirit, the Word, and the human spirit bear a united testimony. 27. The evidences of not possessing the direct witness of the Spirit. 28. The witness of our own spirits subsequent to the witness of the Spirit.

1. THE witness of the Spirit is that inward and direct testimony which is borne by the Spirit of God to the spirits of those who believe

in Christ, that their sins are forgiven, and that they are the children of God by adoption and grace.

2. In conducting this subject it will be requisite at the outset to observe, that from the period when sin entered into the world, the Holy Spirit has been engaged in effecting the salvation of men, that His agency is included in the covenant of grace, and that all religious experience arises from Him, either by dwelling within us, or testifying to us. His witnessing acts, however, are not confined to believers, but He also convinces the world of sin, of righteousness, and of judgment, which we shall notice in its proper place; but at present our attention will be directed to that view more particularly understood by the term, "the witness of the Spirit;" which is that He bears an immediate testimony to our personal forgiveness and adoption into the family of God, so that we are filled with peace and joy. His agency has been indispensable to mankind from the commencement of the covenant of grace, and will be so until its consummation; for "no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. xii. 3.) It is, therefore, evident that all religious experience is produced and bestowed by Him.

3. St. Paul in his Epistle to the Hebrews throws considerable light upon the experience of the antediluvian patriarchs: he informs us that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (Heb. xi. 4.) Abel "obtained witness that he was righteous." In some satisfactory manner he received a divine assurance of the forgiveness of his sins. Some have supposed that an indication of the acceptance of his sacrifice was given, either by the descent of fire from heaven, or by some other equally demonstrative token of approbation. But this does not at all appear either from the original narrative, or from St. Paul's comment upon it. It is far more probable that his witness was an internal rather than an external testimony: an internal witness would have been clearer and more abiding than an external one, and more consonant with his "faith." It was an evidence of his personal state, he obtained witness that "he" was "righteous," and therefore we conclude that his faith rested upon the Lamb of God, of which his offering was a type; and, believing, he had the witness in himself of pardon, and acceptance with God. Enoch obtained the same blessing; "for before his translation he had this testimony, that he pleased God." (Heb. xi. 5.) This "testimony" which Enoch received was of the exact character of the "witness" which Abel obtained, and by these each was assured of salvation and peace. And as the Spirit was given to "strive" with men who were living in sin, (Gen. vi. 8.) we cannot suppose that His comforting influence was withheld from those who were in the favour of God.

4. Abraham and David are two characters to whom frequent allusion is made in reference to their piety and religious experience; and as they lived at so great a distance of time from each other, and from the antediluvian patriarchs, we may consider them as representatives

of the experience of believers down to the coming of Christ. And that their happiness was of the same character is evident from the assertion of the apostle, who says, "Abraham believed God, and it was counted unto him for righteousness;" and then, to confirm this view of justification by faith, adds, "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." (Rom. iv. 8, 6, 7.) This blessedness in each of these patriarchs arose from the knowledge of the forgiveness of sins, and that they were adopted into the family of God. And that the enjoyment which Abraham realized was identical with the enjoyment of believers in the Christian dispensation is evident from this assertion: "So then they which be of faith are blessed with faithful Abraham." (Gal. iii. 9.) The characteristics of this blessedness are "peace and joy in the Holy Ghost." (Rom. xiv. 17.)

5. In the New Testament all the enjoyments and realities of salvation are explicitly declared to be produced by the Spirit. The experience of believers in different ages may be as different in degree as the experience of different Christians in the same age, or of the same Christian in different periods of his life; but all is the work of the Holy Ghost, whose office it is to guide into all truth.

6. As the Spirit is truly God, He is eminently and efficiently competent to perform this important work. No being less than omniscient could do it; and it is with the highest propriety assigned to Him rather than to either of the other persons in the Godhead. By Him the great change of renewal in righteousness is wrought in the soul, and every virtue is commenced and perfected. It is evident that God alone possesses the right to pardon, adopt, renew, and sanctify the human race; consequently, when any of these are accomplished, it must be known to Him before it can be known to any creature. The Spirit possesses a perfect knowledge of God, and of the whole human race; and as soon as the act has transpired, He knows it, and can make it known with indubitable certainty.

7. The manner in which the Holy Spirit bears this testimony to our spirits is not revealed. Our Lord's conversation with Nicodemus assures us that spiritual operations are too profound to be understood by the human mind: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John iii. 8.) Although there is a profound mystery respecting the manner in which the Spirit works, yet there is no doubt as to the reality of it. As men cannot determine the exact point at which the wind commences to blow in a certain direction, nor the rapidity at which it moves in every place, neither where it terminates; but are, nevertheless, as fully assured that it does blow, as if they could determine every thing respecting it with equal certainty; so, although a man may not be able to explain, or even to comprehend, the manner in which the Holy Spirit bears testimony to his spirit of his adoption, yet he has no more doubt as to the fact, than he has respecting the

blowing of the wind. In respect of the reality of it, language cannot be more explicit than that in which it is declared, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.)

8. Some object that this doctrine, upon which so much stress is laid, is of little importance, because it is supported by a few texts only. To which we reply, One inspired assertion is equally true as if it were a thousand times repeated; therefore, if it be but once asserted, nothing shall shake it for ever. But, although the direct assertion is contained within a few passages, yet there is no contradiction in those passages to the general tenor of the Bible, in many parts of which the doctrine is implied where it is not directly asserted; and the testimony of holy men corroborates it in the records of their experience throughout the whole of the Old and New Testament page. But we affirm that the doctrine is of the highest importance: the experience of every believer is affected by it in its most vital elements; and it is the foundation of the Christian's peace, and joy, and hope, and his pledge and foretaste of heaven. And it is the common privilege of all the children of God, and is designed to be so to the end of time.

9. This testimony is borne to the human spirit. By the term "spirit" we here understand that intellectual part of man which is the seat of knowledge and understanding; by which he is capable of knowing and perceiving both natural and divine things; and the possession of which constitutes him a rational and moral agent, and gives him a capability of religion and religious exercises. Religion has its chief seat in the spirit, without which no outward act can be pleasing to God. To this intellectual part of man the Holy Spirit testifies of the divine favour and reconciliation towards every one who believes in Christ. And we cannot imagine how a more efficient or assured testimony could be borne than by such an attestation.

10. This testimony, therefore, is not acquired by any process of reasoning, by inferences and deductions, which is properly the witness of our own spirit; but is immediate, direct, and antecedent to every other witness: it is an action exclusively between the Holy Spirit and the spirit of a believer: the spirit of man receives this testimony directly from the Spirit of God. It is, consequently, the highest class of evidence which the human mind can have; an evidence which it possesses in itself, and is, therefore, superior to that which it possesses of any external object or action whatever. It is a witness so clear and convincing, that it equals the consciousness of existing: that which is an evidence to an intelligent agent in itself must be most convincing and demonstrative; and nothing external to itself, neither derived in an intermediate manner, can be so conclusive. Our bodily senses have been deceived in thousands of instances, and have conveyed erroneous impressions to the mind: the deductions and conclusions at which we have arrived by a reasoning process have in as many instances proved incorrect; we cannot, therefore, have so certain a knowledge of any thing received through the medium of the senses, as we have from an inward consciousness by an impression made by

that divine Spirit who has intimate access to the soul. No outward voice could be so convincing as this inward witness; neither could the testimony be so abiding. The Spirit itself bears witness "with" our spirits; our own spirits, therefore, must be conscious of the testimony borne, and assured of it by a positive and real experience in themselves, by the absence of condemnation, and the realization of peace and joy. This, we imagine, is the highest assurance the human mind can have in this state of existence.

11. The witness of the Spirit embraces every stage of our experience, from the first dawn of conviction of sin to the highest attainment in the spiritual life. It is not, however, an imperative obligation upon us to prove that every believer, of every shade of religious creed, or of every stage of religious attainment, is competent to declare the exact position in which he stands, but to show by the Scriptures that such a state and knowledge might be realized and enjoyed by those who believe in Christ. These have an unction from the Holy One, and know all things requisite for their present peace, and for glorifying God in their walk and conversation. The language of the apostle is very comprehensive in this particular: when speaking of our knowledge of spiritual things, by the teaching of the Holy Ghost, he says, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." (1 Cor. ii. 12.)

12. This view is sustained by the consideration that the indwelling of the Spirit is the privilege of all believers; and the absence of the Spirit in any man is the certain proof to himself that he is not included in the salvation of the Gospel, nor in the family of God. This doctrine was declared by Christ, who taught, both publicly and privately, that, after His ascension, the Holy Spirit should be given to all believers, and that this divine gift should continue to the end of the world; hence, He promised, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him: for He dwelleth with you, and shall be in you." (John xiv. 16, 17.) And St. Paul asserts: "Now, if any man have not the Spirit of Christ, he is none of His." (Rom. viii. 9.)

13. This doctrine of the witness of the Spirit, although generally applied to those who have obtained salvation, is not confined to them; for the conviction of sin produced upon the unrenewed mind is a witness, or testimony, of the Holy Spirit to the spirit of a sinner, convincing him of his lost state, that the wrath of God abides upon him, and that he is exposed to eternal death: this He does by reproving "the world of sin, and of righteousness, and of judgment." (John xvi. 8.) The awakening of a sinner to the sense of his guilt and danger is as much a witnessing act of the Holy Spirit as the witness of adoption to the believer; and the sinner could not become sensible of his condition and condemnation by any other means.

14. This is termed by the apostle, "the spirit of bondage unto

fear;" which is the effect wrought upon the conscience by the Spirit of God, by which we are convinced of sin and its consequent condemnation. These produce a painful sensation in the mind, which makes us dread the wrath of God, and especially the revelation of it in death, temporal and eternal. Under the pressure of this conviction, an intense alarm is awakened in the sinner, he is the subject of distressing fear, lest he should suffer the punishment due to him for sin for ever. By what means, we inquire, has this fear been induced? The only reply in agreement with Scripture is, that God has wrought it by His Spirit.

15. And as soon as condemnation is removed by the grant of pardon, or justification, the assurance of it is given by the Holy Ghost. We cannot imagine how any one can know his sins are forgiven, but by this direct witness, which, although it does not exclude any, yet precedes every, other. That the knowledge of forgiveness of sins is a privilege of believers in Christ in general, is evident from the manner in which this blessing is mentioned by the inspired writers. In speaking of justification or forgiveness of sins, which, we have already noticed, are synonymous terms, the apostles do not mention the subject as one of doubtful and mysterious experience, nor as if it were confined to the few, but as the general and unquestionable enjoyment of all who believe; hence, St. Paul says, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. iv. 32.) And again: "In whom we have redemption through His blood, even the forgiveness of sins." (Col. i. 14.) And St. John also bears testimony to the same truth: "I write unto you, little children, because your sins are forgiven you for His name's sake." (1 John ii. 12.) All these expressions evidence a familiar acquaintance both with the doctrine and the personal realization of it. Two of the passages are direct appeals to the experience of every person addressed. It cannot, therefore, be questioned, that all the members of the churches so appealed to, either did possess, or might have possessed, the knowledge of the forgiveness of sins; which we imagine could not have been acquired by any other means so certainly as by the witness of the Spirit of God.

16. And the Scriptures corroborate this assertion. On the day of Pentecost many were pricked in their heart by the preaching of Peter, and were led to inquire, "What shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.) And when the apostles were arraigned before the council, they thus declared: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." In the first of these passages, the Holy Ghost is promised in connexion with "the remission of sins;" and in the second He is declared to be a witness of the "forgiveness of sins," to them that obey the divine commands.

17. The Spirit witnesses also to our adoption. The Scriptures in confirmation of this assertion are so direct and unmistakable that we imagine no one who consents to the doctrine at all will deny it in this particular. St. Paul says: "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.) And in a parallel passage he says: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. iv. 6, 7.) The spirit of bondage is the natural state of "a servant," and is induced by conviction of sin, by which he who is so convinced endeavours to cease to do evil and to learn to do well, and brings forth works meet for repentance; but with all his endeavours to shun sin, and to do good, there is still the spirit of bondage producing fear, a servile fear on account of past unfaithfulness, and a consciousness that he is not invested with the privileges of sonship; with all his servitude he feels no right to inheritance: but the moment the Spirit of adoption is given he feels himself no longer a servant, but a son: the Spirit testifies of his adoption by crying, by proclaiming to his spirit, "Abba, Father;" and immediately as the Spirit bears this testimony to him, that moment he also cries, "Abba, Father." This witness is explicit and direct, God sends forth the Spirit of His Son into our hearts, whom we receive as a witness to our spirits. Language cannot be plainer than that the witness of our adoption is immediate and certain.

18. And this testimony is not a momentary impulse, and then withdrawn, so that the mind should be necessitated to recur to it in after times as a past event; neither is it given by successive acts and obscured at intervals; but it is abiding and continuous, unless restrained through unwatchfulness or sin: it is the privilege of believers to retain it to the end of their lives. The indwelling of the Spirit of adoption is the pledge and assurance to believers of their future inheritance: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." And the ground of this assurance is thus declared: "Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord;" (2 Cor. v. 1-6;) and again: "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory." (Eph. i. 13, 14.) All, therefore, who have the Spirit of adoption in their hearts are heirs of eternal life.

19. Our regeneration is also testified to us by the same Spirit. Most of the texts which assert the witness of our adoption may with equal propriety be applied to our regeneration. Both of these terms imply, although with some difference of signification, that we are the sons of God; and so does the phrase by which that relationship

is recognised: "Abba, Father." The apostle John thus refers to the testimony of this event: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1 John v. 4-7.)

20. The Holy Spirit also witnesses to a believer's sanctification: hence, St. John, after mentioning all the marks of this blessing, viz., the love of God and of our brother, the assurance that we are of the truth, confidence towards God, prevalence in prayer, perfect obedience to His will, and faith in Christ, adds, "And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us by the Spirit which He hath given us." (1 John iii. 24.) And also in another place He says: "If we love one another, God dwelleth in us, and His love is perfected in us. Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit." (1 John iv. 12, 13.)

21. As many writers have confounded the witness of the Holy Spirit with the testimony of our own consciences, it will be requisite for us to notice the distinction which exists between them.

22. In the act of testifying to the experience of believers, God has united the testimony of our own spirits with that of the Holy Spirit, so that the certainty of it is established. These conjoint witnesses prevent men from falling into the two opposite errors of presumption and despair: these are both checked by the conjoint testimony of the Spirit and of our own consciences. On the other hand the Christian may be in heaviness through manifold temptations and doubts, and yet be cheered by one of these witnesses, although the other may be in obscurity. Each possesses its distinct advantage, and both are designed to corroborate each other.

23. We have already seen that the witness of the Holy Spirit is direct, that He is competent to this office, and that His testimony is antecedent to all others. The witness of our own spirits is different from this in almost every particular; our conclusions are chiefly indirect, although they are quite convincing; we are liable to err, and consequently we require some rule to guide our judgments; and the witness of our own spirits is subsequent to the witness of the Holy Spirit, and is a confirmation of it. The testimony of our own spirits has its foundation in the understanding, and is acquired either by a consciousness of purity and uprightness; or by a reasoning or logical process of measuring and comparing our spiritual state and outward deportment with the holy Scriptures, which constitute a perfect rule for our faith, practice, and judgment of spiritual things.

24. In confirmation of the first view stated, viz., that the witness of our spirits has its foundation in the understanding, and is acquired

by a consciousness of purity and uprightness, we have many passages both in the Old and New Testaments; those more immediately to our purpose are as follows. St. Paul shows us that all men have a law in themselves which is based upon the power or faculty of moral consciousness, by which they can determine the quality of their actions; and even those who have not the revealed will of God have this consciousness of approbation or condemnation: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. ii. 14, 15.) This represents the lowest class of moral perceptions; and what he says of himself and coadjutors may be considered as representing the highest class of intellect and moral attainments; and yet he uses the same standard, viz., conscience, in determining the quality of his actions: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Cor. i. 12.) St. Peter also refers to the same testimony; so that when those to whom he wrote were falsely accused and persecuted for righteousness' sake, they might possess this internal witness to their comfort: "Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." (1 Peter iii. 16.) And he also speaks (verse 21) of "the answer of a good conscience toward God." St. John also refers to the same internal consciousness of purity and uprightness: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." (1 John iii. 18-21.) There is, therefore, a power in the spirit of man by which the moral quality of his actions are ascertained to himself; and when that power is faithfully appealed to, it testifies or bears witness either to condemnation or peace. Our understandings are not discarded, are not overwhelmed or confounded, are not superseded and set aside by the witness of the Holy Spirit, but are enlightened, convinced, and assured, by a certain internal perception and realization of the truth and certainty of that witness; and when appealed to, will bear testimony by the consciousness of it in themselves.

25. The second mode by which our spirits bear witness, is by a reasoning or logical process, making the Scriptures the standard of our appeal, and the rule of our experience and practice. There are certain states of mind or spiritual experience declared to be the necessary and invariable results of salvation. A man who peruses the Scriptures will find these marks laid down with precision; he will compare his internal experience and external actions with these

marks; and finding in his own soul those feelings and enjoyments, and that power which those Scriptures declare, his own spirit will corroborate the testimony of the Holy Spirit, and thereby afford additional evidence of its reality, and a confirmation that he is not deceived herein.

26. That state of mind or internal experience which is declared to be produced by the Holy Spirit is thus stated by the apostle: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22, 23.) Any man therefore who examines himself by this rule, and finds this fruit in himself, will be furnished with additional proof that he is not deceived. This process of inference is thus attained: whoever possesses the Spirit, produces the fruit of the Spirit. I have the fruit, therefore I have proof that I possess the Spirit. This is only demonstrative to ourselves, and cannot be binding upon any other. Our outward actions are the criteria by which others judge of us, our inward state and experience cannot be known to any but ourselves. As this can only be a personal demonstration, we imagine few can be so unwise as to deceive themselves. Let any man, therefore, who is sincerely assured in himself that the Holy Spirit testifies to his adoption, inquire, "What proof have I that this impression is not the result of my own imagination, and that I am not deceived herein?" And he will find the confirmation of it in the witness of his own spirit. He looks within himself, and he finds love, joy, peace, &c. Being assured by his own inward perceptions that God has spoken peace to him by His Spirit; and examining himself by the sure word of prophecy, and finding the corresponding results of this event as therein declared, his own spirit witnesses to the truth and reality of the divine testimony; and thus by the three witnesses—the Spirit, the word, and his own spirit—the truth is established.

27. But, on the other hand, if any man think that the Spirit witnesses to his adoption or salvation, but, upon examination of himself, find the state of his own spirit or practice is not in conformity with the Scriptures, that man will have inward demonstration that he has deceived himself: he will perceive that the marks of spirituality, which are never disassociated from the possession of the Spirit, are not found within him, and his own conscience and the Scriptures testify against him. The witness of our own spirits, according to the rule laid down, will be a confirmation of the real witness, and a contradiction to a deceived imagination of it.

28. In conclusion. The witness of our own spirit, in the nature of things, must be subsequent and subordinate to the witness of the Holy Spirit. If we find that we love God, that love must have been shed abroad in our hearts by the Holy Ghost; because the foundation of our love to Him is declared to be the consciousness of His love to us, we love Him because He first loved us. Our spirits cannot testify to us that we have peace and joy in believing, unless that peace and joy really exist. The testimony of our own spirit is a testimony to facts existing; and as by nature there is not in us any good thing, so, if we

feel pardon, or if we know that we are adopted, that knowledge must have been first communicated to us. If we yield the fruits of holiness, it must be because the Spirit dwells within us, producing those fruits. All our knowledge of divine things must have been communicated to us; and the assurance of the possession of spiritual blessings, whether from the consciousness of our own spirits, or by comparing ourselves with the scriptural requirements, must be subsequent to their bestowment. The witness of our own spirit is therefore important as a corrective against a mental delusion, enthusiasm, or fanaticism, and a confirmation of the reality of the witness of the Spirit of God.

CHAPTER X.

MORAL DUTIES.

PART I.

THE TEN COMMANDMENTS.

1. ALL created objects naturally under law to their Creator. 2. Intelligent creatures must be governed by spiritual and moral laws. 3. God's laws over spiritual creatures as perfect as His laws over the material creation. 4. The glory of the Creator and the good of the creature secured by suitable laws. 5. All law must have its origin in God as Creator. 6. All God's laws perfectly consistent with His nature and perfections. 7. The law by which man was governed at his creation was one of holiness and love. 8. By the fall every trace of the original law was erased from the heart of man. 9. By grace the law is in some degree written again upon the heart of man; and fully embodied in the moral law. 10. The giving of the law. 11. The law written by God Himself upon two tables of stone. 12. Each commandment embraces every thing of its class, both negatively and positively.

1. ALL created objects are under the dominion of Him who created them. God made all things for His own glory; and He governs them with laws suited to their being. The government of all things by suitable laws is requisite for their sustentation and order, and, so far as our acquaintance extends, we perceive every thing under the dominion of laws agreeing with their natures, and embracing them in all the properties and qualities of their existence. All material things obey with precision the laws by which they are governed; and all the phenomena of nature are so many agents by which the divine Ruler controls all things and makes them subservient to the ends of their existence. All material objects probably exist only as links in the divine government for the use of the intellectual creation; and although there is a subordinate dominion invested in the intelligent creation, yet this subordinate dominion is limited, and not allowed to extend to general or universal government. God's dominion over the material universe is absolute and irreversible by any but Himself.

2. Intellectual creatures, having received from their Creator a freedom of will and a power of voluntary action, are placed under a different government to matter. The laws by which minds are governed must comport with their natures, *i. e.*, they must be both spiritual and moral; and they must perfectly embrace every spiritual action: this we conceive to be the case not only in their present state, but also in every other in which they can exist.

3. We cannot suppose that God would have given a perfect code of laws to the material universe, so that there is no particle of it but is embraced in every possible mode of its existence, and that He would have omitted to make equally perfect laws for the intelligent and superior part of the creation; for spiritual beings cannot be kept in order, neither can they answer the design of their creation without law, any more than material things can be. The spiritual law by which intelligent creatures are governed is so broad and perfect that it includes every spiritual being in the universe. Angels of every grade and order are represented as under law to their rightful sovereign; and so are all mankind; all are under such a law as embraces us in the fulness of our existence.

4. Two objects are secured in the giving of law; the first is the glory of the Creator; the second is the good of the creature. When, however, we say, the glory of the Creator is secured by the giving of law, we understand, not that the natural glory of His being can be diminished or increased, but that His purity and rectitude are hereby manifested and revealed to such intelligent creatures as are capable of appreciating them, and ascribing praise to His most holy name. And the good of the creature is secured, because his highest bliss consists in living in conformity to the divine law, and being engaged in those acts which it enjoins upon him; and this will continue commensurate with his existence.

5. As God is the Creator of all things, so all law must have its origin in Him. He who possesses the power and wisdom to create must be worthy of dominion over that which He has created, and must also possess power and wisdom to govern. The right to govern is founded upon the act of creation. As God fills all duration and space by an absolute and illimitable fulness of being, so must the law which He enjoins upon any creature be perfect in embracing that creature; there cannot be any duration when the creature shall not be comprehended by the Creator, neither can there be any place or space in which it can be removed out of His jurisdiction. And this law must further perfectly correspond with the nature and character of the creature, and with its relationship to the Creator, to whom supreme homage is due, and also with its relation to every creature with which it is associated. All violation of law is either directly or indirectly a sin against God. All omissions of duties enjoined upon us, and the commission of any forbidden action respecting our relation to the Creator are sins directly against Him; and all deviations from the law in respect of any creature are sins indirectly against Him, because He is the one Lawgiver who has prescribed our actions both in respect of Himself and also of every creature to which our relationship extends. Hence Joseph, when he was tempted by Potiphar's wife, considered the sin not merely as against Potiphar, the direct object of it, but against God, whose law would thereby have been violated; and he exclaimed: "How then can I do this great wickedness, and sin against God." (Gen. xxxix. 9.) And David, also, when the prophet brought home to his conscience his sin with Bathsheba,

seems to have forgotten the injured and murdered Uriah, and to have been wholly absorbed in grief for having offended God, and thus gives utterance to the agony of his soul: "Against Thee, Thee only have I sinned, and done this evil in Thy sight." (Psalm li. 4.) Wherefore, no offence terminates in the creature, but through it is indirectly a sin against the Creator.

6. As God is the foundation of all law, all His government must correspond with His nature and perfections. All material objects are governed by His wisdom, righteousness, and truth; that is, the wisdom, the righteousness, and the truth of God are laws by which every atom of matter is controlled and directed. In His moral government, or rule of the intelligent creation, His laws also partake of the exact character of His being: they are holy, and just, and good: not that His wisdom or truth or any other attribute is excluded, but these are particularly mentioned because of their moral character. Strictly speaking, God Himself is the basis of all the laws of the universe, and they all partake of the exact character of His being; and the fulfilment of them according to the position and endowments of any creature constitutes the highest bliss it is capable of enjoying.

7. The law by which man was governed at His creation, and during the period of his innocency, was a law of holiness, righteousness, and love; and so long as he retained his rectitude he naturally fulfilled that law. No change in the creature can affect the Creator. He is the same for ever, and, consequently, no change in the creature can change the law by which he is governed. The law to fallen man is precisely the same as it was to our first parent in his state of purity; that is, it is a law of holiness, of righteousness, and love. The change is not in the law, but in man, and in the mode of fulfilling it. In perfect moral legislation there must be an exact adaptation to the capacities and states of the creatures; the higher the intellect or the greater the discoveries made to it, the greater are his obligations; where much is given much will be required. Every intelligent creature is so governed as to embrace his whole conduct, and his supreme enjoyment will be associated with obedience.

8. By the fall of Adam every trace of the original law was erased from his heart; and as he stood as the federal head of all mankind, so the whole human race became involved in the same moral defection; and the original state of holiness and purity could never have been regained by any personal effort either of himself or of his posterity. But God, who is rich in mercy, entered into a new covenant with man through Jesus Christ, and thereby restored the whole human race to a position in which they may again know, obey, and glorify Him, not in the same manner as our first parents did before the fall, but so as eventually to bring an equal or greater revenue of glory to His name. In man's original state obedience was the fulfilling of the law; in his sinful state, "Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.) The righteousness of the first covenant was the righteousness of obedience; the righteousness of the second covenant is the righteousness of faith; it is attained by

faith in Christ as a sacrifice for our sins ; and it is retained by living a life of faith on Him, and by obedience to all the laws of the new covenant, into which every believer is introduced, and receives power to fulfil.

9. In virtue of the covenant of grace every man that comes into the world has the divine law in some degree written upon his heart ; and to this covenant we must also refer all the restraints from sin which are found in the human race. As the minds of men in their unrenewed state are totally averse to the restraints and promptings of this law, so in lapse of time it had become so far obliterated that but few traces of it remained. They were not willing to retain God in their thoughts, and their foolish hearts became darkened : the history of the world in every age is proof of this. Before the flood the earth was filled with violence ; Noah and his family alone excepted. Soon after the flood men lapsed into idolatry ; and by the time of the exodus of the children of Israel from Egypt there were but few who understood the real character of the divine government, in its embrace of the thoughts and actions of all mankind. To evince this law more impressively, and to retain it in its purity for ever, God mercifully renewed it upon Mount Sinai ; He wrote it with His own finger upon two tables of stone ; and He designed it to be observed by the Jewish nation, and all others that should become acquainted with it through them ; and at the establishment of the Christian dispensation He made it of universal and perpetual obligation upon all mankind.

10. The circumstances under which the law was given were such as produced the profoundest impressions of reverence and awe. The account is thus transmitted by Moses : " And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God : and they stood at the nether part of the Mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the Mount : and the Lord called Moses up to the top of the Mount ; and Moses went up." (Exod. xix. 16-20.) The Psalmist, also, referring to this event, says : " Even Sinai itself was moved at the presence of God, the God of Israel." (Psalm lxxviii. 8.) And not only were there those visible manifestations of the presence of God, but there were also invisible attendants upon Him on that occasion : " The Lord came from Sinai, and rose up from Seir unto them ; He shined forth from Mount Paran, and He came with ten thousands of saints : from His right hand went a fiery law for them ;" (Deut. xxxiii. 2 ;) and the Psalmist also : " The chariots of the Lord are twenty thousand, even thousands of angels : the Lord is among them as in Sinai, in the holy place." (Psalm lxxviii. 17.) St. Paul, also,

speaking of the law, says: "It was ordained by angels in the hand of a Mediator." (Gal. iii. 19.) From these assertions we gather that God was attended upon that occasion with tens of thousands of saints and angels, who were witnesses of His glory; and the knowledge of which invests the trembling Mount, the blazing fire, the pealing thunders, and scathing lightnings of Sinai with a still more impressive majesty and glory, as we are informed in various parts of holy writ, that God will be accompanied by the same class of attendants when He shall come in glory and majesty to judge the world at the end of time.

11. This law was written upon two tables of stone, which circumstance has originated the classification of it as the first and the second table. The first table relates to our duty to God, and includes the obligations under which man is laid to Him as the object of worship, to the exclusion of every other; and contains the first four commandments. The second table relates to man's obligation to his fellow man, and determines his action in every relationship of life: this table contains six commandments. In their collective character they are sometimes called, "the Ten Commandments;" and sometimes, "the Moral Law," by which latter appellation it is distinguished from the ritual and ceremonial law, which was designed to be of a temporary continuance, and to be observed by the Jewish nation only.

12. Each commandment embraces every thing of the class or kind to which it refers, and includes a far wider range than the merely verbal expression. There is a negative and positive acceptation applicable to each and to all of them. If any class of actions are forbidden, it is to be understood that the opposite virtues are enjoined; and, on the contrary, whatever is enjoined as a duty, must be considered as forbidding every thing contrary to it. And our Lord's exposition of the law, as contained in the Sermon upon the Mount, indicates a spiritual signification, by which the desires are included as well as the words and actions. The whole man is thus embraced; every action comes under the examination of one or the other of the commandments; every word will come under the same jurisdiction, and so will every thought of the heart. The whole man is to be governed by this law, and will be judged by it in the day of the Lord. Both the Old and New Testaments exhibit the great advantages of observing it; and as if designed to repeat every promise to obedience, one of the closing declarations of the word of God declares, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.) With these preliminary observations we shall proceed to consider each commandment in its respective order.

FIRST TABLE.

FIRST COMMANDMENT. 1. Man as a rational creature is under a natural obligation to glorify God. 2. The progress of polytheism and idolatry. 3. When the law was given, polytheism was almost universal. 4. In what the resort to a false god consists. 5. Mixed worship forbidden. 6. Erroneous notions of God forbidden. 7. This command enjoins the true worship of God. 8. The character of this worship. **SECOND COMMANDMENT.** 1. The manner of divine worship prescribed. 2. All actions displeasing to God forbidden in His worship. 3. The effects of idols or images in worship. 4. Mental and spiritual idolatry forbidden. 5. Idol worship a cheat and delusion. 6. True devotion not caused by pictures or images, but by the Holy Ghost. 7. God will punish all violators of this command. 8. Idolatry a corruption of true religion. 9. God will visit the sins of corrupters for generations. 10. The promise to the obedient. **THIRD COMMANDMENT.** 1. The irreverent use of God's name forbidden. 2. To dishonour any name of God is to dishonour Himself. 3. To use any name of God irreverently incurs guilt. 4. An irreverent use of the divine name in our devotions renders us guilty. 5. Perjury condemned. 6. Lawful swearing. 7. An oath a religious act. 8. The second part of the command a commination. **FOURTH COMMANDMENT.** 1. Its object. 2. The Sabbath not a new institution at the giving of the law. 3. It has the precedence of all religious institutions. 4. The Sabbath a moral arrangement suited to man. 5. The Sabbath a period of religious instruction for the worship of God and a type of heaven. 6. The appointment of the Sabbath suited to the relations between God and man. 7. The Sabbath appointed in man's innocency. 8. Of unspeakable value to man in his fallen state. 9. These circumstances proofs of the institution of the Sabbath from the creation. 10. How the Sabbath is to be observed. 11. Work and secular employments to be suspended. 12. The extent of its obligation upon the Israelites in the wilderness. 13. The Old Testament shows its sanctity. 14. All carnal gratifications forbidden upon the Sabbath. 15. It is to be kept holy, a period suited for the study of God. 16. A day to study the plan of salvation. 17. Private devotional exercises. 18. Family religion. 19. Public worship. 20. The Sabbath on earth should resemble heaven. 21. All the members of the family included in the command. 22. The reason assigned for its institution. 23. The change of the old Sabbath to the Lord's day. 24. The Lord's day, the day of His resurrection. 25. St. Paul's teaching. 26. The change of day determined by the resurrection of Christ. 27. The Christian Sabbath the first day of the week. 28. The practice of the apostles and early Christians. 29. Conclusion.

FIRST COMMANDMENT.—"Thou shalt have no other gods before Me."

1. As man is a rational creature, he is capable of rendering a reasonable service to God, and he is under a natural obligation to worship and glorify Him. This obligation exists because he is a creature, whose whole being, including all his natural existence and powers of acquirement, were given him by the Creator, according to His sovereign will. Every thing, therefore, that any man possesses he has received from God; and being conscious of this, he must feel himself under an obligation to answer the design of his creation, by consecrating every power to the service and glory of his Creator. As long as our first parent continued in a state of purity, his whole being was devoted to its legitimate design; all his thoughts and actions were in accordance

with rectitude, and were devoted to their proper object. In such a state his intellect was clear, his conscience pure, his knowledge unclouded, and capable of being enlarged by the acquisition of every thing proper to be attained, and he acceptably worshipped and glorified God, who was the object of his supreme love, and the end of all his actions. After the fall, the understanding of our first parent became darkened, and instead of making God the supreme object of his desires, he was not willing to retain Him even in his thoughts; but sought his happiness in the creature rather than in the Creator, who is blessed for evermore; and this spiritual darkness and alienation from God he entailed upon all his posterity.

2. In tracing the history of man from his creation, we do not find that there is any charge of multiplying gods against any of the human race before the flood. The sins of the antediluvians were atheism, infidelity, and oppression. The earth was filled with violence; and when God had threatened them with an entire overthrow, they scoffed at His denunciation, and in their hardihood said, "Where is the promise of His coming?" At an early period after the flood, we find an inclination to polytheism, and men had soon, in the foolishness and darkness of their minds, made to themselves gods many, and lords many. St. Paul informs us of the origin, the tendency, and the folly of this sin: "Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." (Rom. i. 21-25.) This is the cause why the human mind resorts to many objects for happiness and reliance; and thus the establishment of that great and pernicious system of polytheism, which is forbidden in this commandment, and which, from its commencement to the present time, has deluded and degraded the human race. Terah, the father of Abraham, was an idolater; and probably long before that time men had begun to worship the hosts of heaven, and men of renown, and their departed ancestors; and had thereby multiplied their gods, of which idol worship is a corruption and degeneration. By these means the worship of the Most High was either entirely neglected or greatly perverted long before the giving of the law by Moses upon Mount Sinai, the first commandment of which is designed to abolish every system of false religion, of whatever character it might be, and to re-establish the true worship of the one living and only God, which is the foundation of all morality and of happiness to man.

3. At the period when this command was given, a departure from pure divine worship was almost universal. The Chaldeans, from whom the Israelites had descended, had long been guilty of polytheism, the

celestial bodies were the objects of their adoration, even all the host of heaven. The gods of the Egyptians were well known to the Israelites, and consisted of animals, their departed kings, reptiles, rivers, and almost every object in creation. And the Canaanites worshipped even devils. Baal must have been a very general object of adoration at an early period. The goddess Ashtaroth was worshipped by the Zidonians, and Chemosh by the Ammonites. Even the Israelites were guilty of this sin up to the period of the giving of the law; for while Moses was in the Mount, Aaron made the golden calf, and proclaimed, "These be thy gods, O Israel;" and at subsequent periods they were charged with the same crime and folly. And if we take a more general survey of polytheism, we find that the sun, the moon, the stars, and all the heavenly bodies, are all objects of worship; and so are almost all earthly things, as mountains, rivers, animals, birds, reptiles, plants, &c. Angels, devils, departed spirits of heroes, and living men, have been placed in the same position; and it is humiliating to consider that at some period, or by some people, almost every class of being in creation has been deified. And when heaven and earth and hell had exhausted their stores, the human mind, still dissatisfied, framed in its imaginations the most monstrous combinations of heavenly, earthly, and devilish things, until the wildest thought could conceive of no absurdity too great as the object of adoration; and when the mind could invent no other combination of things, it personified vices, passions, and principles, and represented them as objects either of trust or fear; so foolishly does the human mind err in its wanderings from God.

4. The resort to a false god consists either in the outward act, or secret inclination of the heart. All the heathen deities, whether created objects, visible or invisible, whether they are of wood or stone, or the workmanship of men's hands, are no gods; there is no divinity associated with them; they have neither power to help their votaries, nor to injure their enemies. Their worship is altogether vain, and, so far as advantage is concerned, they are no more than if they were not, as if they were nothing in the world; and those that worship them are like unto them; they have no understanding to say, "Is there not a lie in my right hand?" All who worship or put their trust in them have deceived hearts, which have turned them aside from the living God. But there is frequently an idolatry of heart, where there is no systematized or recognised form of worship: this consists in the love of the creature more than the Creator; the love of the present world, whether of lands, houses, possessions, wealth, honour, or pleasure; or an inordinate love of things not forbidden as objects of affection, such as our families or relations. Wherever the love to the creature surpasses the love to God, in that heart there is idolatry, and a breach of the first commandment. Every thing that we make the object of our highest affection or trust, is our god, and if we place either upon any other but upon Him, who is infinitely and eternally glorious, we violate this commandment, whether we are open and professed, or secret and unobserved, idolaters.

5. Mixed worship is forbidden by this commandment. God will not give His glory to another, neither will He have it divided with any other. To place any thing upon an equality with Him, is, in our estimation, to bring Him down to an equality with it, by which His supremacy is denied; but He claims all the homage of the soul: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. iv. 10.) "No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. vi. 24.) It is said of the Samaritans and others that "they feared the Lord, and served their own gods." (2 Kings xvii. 27-41.) To trust in witchcrafts, charms, spells, relics, &c., is a violation of this command. All such actions are forbidden, and they are exceedingly injurious, they undermine the faith of the worshipper in the true God. The Romanists of the present day are guilty of this practice; they worship the Virgin Mary, saints, and even a wafer. And the mere formalist is also included in this list of false worshippers. He says, "Lord, Lord," but does not turn away from iniquity. God disdains all such services, His soul hates them, He is weary to bear them, and to all such He says, "I know thy works, that thou hast a name that thou livest, and art dead." "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

6. Erroneous notions of the Divine Being are also hereby forbidden. As God can be known only by the revelation which He has made of Himself; so those are most guilty in this respect who have the opportunity of the true knowledge of Him as revealed in His word. Those who form to themselves notions of Deity contrary to those declarations and revelations which He has made of Himself cannot render him that worship and service which He righteously demands; and if they profess to worship Him, they fail in their object, and worship some imaginary being of their own framing. Under this head all those are included who deny the Divine existence in that mode in which it is revealed in the Scriptures, viz., as a trinity of persons in unity of nature: he who denies either cannot be a worshipper of the true God. All, therefore, who reject the divinity of the Son, and the personality or divinity of the Holy Ghost, do not render acceptable worship: "Who is a liar, but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." (1 John ii. 22, 23.) To deny the Son is therefore also to deny the Father, and to subvert the whole system of worship which has been instituted by divine authority, and is enjoined upon us. And to deny the personality and divinity of the Holy Ghost involves the same consequences. His personality and divinity are both declared, and the whole of true worship must be by His aid; for no man can call Jesus Christ Lord, but by the Holy Ghost. Arians, Socinians, and Unitarians, are included under this

head. Those who ascribe to Jesus Christ alone the true Godhead, and thereby exclude the personality of the Father and of the Holy Ghost, and make the person of Christ the whole Deity, according to the Swedenborgian theory, are equally incorrect. And those who divide the essence of the Deity as the Tritheists do, are equally in error, as the Scriptures uniformly declare: "Hear, O Israel: The Lord our God is one Lord." (Deut. vi. 4.)

7. But this commandment not only forbids a resort to any false god, but it enjoins the worship of the only true one. All atheism is consequently forbidden: a man must not only not worship any false god, but he must worship and serve the true one. He cannot do without an object of worship. It is not sufficient for a man to take the prohibitory part of this command only, he must take its preceptive part also. To be an atheist is as much a violation of this commandment as to be a polytheist. Every man, therefore, is laid under an obligation to have Him who gave this law to be his God, and to obey Him with all his powers. An acquaintance with His character convinces us that He is the object of worship in the highest form, and in the most comprehensive manner, which our natures can command in presenting homage and service to Him. He possesses in Himself every perfection both in relation to eternity and infinity. He is self-existent and independent of all other being. He is the Creator, the Upholder, and the Lord of all. He is blessed in Himself for evermore. No tongue can tell the greatness of His majesty, no created mind can conceive the dignity of His being. So that in Himself He possesses such a fulness of glory, that, independently of all other considerations, He is the proper object of adoration and praise. But when we contemplate Him in relation to man we find that it is imperative in the nature of things that He should be worshipped and glorified by all. He created us: we are therefore wholly dependent upon Him for our being, for which we naturally give Him a revenue of praise commensurate with our existence. But we are fallen from our original excellence, and have thereby forfeited every claim which we had upon Him as our Creator; and for our sins we are justly under His wrath and condemnation, so that He might punish us with everlasting destruction from His presence and from the glory of His power. Who would not, therefore, fear Him who is able to destroy both body and soul in hell? He is our Preserver; every good and perfect gift we enjoy comes from Him; we are dependent upon Him for every thing; in Him we live, and move, and have our being; we are, hereby, laid under an obligation to glorify Him. He is our Redeemer; here is an unparalleled display of His mercy; He gave His only begotten Son to die for the ungodly: He therefore claims our love. He is near to help and defend those who call upon Him. He is able to deliver those who trust in Him. His mercy is from everlasting to everlasting upon them that call upon Him. A God of truth and without iniquity, just and right is He. He is glorious in holiness, and all His works are done in righteousness and truth.

8. This worship must be in accordance with the nature of the Deity, and with that revelation of His will which He has made to man: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." (John iv. 24.) Here spiritual affections are enjoined upon us, and without them we cannot worship acceptably; yea, we cannot worship at all. The soul is to be engaged in this high and holy exercise, in which every faculty and power is to be employed. But man has another part, although inferior, viz., his body, which is also to be devoted to this duty; and for this purpose every suitable provision is made, so that he may be wholly engaged in this service; he must worship in truth as well as in spirit: outward observances must not be neglected, but all those external duties which are enjoined in the Scriptures must be performed; and thus the complete man is brought into delightful and profitable communion with the Most High, and is enabled to glorify Him both in body and in soul. And this consecration of ourselves to God is to be commensurate with our continuance upon earth; we are to serve Him in holiness and righteousness all our days, which will be a preparation for a better state, even the heavenly world, where all true worshippers shall be engaged in this most congenial and enrapturing employment, without interruption or alloy, for ever.

SECOND COMMANDMENT.—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

1. In the first commandment we have the object of our worship presented to our view, in this we have the manner of it prescribed; which prohibits the use of any image or likeness of any thing in our devotional exercises; and to which is attached a declaration of vengeance against offenders, and of mercy to the obedient.

2. He who knows what is in man has legislated for our outward acts of worship, as well as for our inward requirements. In this commandment we are forbidden all those external actions in the service of God which are displeasing to Him. Here we are commanded not to imagine the Divine Being to be like any material or corporeal substance, or of any form whatever. "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts xvii. 29.) It is impossible that any material thing can represent an infinite and eternal Spirit, who dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing. Such a Being cannot be represented, and hence He appeals by His prophet: "To whom then will ye liken God? or what likeness will ye compare unto Him?" (Isai. xl. 18.) To worship Him under any representation whatever is the first step in idolatry; and in process of time will lead to total forgetfulness of

His nature, character, and name. Hence, when God appeared to the children of Israel at the giving of the law, there was no object, or particular shape, in that appearance, so that those who saw His glory, could not make any representation of Him; and therefore the strict injunction afterwards by Moses: "And the Lord God spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only ye heard a voice. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." (Deut. iv. 12, 15-19.) It is hereby evident that any representation even of God Himself, as an aid to devotion, possesses a corrupting influence, and exercises a debasing tendency in the human mind.

3. Any image, or picture, or corporal representation, not scripturally instituted, not only corrupts and debases the human mind, but it also lessens the dignity of God in the estimation of those who profess thus to worship Him; and consequently it is an insult to His glory, which, once lessened in the mind of fallen man, is certain to produce a baneful influence in the act of worship itself, and also in general morals. The spirituality, the omnipresence, and omniscience of God are particularly insulted by such an act, and the impression and influence which these attributes are intended to make and to exercise, are unspeakably diminished. In all probability, the most foolish and sinful idolatry that has ever been practised, commenced in such a manner; on which account it is strictly prohibited from its earliest stages to its full development. No likeness of any thing is to be made, either as an object of worship, or as an aid to worship, either in public or in private; all who do so bring divine vengeance upon themselves. God will have all our service in unmixed purity, as He says, "I am the Lord; that is My name: and My glory will I not give to another, neither My praise to graven images." (Isai. xlii. 8.) No such thing as an image, or statue, or pillar, is allowed near to any place devoted to divine worship, as Moses commanded: "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image, which the Lord thy God hateth." (Deut. xvi. 21-23.)

4. Mental or spiritual idolatry is also by this commandment forbidden. Crosses, relics, the worship of the host, and the entire system of angelic or saintly mediation are all opposed to this command. All such acts dishonour the mediatorial glory of Christ, and are therefore directly contrary to the scheme of devotion enjoined in

the Scriptures. The Romanists, to avoid the condemnation of their idolatrous and blasphemous practices, have in some instances left out the whole of this commandment, and divided the tenth into two, so as to make the number complete; thus taking away from the words of that holy book which condemns such practices, and thereby exposing themselves to fearful consequences.

5. Idol worship in every form is in itself a spiritual cheat and deception, from which no benefit whatever can accrue to the devotee, and which provokes God to anger, so as to cause Him to reject the service; and all those who engage in the practice have fellowship with the unfruitful works of darkness, as the apostle testifies: "What shall I say then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than He?" (1 Cor. x. 19-22.) Idolatry is thus declared to be so intimately connected with the worship of devils and departed spirits, that it cannot in any manner be mixed with the worship of God, without provoking Him to anger, and hence the exhortation: "Wherefore, my dearly beloved, flee from idolatry." (1 Cor. x. 14.)

6. True devotion, which constitutes spiritual worship, is wrought in us by the Holy Ghost, and not by pictures, images, crosses, relics, or the superstitious imaginations of saintly mediators. And the only external forms of worship which are obligatory upon us, are those enjoined in the sacred Scriptures; all others are not only not requisite, but are positively injurious. Christ is the only Mediator between God and man; there is no approach to Deity in any other way; and there is salvation in no other. The Holy Spirit helps us in all our devotional exercises, and our religious peace and joy are alone through Him. All ecstasy or fervour of mind raised by forbidden means, is superstitious and vain.

7. The most fearful punishment is threatened to all who transgress this command; and promises of a gracious character are given to those who lovingly obey it. The transgression of this law must, therefore, be exceedingly offensive and condemnatory; and will be visited with divine wrath either in time or in eternity.

8. Idolatry is a corruption of true religion; and in its maturity, and in all the means which lead to its development and establishment, it dishonours God, and provokes Him to anger. The scriptural representations of this sin are such as declare it to be most odious and unpardonable. It is called "whoredom," "adultery," and "fornication,"—crimes which are among the last to obtain human forgiveness, and which also in their spiritual sense are abhorred by God, who has threatened severe judgments upon them who continue in this sin; that as a man views another who has enticed his wife to violate her matrimonial vows and chastity, although a great reward may be offered, yet it will

not allay his revenge; so the declarations of God concerning this spiritual fornication exhibit His determination to punish; as His Epistle to the Church in Thyatira evinces: "These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach, and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He that searcheth the reins and hearts: and I will give unto every one of you according to your works." (Rev. ii. 18-23.) And the determined and declared overthrow of mystical Babylon, the mother of harlots and abominations of the earth, demonstrates that at the appointed time of her judgment no price shall delay the punishment threatened, but that she shall be suddenly destroyed, and her votaries doomed to eternal woe.

9. In this commandment God threatens to visit the sins of the fathers, if they corrupt His holy religion in any way, upon the children unto the third and fourth generation, and intimates that the cause of corrupting His service has its foundation in hatred to Him. It is, however, evident from the general tenor of the Scriptures, that this denunciation must be considered, in some degree, as conditional; for they plainly declare the immaculate and inflexible equity of the divine government towards every man. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. xviii. 20.) We must, therefore, understand the denunciation in this command to be conditional; that, if the children continue in the same idolatrous practices as their forefathers did, they will righteously come under the malediction pronounced. As children are trained by their parents, so generally are their habits formed; and as human nature has a tendency to degenerate, the children of wicked and idolatrous parents are likely to wax worse and worse, until their iniquity become their ruin. By following the same forbidden practices the children make the sins of their forefathers their own, not absolutely, but punitively, by being accomplices or approvers; and when they have filled up the measure of their forefathers' sins, judicial proceedings towards them, according to righteousness, must ensue.

10. But God delights to show mercy, and judgment is His strange work; and hence the blessing promised upon them that love Him and keep His commandments. Thousands of generations may pass away, but His mercy and faithfulness will endure for ever. His displeasure pursues them that hate Him to the third or fourth generation; His mercy extends to thousands of them that love Him and keep His

commandments, that is, provided they pursue a pious and approved course. His anger is but for a little moment; His mercy is from everlasting to everlasting towards them that love Him. In so great a degree mercy triumphs over judgment.

THIRD COMMANDMENT.—“Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.”

1. This commandment forbids us to mention the name of God in an irreverential manner, which includes not only the caution which we are to observe in all our devotional approaches to Him, but also upon all other occasions when we have need to use His holy name, together with a strict injunction not to use it at all needlessly, unadvisedly, irreverently, or blasphemously; and it also contains a declaration of guilt, and consequently of condemnation and punishment, upon all who engage in such practices, which indicate either a disregard of the Most High, or a contempt of His character, or defiance of His power, or hatred to His glory.

2. The name of God indicates and implies His complete being; it includes His nature, character, attributes, and glory. To dishonour His name in any manner is to dishonour Himself, to insult His Infinite Majesty, and to provoke His displeasure. This extends not merely to any one designation by which He is known, but to all those by which He has revealed Himself in any way to man, as God, Lord, Jehovah, I AM, or any other which indicates His existence and glory; and to all the relative appellations of Creator, King, &c., which represent Him as the Author of our existence or Governor of our lives; and also to the names of Christ, whether of nature or office, as Immanuel, Son of God, Redeemer, Saviour, Jesus, &c., titles which express His glory and offices; and also of the Holy Spirit, as Comforter, &c.; and thus all the names and persons of the Godhead are to be held sacred at all times, and under all circumstances. The Jews of old paid profound reverence to the sacred name, making a pause before pronouncing it, and sometimes omitting it altogether; and all spiritual worshippers will ever bear upon their minds that it is declared to be “holy and reverend.”

3. All those, therefore, who use the name of God needlessly, and without due consideration and reverence, are declared to be guilty. Some have so habituated themselves to this practice in common conversation, that it seems necessarily wrought in the arrangement of their words to make the sentence complete. This is a fearful and horrible violation of this commandment: those who revere God cannot hear such profanation without feeling an inward awe, and trembling, and sinking into humility, before His Infinite Majesty, lest He should avenge Himself for the indignity. Those who indulge in cursing or swearing, or blasphemy, or imprecating evil in any form upon others, are also guilty of a breach of this law. And so are those who, although they avoid giving the outward expression to the words, curse inwardly in their minds or hearts. He who knows what is in man perceives all the desires of the mind; and if any curse, or imprecation, or blasphemous thoughts are entertained, that soul is guilty, although the outward

expression may have been suppressed. It is, therefore, a crime, either irreverently or unnecessarily to utter the divine name, at which every knee in heaven and earth must bow, at the expression of which the cherubim veil their faces with their wings, and which is incomprehensible to any created being; no man knoweth it, it is "secret," and "wonderful," and above every name; and is declared to be **KING OF KINGS, AND LORD OF LORDS.**

4. An irreverent or unthinking use of the divine name in our professed devotions also renders us guilty in respect to this command. In our religious duties we should not rush into the presence of the Most High without due solemnity and consideration; but our minds should be solemnized and collected. To hurry over our religious duties, to allow our minds to wander from our object, to be irrecollected, or to render God the mere service of the lip, when our hearts are far from Him, is to take His name in vain. All formalists and hypocrites are hereby condemned; and that the name of God is taken in vain by all such as profess to worship Him, but do not so in spirit and in truth, is evident from many parts of the holy Scriptures. Hence Christ declares: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." (Matt. vii. 21-23.) And the prophet also denounces the unjust and untruthful professor: "Though they say, The Lord liveth, surely they swear falsely." (Jer. v. 2.) St. Paul exhorts us: "Let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) And in that form of prayer which our Lord has given us, this commandment is positively enjoined and recognised by the expression, "Hallowed be Thy name."

5. Perjury or false swearing is manifestly condemned by this command. Perjury is an act of swearing falsely, or of calling upon God in attestation of a deposition or declaration which is made, professing to be the truth, when it is known to be contrary to it. Such an act must be highly offensive to Him who is declared to be "a God of truth and without iniquity," and the rectitude of whose nature renders it impossible that He should lie. He, therefore, who calls the Holy One to witness a falsehood, presents an insult to His immaculate purity, and dares His power to avenge the wrong. By appealing to the Divine Being men recognise His omniscience and perfect knowledge of every action, and that the purity of His nature is pledged to vindicate the truth and to punish falsehood. He, therefore, who affirms upon oath what he knows to be untrue, virtually endeavours to make God an accomplice in his iniquity, and thus dishonours Him in His knowledge, righteousness, and truth. All such acts are injurious to human society; the foundations of reliance upon testimony are at once removed if perjury prevails; and no faith could be placed in any human assertion whatever, if this highest and final appeal to truth were not considered as sacred and binding.

6. Some persons, however, imagine that all swearing, or confirming of things by oath, is hereby forbidden, as also by other parts of holy writ. They suppose the words of our Lord (Matt. v. 33-37) confirm this view: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil." And again, the exhortation of the apostle: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation." (James v. 12.) But that these scriptures do not wholly forbid oaths, and that they do not refer to the verification of a solemn truth, or a confirmation of a thing by such an appeal before lawfully-appointed authorities, is evident from the words themselves. Hence the language of our Lord, "Let your communication," &c., refers to common conversation in the things of life; and the exhortation of the apostle refers to the same thing. That which is forbidden is profane swearing in ordinary conversation, to which the Jews were greatly addicted in those days; such as saying, "By heaven," "By earth," "By Jerusalem," &c.; and they imagined themselves guiltless, because the sacred name was omitted. Our Lord, however, forbids all such profanity; and the apostle tells us that such practices produce condemnation. Several examples from Scripture might be adduced to prove that lawful oaths are not forbidden, neither is this command violated thereby. Such, however, should only be resorted to upon the most important and solemn occasions, and as seldom as possible; and only when demanded for the glory of God, or the welfare of society.

7. An oath, properly considered, is a religious act, by which an appeal is made to God, in confirmation of the truth to testimony given, or for the ratification of a promise made; and, consequently, it is a recognition of Him in His divine and legislative glory, and an act of homage performed to His Supreme Majesty as Lord of all. Swearing by His name is an act of glorifying Him as the Most High and Sovereign of all, under the recognition that He will not give this glory to any other; hence He commands: "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name;" (Deut. vi. 13;) and again: "Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory." (Jer. iv. 2.) The conduct of our Lord also proves the lawfulness of deposing upon oath under proper circumstances and to legitimately-constituted authorities; for when He had been accused of many things, and answered nothing, the high priest put Him upon His oath, saying, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus

saith unto him, Thou hast said." (Matt. xxvi. 63, 64.) And St. Paul also informs us of the utility of an oath when he says, "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 16-18.) Just before the apostle had said, that God had confirmed His promise in the same manner to Abraham: "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee." (Verses 13, 14.) And, in attestation of his own truthfulness, St. Paul in several instances confirms his statement by an oath, saying, "I call God for a record upon my soul, that to spare you I came not as yet unto Corinth;" (2 Cor. i. 23;) and again: "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not." (2 Cor. xi. 31.) With all these instances before us, and many others may be quoted both from the Old and New Testaments, we cannot suppose that an appeal to God for the truthfulness or confirmation of any statement is absolutely forbidden, or that such is a violation of this command by taking of His name in vain.

8. The second part of this commandment is a commination added to enforce it. "The Lord will not hold him guiltless which taketh His name in vain." This declaration implies not merely a state of guilt, which includes a liability to punishment, but also that God Himself will be the avenger of this crime; and as He is cognizant of all our thoughts, words, and actions, there is no possibility of escape. Do we think irreverently of God and of His holy name? He as perfectly knows the thought as if it had been expressed by word or action. In our professed devotions, if we say, "Lord, Lord," without departing from iniquity, He knows the state of our hearts, and will impute guilt to us as hypocrites and dissemblers, as those who draw near to Him with their lips when their hearts are far from Him. And if we call Him to witness a lie, He knows the whole matter, and will avenge Himself for the insult to His truth. In many instances this crime is punished in this world; and if no signal act of divine displeasure be manifest, yet the impenitent blasphemer will be punished in the world to come. The psalmist imprecates great calamities upon the swearer, which is equal to a declaration of the event: "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as a garment which covereth him, and for a girdle wherewith he is girded continually." (Psalm cix. 17-19.)

FOURTH COMMANDMENT.—"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt

not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (Exod. xx. 8-11.)

1. This commandment enjoins the time of our worship; and it consists of four parts. First, a renewed and authoritative injunction concerning the Sabbath. Secondly, the manner in which it is to be observed. Thirdly, who and what are to observe it. And, fourthly, the reason assigned for its institution.

2. That the Sabbath was an institution with which the Israelites were familiar at the time when the Decalogue was given, is evident from the manner in which the command respecting it is introduced. It is not mentioned as an observance newly enjoined, but as a law with which they were already acquainted, but which was now repeated, and its whole character accurately defined, with a sanction and authority equal to all the other parts of the moral law. This view is confirmed by the cessation of the manna which had previously occurred. The gift of the manna was miraculous, and demonstrated a constant divine interposition; and the double quantity given on the sixth day, and the total suspension of it on the seventh, was a weekly miracle, teaching the whole nation of the Israelites the sanctity of the Sabbath, and their obligation to cease from all labour throughout it. The circumstances are thus recorded: "And it came to pass, that on the sixth day they gathered twice as much bread, two omers from one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." (Exod. xvi. 22-30.) The whole of this narrative confirms the view that the Israelites were acquainted with the Sabbath before the giving of the law; and the reason assigned at the end of the commandment leads us back to its original institution: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." And the exactly corre-

sponding statement is made in connexion with the history of the creation: "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." (Gen. i. 31; ii. 1-3.)

3. As the Sabbath was sanctified to holy uses and devotional exercises immediately upon the finishing of the creation, it claims the precedence of all other religious institutions; and its great importance to man is hereby demonstrated. "The Sabbath was made for man." (Mark ii. 27.) It was a provision for his moral development, and a specific appointment of a certain period of his existence for the highest and noblest engagements of which his nature is capable, and for the primary object for which he received his being. It is an institution appointed by the Creator Himself from the beginning, and, being incorporated in the moral law, is thereby enjoined and enforced upon universal mankind for ever. The first complete day of man's existence was a Sabbath; he was thus taught that the primary object of his creation was to worship and glorify God. Upon earth this was to be his first and highest engagement: and when the work of his probation should be accomplished, his weekly rest upon earth was a type and pledge of the rest into which he should enter in heaven.

4. In the institution of the Sabbath we also see a moral arrangement in the divine government suited to the nature of the creature to be governed. Intellect implies moral agency. Man, as a creature, was necessarily under the government of his Creator; and it would have been a defect in that government, had there not been a period assigned for the performance of moral duties. The highest and most glorious capabilities of humanity would have been unlegislated for, and would have remained uncultivated and undeveloped. The intellectual powers of man, even in a state of purity, needed to be taught; and although the mind of our first parent before the fall must have been capable of acquiring knowledge with a rapidity greatly surpassing the powers of the mind since sin beclouded the understanding; yet whatever he knew he must have received. All knowledge upon divine subjects must have been taught him; and some period must have been devoted to the communication of that knowledge. That a weekly Sabbath should have been so appropriated appears very congruous to the character of man, as a sojourner in this, and as a probationer for another, world. Not that we are to suppose that some period in every day was not allotted to holy exercises and divine services; but the seventh day was wholly to be so devoted. This was God's own act; and as the rightful Sovereign and Lawgiver of man, His will is imperative and obligatory, and the righteousness of His nature must have impelled him to punish disobedience to it. Nevertheless, the design of the law was not to punish, but to reward; and obedience to

it was to be crowned with eternal life. The appropriation of the seventh day to holy duties was wholly of divine appointment; but when so appointed and revealed, the sanctity of it became imperative upon man as a law; it was attended by the highest moral benefits, and, in the nature of things, it is necessary to his government as a rational and immortal creature.

5. Man was created with the design of worshipping and glorifying God: this was the object for which his being was given: but this end of his creation could not be attained against his own will. Freedom of action is requisite to virtue. The law of creation laid man under the necessity to worship and glorify his Maker, or to bear the punishment due to disobedience. Moral government implies rewards and punishments. At His creation, man, as an innocent creature, was placed under a covenant of works, obedience to which would have secured to him the object of his creation, viz., eternal life and glory; this would not only have been the fulfilling of the design of His creation, but also would have formed his final and most glorious reward. An earthly Sabbath was necessary to man as a period of tuition, and at the same time was a type of that heavenly Sabbath into which he should enter when he had finished his probation. We therefore perceive that there was a moral necessity for the institution of the Sabbath, that man might be prepared upon earth by adequate instruction for the worship and service of heaven, and that he might have a type of that glory which should constitute his final reward.

6. A day sanctified to holy purposes, and employed in devotional exercises, is congruous to the nature of man as a moral agent, and to the government of God as the loving bestower of every suitable blessing, and as the Supreme Ruler of all things, which He so governs and disposes that the highest benefit shall result to the creature, and a revenue of glory be brought to His holy name. In every state, therefore, in which man has been placed, from his creation, and during the period of his innocency, to the present time; and through every dispensation of his apostasy, the Sabbath has been either consonant with his intellectual and moral capacities, or requisite for his moral training, and for the development of the highest endowments of his nature, and to prepare him for the ultimate sphere for which he was designed, and to which every other position is subordinate, viz., the full beatification of his being in worshipping and glorifying God in His immediate presence for ever. And as God rested upon the seventh day from all His works of creation, we see that a seventh-day Sabbath was suitably and wisely instituted from the beginning, not merely for the purpose of commemorating the completion of all creative acts, or for the purposes of cessation from human labour, but also as a frequently recurring emblem of that eternal rest, upon which man should enter upon the completion of the work of probation, of which the earthly Sabbath was both a type and a pledge.

7. In a state of innocence Adam must have felt the benefits and blessings of the Sabbath. Had that innocence been retained, men

would not have been exempted from worldly employments ; for our first parent had his work assigned to him, as it is recorded : " And the Lord God took the man, and put him into the garden of Eden to dress it, and to keep it." (Gen. ii. 15.) We cannot, however, suppose that his employment was laborious or wearisome, but that it administered to his happiness, being suited to his earthly nature. Even in this holy estate God appointed a day of rest, that the soul, the superior part of man, may be refreshed and gratified by immediate communion with Himself. And thus when all things were pure, and the whole course of nature perfect, so that every thing reflected the image of the Creator, and drew the mind out in admiration of His wisdom, goodness, and power ; yet even then a day was separated and sanctified for more exclusive worship and intercourse with God.

8. To fallen man, the Sabbath is of unspeakable value. During his innocency it was an institution of sacred and hallowed delight, and of great importance for the culture of divine knowledge, and preparation for heaven. How much more must it be so to him in his fallen state, when all his moral graces are lost, and have to be regained ; when the understanding is so darkened, that divine things are only perceived by the supernatural light of grace ; and, in addition, the curse rests upon all mankind, by which every man is destined to eat his bread by the sweat of his brow all the days of his life ! The great majority of the human race are necessitated to toil laboriously for a bare subsistence, or arduously to tax their mental powers to accomplish this end. In addition to the toil requisite to obtain a subsistence, there is a natural disinclination in every human mind to holiness and spiritual subjects ; men are not willing to retain God in their thoughts, and this arises from an enmity, which is carried out with fearful virulence by all, until they are renewed by the Holy Ghost. Neither masters nor servants have any desire, so long as they continue under the influence of the carnal mind, to devote any portion of their time to acts of devotion. Worldly gain is the great object of human exertion, and had it been left for men to have determined for themselves, no portion of their time would have been separated for religious duties ; and hence, God interposed, and retained the Sabbath after the fall, by which a royal charter is given to every man, to rest one day in seven, whereby much of the curse is removed, and a period secured to him to acquaint himself with spiritual subjects, and to obtain a preparation for heaven. The importance of the Sabbath to fallen man is beyond the computation of the human mind ; but it would not have been sustained upon any authority less than divine.

9. From all these considerations we feel justified in asserting, that we have moral arguments of the highest character, and unquestionable Scripture authority, in support of the assertion, that the Sabbath was not a new law when it was given upon Mount Sinai, in connexion with the other commandments, but that it had been established from the creation of the world, and was then renewed by divine authority, and its observance enjoined upon all men throughout the whole of time.

10. The manner in which we are to observe the Sabbath, in this

commandment, is fully and clearly prescribed. It is to be kept holy; no manner of work is to be done in it; and the reasons assigned are, because it is the Sabbath of the Lord, and because He has hallowed it. From these injunctions it is evident that the entire Sabbath day is consecrated to holy acts and devotional employments. God has separated and sanctified one complete day in every seven for His own glory, and He claims every such returning seventh day as His own, to be employed in His service, and to be observed according to His appointment. It is not, as some profane men dotingly designate it, "the people's Sabbath," it never belonged to the people but by donation: they did not institute it, they cannot abrogate it: it is properly and emphatically, "the Sabbath of the Lord!" He, and He alone, separated it and consecrated it, and He alone possesses the right to do so. It is the day which the Lord has made, and over which He has the supreme and unrivalled control.

11. All ordinary work, or employments, or engagements, or professions, are to be suspended during the whole of the Sabbath day, every part of which is equally sacred, and equally claimed by the Lord; works of mercy or necessity having a special exemption; but these are limited to the smallest amount which absolute necessity requires, and are to be obviated as far as possible by a wise and judicious provision. The command embraces every class of work, whether it be ordinary manual labour, or mental, or scientific: every thing is included in the phraseology employed: "In it thou shalt not do any work." It is a day to be observed unto the Lord. Under the Mosaic government this command was enforced with the utmost rigour. Under the New Testament dispensation there is no specific authority for punishing for the crime of Sabbath-breaking, as there was under the old dispensation, which indicates that the religion of Christ, being designed for men of every nation, adapts this command to the circumstances of the human race in every climate of the world. Nevertheless, the punishments inflicted by the sanction of God, or by the direct interposition of His providence, for the violation of this command, should impress us with a solemn regard for the sanctity of His holy day, and impel us to act as nearly in conformity with both its letter and spirit, as our altered circumstances will allow. And, further, our practices and actions on this sacred day should be conformed as nearly as possible to the instructions of the prophets, who were inspired commentators and expounders of the law.

12. During the sojourning of the Israelites in the wilderness, they were forbidden to prepare their food on the Sabbath. It was to be provided on the sixth day, and laid up in store, so that no part of the day of rest might be violated by such domestic engagements: "Tomorrow," said Moses, "is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning." (Exod. xvi. 23.) It is hereby evident that the Sabbath was not designed to be a day of cooking and feasting; but that our food, so far as possible, should be prepared the preceding day. And

an act of violation of this command, together with the punishment awarded against the offender, is thus recorded: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day: and they that found him gathering sticks brought him unto Moses and Aaron, and to all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." (Num. xv. 32-36.) This punishment exhibits God's displeasure against the least infringement upon the sanctity of His holy day.

13. The records of the Old Testament further exhibit the character of this command. They show how it operates upon society in general, and the national punishments which have been inflicted for its profanation by secular employments. A passage from Jeremiah is illustrative of this: The prophet was commanded to go and stand in the king's gate, and in all the gates of Jerusalem, and there to proclaim to the kings of Judah, and all Judah, and all the inhabitants of Jerusalem: "Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers." Great promises of peace and national prosperity were made to them upon conditions of obedience: "And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord." And utter destruction was threatened upon disobedience: "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering into the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." (Jer. xvii. 19-27.) The Jews did not hearken to the voice of the Lord in this respect, and thereby brought upon themselves severe national judgments, as the same prophet records: "Now, in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar, king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, and burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the

houses of the great men, burned he with fire." (Jer. lii. 12, 13.) And the Jews were carried away into captivity. Sabbath-breaking was the foundation of all these dreadful calamities.

Again, after their captivity, Nehemiah directly charged the desolation of their city upon the Jews for Sabbath-breaking; and informed them, unless they would observe that holy day, they might expect more wrath. He says, "In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not our fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." (Neh. xiii. 15-18.) Thus are we taught that Sabbath desecration brings down the heaviest judgments upon communities and upon entire nations, whilst its pious and holy observance secures every spiritual and temporal blessing.

14. And this command extends beyond the prohibition of manual and profitable labour; it also forbids all gratifications, pleasure-taking, and all descriptions of conversation not immediately connected with religion, or not good to the use of edifying; even such conversation or recreation as may be lawful on any other day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isai. lviii. 13, 14.) In addition to these great and important promises to those who keep their bodily gratifications under on this sacred day, and who devote themselves wholly to the Lord; the same prophet also gives us other promises: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from,

polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon My altar; for My house shall be called an house of prayer for all people." (Isai. lvi. 2-7.)

15. And not only are work and pleasure forbidden by this command, which constitutes the negative part of it; but there is also a positive injunction "to keep it holy." "Remember the Sabbath day to keep it holy." The whole day is to be sanctified to the Lord; it must not, therefore, be spent in idleness. Cessation from labour or pleasure is not the fulfilment of this law, but is designed to present an opportunity for the object for which the day was instituted. It was separated and sanctified to holy duties and exercises; for devout meditation, that the soul might have sweet communion with God, and a specific period assigned for the contemplation of His nature and character. Here is at once a subject so great presented to our view, an object so glorious with which we are to acquaint ourselves,—which acquaintance will form the highest rapture we are capable of enjoying, and was the direct purpose for which we were created,—that the study of it could not have been accomplished amidst the busy scenes of life; and with all the advantages of a weekly Sabbath, were every such day throughout a long life to be diligently employed in this exercise, the most capacious mind could understand but little of that glory which fills the vast space of heaven and earth, and which is absolutely illimitable. Although none by searching can find out the Almighty to perfection, yet it is requisite for man to acquire a knowledge of Him upon earth to qualify him for His presence in heaven. And the study of His character is designed to produce a conformity to His moral glory, by restoring the soul to holiness, righteousness, and love.

16. In addition to the knowledge of God in the glory of His being, as He has revealed Himself in His works and word, we have also to learn that plan of salvation presented to us in the economy of grace. To acquire the knowledge of Christ as our Saviour is also an object for which the Sabbath was instituted, and is a subject of devout study; and also the nature and offices of the Holy Spirit, by whose aid alone we are taught the mysteries of the kingdom of heaven. All these topics should engage our holy and serious meditation upon the Sabbath; and also the perusal of the sacred Scriptures, by which we are made wise unto salvation through faith in Jesus Christ our Lord.

17. Private and personal devotional exercises are included in the holy observance of the Sabbath. The disengagement from secular pursuits constitutes the Sabbath a season of special adaptation for private prayer and self-examination. We can enter into our closets without fear of disturbance, and pray to our Father in secret; we can make our confessions to Him of our omissions of duty as well as of our actual transgressions, and thus be in a position to receive His pardon and blessing. In the quiet of retirement we can calmly review

our past lives, remember our faults, penitently seek forgiveness, and entreat God to bestow upon us that grace which will enable us to avoid every thing contrary to His will, and to glorify Him with all our mind and strength.

18. The Sabbath is also peculiarly adapted to the cultivation of family religion. Every man who has a sacred regard for his own spiritual interests, and devotes a proper proportion of this holy day for his own advancement in divine knowledge, cannot be regardless of the domestic circle of which he is the head, or in which he moves. If he is the head of the family, he will feel himself placed in that position, that a responsibility devolves upon him to order his house well, and he will faithfully discharge his trust by exercising that just authority over his household, that every member of the family, whether immediately related by ties of kindred, or remotely by contract, as servants, apprentices, or dependents, shall have the benefits of domestic religion and holy rest. The reading of the Bible, prayer, and the filling up of the intervals between public worship with catechetical examinations, religious tuition, and singing psalms, or hymns, or spiritual songs, should be observed. Every godly family should begin and end the Sabbath, with all the members of the household in holy devotional exercises; and appropriate as much of the leisure of the day to the same purpose as may comport with public worship and private duties, and requisite domestic arrangements. The vast amount of Sabbath desecration which characterizes this age, may be attributed to family neglect in this respect, more than to any other source.

19. But as man is a social creature and designed for community, the services of this holy day must accord with this characteristic of our nature. Public worship is one of the most important designs of the institution of the Sabbath, and it is the duty of every one who is not physically incapacitated, or lawfully detained on account of those who are, to attend public and social worship, according to divine institution; and to make choice of those assemblies in which his conscience dictates that he will attain and accomplish the highest spiritual good. The means of grace, the assembling of ourselves together for devotional exercises, and especially for the preaching of the Gospel, are designed to be channels for conveying spiritual light to the understanding, and of effecting the salvation of our souls. Wherefore our private and domestic Sabbath duties should be so arranged as not to supersede or interfere with our public services, but to be auxiliary and subservient to them.

20. The Sabbath upon earth should as nearly as possible resemble the Sabbath in heaven. As much spiritual benefit should be obtained as circumstances will admit. Early in the morning we should rise, so as to commence the duties of the day at such a period that nothing might be omitted, or passed through hurriedly, or allowed to infringe upon the proper time of any act of devotion. In the morning we should lift up our hearts in secret prayer to the Giver of all grace, that He would keep our minds in peace and love throughout the day. The members of each family should be gathered around the domestic

altar, where all should unitedly present themselves before the Lord. The intervals of public worship should be filled up with private prayer, pious meditation, reading the Scriptures, and other holy duties which tend to the knowledge and glory of God.

21. This command embraces all the immediate members of the family, all the domestic servants and employes of every character, all dependents, visitors, and those who are courteously or charitably entertained, either for a long period, or merely for the Sabbath alone; and also all the cattle that are employed in any way, either for labour, or comfort, or pleasure; so that not only the head of the family is to abstain from work, but also every one over whom he could exercise any control is also secured from labour of every ordinary description, and also the cattle which share in the toil of man. This is so plainly expressed, that no question whatever can arise respecting it. "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates;" and not only are we to understand that the prohibition to labour extends to every man, but also that the positive part of the commandment is equally binding, it is to be kept holy by every soul of man. And the responsibility of the head of the family to observe the rest from toil himself, and to keep the whole of the Sabbath holy; and to see that all his household do the same, is manifestly included in the words used. So that every man who is the head of a family or household, is laid under an injunction and obligation to reverence the Sabbath himself, and to see it is properly observed by all his household, and that even his cattle has rest upon this holy day.

22. The reason assigned for the institution of the Sabbath is obvious from the direct and unequivocal manner in which it is expressed, viz., the rest of God from the works of creation, and the sanctification of it according to His own will. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." This statement is so plain and direct, that it must be satisfactory to every unprejudiced mind; and it so exactly accords with all the other statements and considerations of an instituted Sabbath, that it recommends itself to the conscience as appropriate to the designs of a sabbatical rest in general, and to the appointment of the seventh day in particular. Enough for our present design has been said on these heads, and our attention will be directed rather to that which arises out of it from our altered position in the Christian dispensation, which is, whether the Lord's day, or Christian Sabbath, is of divine institution; and is the alteration of the Sabbath to that day proper and authoritative?

23. Our present design will not allow us to enter at large upon these inquiries, but we must confine ourselves chiefly to brief and direct statements: nevertheless the substance of the replies must be sufficient to show that there is solid ground for the change, and that it was effected by divine authority.

24. We have already noticed that the Sabbath was instituted at the creation, and fixed upon the seventh day ; and that the blessing of God was promised for the due observance of it under the Old Testament dispensations. And that we may come to the point, we notice that from the period of the resurrection of Christ, the first day of the week has been observed as the Christian Sabbath, and is considered as superseding and abrogating the former Sabbath, and as established upon inspired authority. Our attention must then at once be directed to those circumstances by which the change was effected.

25. It is quite manifest that the apostle Paul interpreted the language of the psalmist as a prophecy of a change of the Sabbath day : " Again, He limiteth a certain day, saying in David, To-day, after so long a time ; as it is said, To-day if ye will hear His voice, harden not your hearts. For if Jesus " (that is, Joshua) " had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God." (Heb. iv. 7-9.) By referring to chapter iii. 7, we find that the speaker was the Holy Ghost. By the mouth of David, this divine Spirit, by whom all the Old Testament writers were inspired, spake of " another day " of sacred rest, which was not the one observed by Joshua who was the type of Jesus, and consequently not the one observed by Moses in the wilderness ; for its change was not foretold till " afterward," that is, until the days of David ; and when the apostle wrote the Epistle to the Hebrews, that day of rest was entered upon and remaineth to the people of God, to the Christian Church, and will remain to the end of time.

26. And it is evident from what the apostle immediately adds, that the change of the day was determined by the resurrection of Christ from the dead ; for he says, " For He that is entered into His rest, He also hath ceased from His own works, as God did from His." (Heb. iv. 10.) The person of whom the apostle speaks as having " entered into His rest " is Christ, who at the resurrection " ceased from His own works," viz., those acts of humiliation and atonement by which He redeemed the human race from sin and death ; when He rose from the dead He ceased from His own works of redemption, not absolutely, but in like manner as God did from His, as He before had said, " And God did rest the seventh day from all His works." (Verse 4.) We say, " not absolutely," for although God finished all His works of creation, yet He still carries out the work of providence, by which the design of creation is perfected, as our Lord says, " My Father worketh hitherto : and I work." So Christ " ceased from His own works," by the resurrection, not absolutely, but in respect of the pains and penalties by which the redemption of the world was accomplished ; for it cannot with propriety be said that Christ finished the work of redemption upon the cross, although His death was necessary in redeeming man, yet it was not the final act ; for the work could not be said to be completed whilst the body of Christ was held under the dominion of death, which was the punishment pronounced for sin. So long, then, as Christ was in the sepulchre, death had dominion over

Him, and His resurrection was the final act in the purchase of redemption: death has now no more dominion over Him, He dieth no more: in this respect He hath ceased from His own works as God did from His, as we have said, not absolutely, for He ever liveth to make intercession for us, by which the great plan of redemption is carried out through all ages, and its design accomplished in salvation, in the same manner as the design of creation is carried out by providence, "although the works were finished from the foundation of the world." (Verse 8.) And thus we are convinced, that it was God's design to change the Sabbath of the old dispensation to "another day," which was fixed to that day when Christ rose from the dead.

27. This is the ground upon which the observance of the Christian Sabbath is fixed on the first day of the week, and, consequently, upon which the seventh day Sabbath is superseded and abrogated, although it had been authoritatively observed from the creation of the world to the resurrection of Christ. The work of redemption was superior to that of creation, and the day upon which it was finished takes the precedence of the day upon which creation was finished; and He who created the world, and gave man the original institution of the Sabbath in connexion with the covenant of works, had the power and authority upon the change of the original covenant to alter and change the day of worship, as our Lord states: "The Son of Man is Lord also of the Sabbath day." This day was recognised by Christ, who appeared to His disciples, who in obedience to His commands assembled themselves together, and He bestowed upon them the richest endowments and benefits of the covenant of grace. Upon this day the Holy Spirit was poured upon the disciples when they were assembled with one accord in one place, viz., on the day of Pentecost. And the completing revelation of His will was also given on this day to His disciple John who was in the Isle of Patmos, for the word of God, and for the testimony of Jesus Christ. There Christ appeared to him in His heavenly glory, and gave His last inspired commission to man. And in every subsequent age of the Christian church God has honoured the Lord's day with His presence in the midst of His people, and with His power and glory in the salvation of untold millions of believers, by the ministry of His word and out-pouring of His Holy Spirit.

28. And this view is confirmed by the practice of the apostles and early Christians, who observed the first day to the rejection of the seventh day Sabbath. And when we consider that all the apostles were Jews, and that they tenaciously adhered to the Jewish religion, until they knew that they were released from it by divine authority, we cannot suppose that in an event bearing with so much importance upon religion as the Sabbath, they would have relinquished a single claim upon the day which had been observed from the creation of the world, unless they had been fully persuaded that the change had been made by God Himself, and for those reasons which we have just noticed, viz., the change of the covenant and the accomplishment of redemption by the resurrection of Christ from the dead. But it is evident, that the

apostles and early Churches kept the first day Sabbath holy, and not the seventh day, as observed by the Jews, and which had been observed by our Saviour, and by themselves until the resurrection of Christ. If, therefore, the day had not been changed, they would have observed the original Sabbath, which we find they did not, except upon occasions to accommodate themselves to the Jewish assemblies, as the narrative of Luke proves, when, recording the acts of St. Paul, he says, "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts xx. 6, 7.) As he abode there seven days, he must have been there during the seventh day Sabbath; but no mention whatever is made of it, or of any religious service whatever in connexion with it; but on the first day of the week the disciples came together, and the general duties of the Sabbath were observed by them on that day; from which it is evident that the Churches which had been raised through the instrumentality of the apostles did observe the first day of the week as the Sabbath, and passed over the seventh day without observation, and that this was done by the apostle Paul, and Luke, and all the brethren who were with them. And this view receives confirmation from the instructions given by St. Paul respecting the collections for the saints; as he writes to the Corinthians: "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come." (1 Cor. xvi. 1, 2.) An order so general as this could not have been given with any propriety had not the first day of the week been observed by them as the day of public worship.

29. In conclusion. All Christians should sanctify the Lord's day, and make it as profitable for spiritual ends as possible. Care should be observed even in the name by which it is designated, as considerable difference of sanctity and moral obligation to observe it are conveyed by the term by which it is expressed. Under the old dispensation the terms generally adopted to distinguish it from common days were "the Sabbath," "the seventh day;" and "the Sabbath of the Lord." In the Christian dispensation it is termed "the Sabbath," "the first day of the week," and "the Lord's day." Either of these names has scriptural authority, and is an appropriate designation; but the term "Sunday" is decidedly heathenish, and conveys no idea whatever of sanctity or holy rest. The proper appellation of this day is either, "the Lord's day," or "the Sabbath day," by either of which phrases its sanctity and character are expressed, and either of them is preferable to the designation, "the first day of the week," which does not convey any truly sabbatic idea, but is merely indicative of its relative position in respect of the other days of the week. And as every means should be used to impress

the idea of sanctity and worship upon this holy day, so should every Christian endeavour to be in the Spirit during its whole continuance, that he might gratefully recollect the great transaction which its weekly return is designed to bring to his mind, viz., the resurrection of Christ, which is a pledge and type of His own future resurrection; and by which he is reminded of that glorious rest which remains for him in heaven for ever.

SECOND TABLE.

FIFTH COMMANDMENT.—1. General statement of the second table. 2. The signification of the term "honour," and the relations who claim it. 3. Parents owe certain duties to their children. 4. Married parents alone claim this honour. 5. The obligations of parents are declared in the Scriptures. 6. Duties antecedent to the birth of their offspring. 7. Maternal care. Theology an essential element in domestic tuition. 8. Efficient correction. 9. Suitable support and maintenance. 10. The duty of children to both parents. 11. Reverence, respect. 12. Obedience to lawful commands. 13. Exceptions noticed. 14. To support their parents, if necessary. 15. The first commandment with promise. **SIXTH COMMANDMENT.** 1. Its general signification. 2. Murder may be committed in various ways. 3. Duelling. 4. Murder the highest crime against human nature. 5. Self-murder. 6. The exceptions to this command. 7. The holy Scriptures the exclusive rule in this case. 8. The circumstances under which taking away life by private authority is justifiable. 9. Publicly for murder. 10. Distinction between murder and manslaughter. 11. Just war. 12. Unlawful to take away life excepting by divine command. **SEVENTH COMMANDMENT.** 1. What it forbids. 2. Adultery. 3. The great offence of it evident from the law of jealousy. 4. God's anger against those who commit it. 5. Polygamy. 6. Fornication and all uncleanness. 7. Our Lord's exposition of this law. 8. This sin dishonouring to God, and injurious to man. 9. This sin against him who commits it. 10. The faithful admonitions against this sin in the Book of Proverbs. 11. Another also involved in the crime and punishment. 12. The miseries diffused through the social circle. 13. The fearful consequences of it in eternity. **EIGHTH COMMANDMENT.** 1. Its general signification. 2. All rights founded upon the providential distributions of God. 3. The general source of theft. 4. This command violated indirectly. 5. How a man robs God. 6. Men rob themselves and families. 7. The extent and limitation of this command. 8. Communities and individuals are bound by it. 9. To steal a man the highest offence against this law. 10. Defrauding government of its lawful taxes, theft. 11. How this law is violated by a borrower or lender. Cheating in buying or selling. 12. Masters and servants, contracts, &c. 13. Gaming. 14. Every man should endeavour to possess an exact sense of righteousness. **NINTH COMMANDMENT.** 1. Its primary and general signification. 2. Truthful evidence in a court of justice. 3. The importance of truth for universal justice. 4. Exaggeration or suppression by a deponent a false witness. 5. In what manner the plaintiff, or defendant, or counsel, or jury, or judge, may bear false witness. 6. This command forbids untruthfulness generally. 7. Slander, backbiting, and evil speaking forbidden. 8. Calumniators. 9. Flattery a false witness against our neighbour. 10. False witness of ourselves. **TENTH COMMANDMENT.** 1. This command spiritual. 2. Covetousness defined. 3. Desire properly limited. 4. Contentment. 5. The influence of covetousness. 6. This command the spiritual bond and interpreter of all the rest.

FIFTH COMMANDMENT.—"Honour thy father and thy mother: that thy days may be long upon the land that the Lord thy God giveth thee."

1. This second table commences with the most natural law incumbent upon us as reasonable creatures in our relations towards each other. It corresponds with the first commandment of the first table, which enjoins our due respect to our heavenly Father, which is the foundation of all morality in our relation to Him; but this enjoins due respect to our earthly parents, which is the foundation of all morality in our relations to our fellow men. God, as our Creator, claims our first affections and reverence: our earthly parents claim our first affections and reverence among men. Some suppose this command to extend to all classes of earthly relations, to kings, rulers, husbands, wives, servants, &c., as well as to those especially mentioned. That every man has a claim to due respect is evident from the command of the apostle: "Honour all men;" but we shall now notice those duties only which are manifestly enjoined, and those which are immediately connected with them.

2. The term "honour" in this command is very comprehensive, and implies not only an external obedience and compliance with the commands and requests of our parents, but also that internal respect, love, affection, and veneration which belong to those who by nature have the highest claim upon our respectful and reverential regard of all upon earth. Many expedient reasons and motives might be adduced exhibiting the advantages of such feelings and actions; but the great motive appears to lie in the intimate relation which exists between parents and children, and the natural responsibility arising from it. But as the obligation to obedience by children to their parents arises from the institution of matrimony by divine authority, and as the command relates only to acts of obedience in accordance with the general principles of the moral law, it is supposed and implied that the parents first of all are in such a moral position as properly to claim and enforce such obedience, and are thereby the proper objects of honour. We shall therefore treat this command as enjoining and implying the reciprocal duties of parents and children.

3. That parents owe certain duties to their children is evident from the instructions given them upon this subject both in the Old and New Testaments; and the obligations to honour and obedience on the part of the children, are founded upon the supposition that the parents sustain their claim to that honour, and that their commands are lawful and proper.

4. To claim this honour and homage from their children, the parents must be married according to the design and appointment of God, who instituted the marriage compact when man was in a state of innocence, and by innumerable significations, as well as by direct assertions, has indicated His will upon this subject in the sacred Scriptures, by which we learn that He designs the marriage state, which He has declared to be "honourable in all," shall be continued to the end of the world. Under this view of the case this commandment is given; for it would be wholly inapplicable to a state of promiscuous intercourse, the evils of which are truly appalling, and which tends to demoralize and deteriorate the human race. Polygamy

is nearly allied to it; but honourable marriage promotes the happiness of the parents, and is of unspeakable benefit both temporally and morally to the children.

5. When, therefore, persons having lawfully engaged in this estate, are blessed with offspring, there are certain obligations incumbent upon them, which, although they may not have been particularly expressed in the letter of the covenant, are certainly implied, and were so intended; and all who enter upon matrimony as a religious covenant, do so upon the terms of revelation of all the duties arising therefrom, as laid down in the Scriptures. It is, therefore, of the highest importance that the entrance upon marriage should not be considered merely as a civil contract, but also as a religious and divinely appointed ordinance and institution, under the immediate sanction of the one Lawgiver and Judge of all. Persons should not, therefore, engage in this holy state either wantonly, carelessly, or unadvisedly; neither for worldly policy nor carnal gratification; but soberly, chastely, and discreetly, from the highest and purest motives and affections, and for the glory of God.

6. The duties of parents begin before the birth of their offspring. The man should be kind, affectionate, forbearing, and sympathetic towards his wife. The woman should avoid all excessive exercise, injurious food, or mental excitement; either of which may be injurious to the body or the mind of the unborn child. Timely and proper preparations should be made for the birth; the husband should be engaged in prayer, and the wife, calmly resigning herself into the hands of her merciful Creator and Redeemer, should trust in the promises which He has vouchsafed. Much of the deformity of the body and weakness of the mind of those who are objects of pity or ridicule might be traced to the inattention of parents, who thus entail a misery upon their offspring, and a disgrace upon themselves.

7. Much of the early attention to be bestowed upon the children naturally devolves upon the mother, and she cannot, unless from indisposition or incapacity of body or mind, allow their nursing and early training to be performed by any other. As soon as the infant mind is capable of receiving an impression, obedience and moral instruction should be inculcated: one very fearful error, into which too many parents fall, is the neglect of infant training. God, who knows us far better than any man knows either himself or others in this respect, has instructed us by the mouth of His prophet, not only when we are capable of being taught divine truth, but also how we are to be taught it, saying, "Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." (Isai. xxviii. 9, 10.) Theology was by divine command to form a part of domestic education among the Israelites, as the Lord commanded by Moses: "And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in

thine house, and when thou liest down, and when thou risest up." (Deut. vi. 6, 7.) And St. Paul also gives the same description of instruction upon this subject: "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. vi. 4.) These directions include all the doctrines and duties of morality, and all the principles and practices of Christianity. Every house should be a school of theology, of which the Bible should be the text book: every child should be taught all the great truths of the Christian religion, which, in all its precepts and practices, should be the daily lesson in every family. O how happy would such a nation be, how wise, how gentle, how kind, how upright, how strong! Then would be realized the assertion of David: "Out of the mouth of babes and sucklings Thou hast ordained strength." (Psalm viii. 2.)

8. Proper and suitable correction is another duty which parents owe their children. It is a great act of cruelty to allow a faulty child to go unpunished; and in many instances both parents and children live to rue such conduct. The Scriptures lay down proper rules for the government of children, which are as imperative as any other divine precepts; and those must be wise in their own conceits who frame to themselves rules of family government in contradiction to them. The divine word says: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes;" (Prov. xiii. 24;) again it says: "Chasten thy son while there is hope, and let not thy soul spare for his crying;" (Prov. xix. 18;) and again: "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul." (Prov. xxix. 15-17.) The criminal conduct of Eli, together with its fatal results, should act as a warning to all fond and foolish parents. The Lord said: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." (1 Sam. iii. 11-14.) Care, however, must be observed, on the other hand, not to use needless severity. The power of a parent extends to correction, not to wanton barbarity, but only to that discreet and prudent chastisement by which a transgressing child will be reformed.

9. It is also the duty of parents to provide for their children suitable support and maintenance. Parents ought so to lay up for their children as to be enabled to sustain them with food and raiment suited to their necessities; it is their duty to give them as liberal and Christian an education as their circumstances will admit; and to procure for them and establish them in those professions, or trades, or occupations for which they are suited; so that they might not be burdensome to their fellow men and injurious to the community

among whom they reside ; but may be enabled to provide things honest in the sight of all men, and to make a provision for themselves and families, that in the decline of life they may be relieved from excessive labour, and the unenviable support of charity ; and thus by their prudence and example perform the duty enjoined by the apostle : " Not slothful in business ; fervent in spirit, serving the Lord." Such parents deserve, and will command, the love, honour, and reverence of their children, and when they die will leave the world benefited by their citizenship, and will bequeath to their posterity a good name, which is better than riches.

10. Having thus noticed the duties of parents, we now come to the duty of children. This commandment enjoins, " Honour thy father and thy mother ;" consequently, love, reverence, and obedience to both parents are natural rights bestowed upon them, and are demands upon the whole human race. That it is the duty of children to honour their parents cannot be questioned by any reasonable man, especially by him who makes the Bible the standard of his morality ; for the law of honour, or love, or esteem, extends to every human being, and is obligatory to all mankind. There is, however, a special claim in respect to this duty to parents ; for, with the exception of husband and wife, who are declared to be one flesh, there is no earthly relationship which has a precedence of claim to this. By the laws by which the human race is perpetuated, every one of the family of man has the foundation of his existence in the united natures of both of his parents ; as a reasonable creature, therefore, he cannot but owe honour to them of whose nature he partakes. Gratitude also demands the fulfilment of this law ; for when we consider the natural affection which is implanted in the breasts of parents towards their children, and that this affection has prompted them to exercise such a solicitous anxiety and unceasing care for us, that in our helpless infancy they sustained us, watched over us by night and by day, supplied our wants, preserved us from danger, clothed and fed us when we could not make them any return, denied themselves many comforts for our sakes, trained our bodies and minds, and made a comfortable provision for us by directing us to a suitable trade or occupation for our future lives ; corrected our errors, and led us into the ways of truth ; and in thousands of instances, the precepts and prayers, and pious example of parents have been the means of their children's conversion. It is, therefore, a natural obligation laid upon children to honour their parents, who have shown such care and attention to them.

11. Reverence or respect is included in the command to honour our parents, and their age, experience, and authority, claim this for them. Our deportment, therefore, both to father and mother, should uniformly and constantly be respectful and submissive. In many instances we may observe failings in them ; yet, under such circumstances, it is highly unseemly to deride them, or to expose their weaknesses before men. The curse pronounced upon Ham for his unbecoming conduct towards his father, is a solemn warning to children, who should rather be filled with sorrow at the faults of their

parents, and should avoid all appearance of disrespect, which has been censured by wise and good men of every age, and which is so plainly and solemnly condemned in the Scriptures, which declares: "He that curseth his father or his mother, shall surely be put to death." (Exod. xxi. 17.) "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen." (Deut. xxvii. 26.) "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." (Prov. xx. 20.) "The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. xxx. 17.) And Christ also confirms this doctrine by saying: "For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death." (Matt. xv. 4.)

12. Another duty included in the injunction to honour our parents, is obedience to their lawful commands. Hence the exhortation of Solomon, to which is attached the promise of reward: "My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head, and chains about thy neck." (Prov. i. 8, 9.) And St. Paul also enjoins the same duty: "Children, obey your parents in the Lord, for this is right. Honour thy father and mother, which is the first commandment with promise. That it may be well with thee, and thou mayest live long on the earth;" (Eph. vi. 1-3;) and again, "Children, obey your parents in all things; for this is well pleasing unto the Lord." (Col. iii. 20.)

13. The exceptions to this law are these. If our parents command us to do any thing, or leave any thing undone contrarily to the laws contained in the Old and New Testaments, such commands cannot be obligatory, because the law of God is superior to all human authority; hence our obedience is to extend to all their lawful requests, and to be "in the Lord." Another exception is, if they should desire us to do any thing contrary to the laws of the land in which we live, provided these laws are not contradictory to the Scriptures, which enjoin obedience to the powers that be, not only for wrath, but also for conscience' sake, because the administrators of civil justice and authority are ministers of God to us for good. And again, if the parents' request should be unreasonable, and be an infringement upon our natural rights or religious liberties, such cannot be considered as binding by this commandment; as, for instance, if a parent request a child to perform an act which will involve him in permanent consequences against his own judgment, or against which he has a reasonable and natural aversion, or by which his religious liberties would be curtailed or destroyed; such as a matrimonial alliance for the mere purposes of worldly policy or gain, irrespective of moral qualifications, suitability in age, or of natural inclination and affection. The omission of such a request cannot be supposed to be a violation of this commandment; neither the omission of any request by which our religious privileges might be curtailed and our usefulness be hindered, as our Lord instructs us: "He that loveth father or mother more than Me, is not worthy of

Me." (Matt. x. 37.) Any such command as would infringe upon our personal rights, or individual actions, for which each one is to answer for himself before God, cannot be considered as obligatory upon us; neither the omission or noncompliance with it as a violation of our duty thus enjoined upon us. Nevertheless, the refusal to comply with any command which is not binding should always be accompanied with a deportment evincing reason, respect, humility, and love.

14. And it is further the duty of children to support their parents by administering to their necessities as circumstances admit; this is no more than a repayment of debt which we justly owe them. When we consider the care and pains which they endured for us, the many acts of self-denial, the sleepless nights and anxious days they have passed, either in watchful solicitude over us when in sickness, or in devising the best means for our temporal welfare, gratitude demands that we should do all in our power to return their acts of kindness, and contribute to their comfort to the utmost of our ability. This conduct is sacredly enjoined upon us: "If any widow have children or nephews, let them first learn to show piety at home, and to requite their parents: for this is good and acceptable before God." (1 Tim. v. 4.)

15. This is the first commandment with promise. (Eph. vi. 2, 3.) There is a promise contained in the second commandment; but that promise extends to the whole ten. The promise contained in this command refers exclusively to it, and, consequently, there is a propriety in saying it is the first with promise. Much of the happiness of human society is based upon the observance of honour towards parents; and the blessing of temporal prosperity is attached, "that it may be well with thee," and also of general longevity and continuance in the land. These blessings are promised to well ordered families; and there is no one thing more calculated to make a nation powerful and permanent in the earth. Wherefore parents have every thing to hope respecting their children when they bring them up in the nurture and admonition of the Lord, when they train them up in the way they should go; for when they are old they will not depart from it. Children have every reason for gratitude for pious parentage, which is the greatest earthly blessing a man can possess. And where this command is universally observed, that nation will be wise and happy and strong.

SIXTH COMMANDMENT.—"Thou shalt not kill."

1. This commandment forbids murder of every kind; so that no man has any right upon his own private authority in ordinary circumstances to take away the life of another.

2. Murder may be committed in a great variety of ways beside that violent and sudden manner which is generally understood by the term. A man might murder himself by gluttony and drunkenness, by riotous living, by dissipation, by denying himself the necessities of life either by superstitious fastings and voluntary humiliations, or for miserly purposes and covetous desires. Any action by which a

man unnaturally or unnecessarily shortens his own life must be considered as self-murder. Nations might be guilty of murder by inflicting unrighteous laws, such as slavery. Every man who is stolen from his native country and placed in involuntary servitude, who has his life curtailed by the wrongs inflicted upon him, or in his endeavours to escape, and every man who is born under such servitude and has his life shortened by oppression or bondage, is a murdered man, and his blood cries for vengeance from the ground. Nations might also be guilty of murder by depriving men of life for offences for which death is not prescribed by divine command, or by making unrighteous wars, such as for the extension of empire, for merely commercial purposes, &c.: by all such actions nations are guilty of murder. Individuals are guilty of this crime who withhold the means of subsistence from those who are ready to perish, and who die in consequence, or who refuse or neglect to deliver those who are in danger, and who lose their lives from such inattention or refusal; or who in any way whatever do any thing, or leave any thing undone which they had the power to do, by which any human being has unnaturally and unnecessarily life abridged or destroyed. All these actions are murder; and, in the spiritual import of the law, so are all malicious dispositions which would meditate or desire any such wrong upon any one as would curtail life; for "whosoever hateth his brother is a murderer," (1 John iii. 15,) and, according to divine judgment, abideth in death; as our Lord declares: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." (Matt. v. 21, 22.)

3. Duelling, although patronized by those who consider themselves "honourable men," is direct and wilful murder. In general it is a murder of the meanest, the worst, most aggravated, and unjustifiable description, and has its origin in sheer villany. For a trifling offence against pride, vanity, or self-conceit, or more frequently a rivalry for a worthless prostitute, one man deliberately hurries another into the eternal world, and thereby places him beyond the reach of mercy for ever. Although human laws may screen such an enormous wretch, yet the Judge of all the earth will vindicate His own laws; for "murderers" "shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. xxi. 8.)

4. Murder is the highest crime that can be committed in human society. It is a sin against God by invading the rights of His government, and depriving Him not of a subject merely, but of a son whom He created in His own image and for His own glory. It is a sin against human society by depriving the state of a citizen, and, in many instances, a family of a member upon whom many others depended for their daily bread, and around whom were entwined the most sacred affections of humanity, or of one who was the hope of

his domestic circle, and who might have planted future families and generations to the end of time. And it is a sin against the individual himself, the consequences of which may be the bitter pains of the eternal death. Language cannot exhibit, neither can the human thought comprehend, the full magnitude and enormity of this sin. God Himself undertakes to be the avenger of blood, and has commanded without any exception that every murderer shall pay the highest penalty that can be paid for his crime, even his own life; as the covenant with Noah declares; and that covenant, made under such circumstances, became obligatory upon all mankind throughout all generations: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." (Gen. ix. 5, 6.) There was to be no mercy, no exception, no pity shown, no hypocrisy to be allowed in this case, as Moses explicitly and repeatedly commanded: "He that killeth any man shall surely be put to death." (Lev. xxiv. 17.) When the case had been lawfully investigated, and proved by competent witnesses, nothing was to be given in satisfaction. If the murderer should attempt to evade justice by claiming the exemption and privileges of the manslayer, who had killed his neighbour unawares, he was not to be allowed to escape, even if he fled to the altar for refuge: "He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then will I appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from Mine altar, that he may die." (Exod. xxi. 12-14.) And again: "If any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eyes shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee." (Deut. xix. 11-13.)

5. Self-murder is the most abhorrent and unnatural form of this sin, and is certainly forbidden by this command. If he sins in the highest degree who murders another, because man was created in the image of God, it is evident that his sin is of equal enormity when he murders himself, because he was created in that same image; and the consequences are equally dreadful and more condemnatory. A murdered man is hurried into the eternal world against his will, and by an act of violence over which he could not exercise control; but when a man murders himself, he deliberately by his own act and deed rushes into the presence of God, and places himself beyond the reach of mercy for ever. Death is so inexpressibly solemn, and entails consequences which are so enduring, that no one can perpetrate it without infringing upon the prerogative of God, who has reserved to Himself the

right of resuming life, and which cannot be performed by any one without invading His government, and that also in an event which ought alone to be controlled by Him who possesses infinite wisdom and love. Self-murder is a wilful and presumptuous leap into the damnation of hell. Murder, as we have already seen, is the greatest crime that can be committed against human nature, and when performed by a person's own hand, it partakes of the highest degree of criminality; and the self-murderer will, as assuredly as every other, have his portion in the lake that burneth with fire and brimstone.

6. There are, however, exceptions to this commandment which will claim our attention. In contemplating these the deepest solemnity should be observed, as human life is so precious that not one can be taken away contrarily to scriptural direction without incurring the displeasure and retribution of Him who lays claim to every soul of man, and maintains that claim with equal jealousy in respect of every one of the human race: "Behold," says He, "all souls are Mine; as the soul of the father, so also the soul of the son is Mine." (Ezek. xviii. 4.) Every human soul is hereby declared to be equal in nature and value: the life of every human being is precious in the estimation of Him who gave that life; all men have one common origin, for God "hath made of one blood all nations of men for to dwell on all the face of the earth;" (Acts xvii. 26;) and the same apostle says: "For we are also His offspring." Every man has been purchased at the same price, viz., by the blood of Christ, who gave Himself for all, and is equally immortal; so that as soon as he departs from this life he enters upon an eternal and unchangeable state. On these considerations it is evident that no man has any right to deprive another of life, of what country, complexion, or state soever he might be, unless under such circumstances the Scriptures command or sanction.

7. Taking, then, the holy Scriptures as the only guide in this case, we find that God Himself not only allows the act of depriving a man of his life, but also, under particular circumstances, has actually commanded it; and He has further declared that unless certain persons be put to death by the proper authorities their acts remain unavenged, and a nation or government failing to fulfil the command in this respect involves itself in a guilty complicity with the offender, and it will be required at their hands.

8. A man is justified in taking away the life of another in defence of himself, or of his family, or of his goods, provided the circumstances indicate that his own life or the lives of his family or household are jeopardised unless he proceed to such an extreme action. The case supposed is that of a thief breaking in upon a man by night, which action is sufficient to justify the conclusion that he does so either for the purposes of theft or murder; and if he only intended to rob, yet the probability is that he would proceed to murder rather than be detected; under these circumstances it is not forbidden to kill a man; but even here certain considerations are made, which guards the life even of a robber: "If a thief be found breaking up, and be smitten

that he die, there shall be no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him : for he should make full restitution ; if he have nothing, then he shall be sold for his theft." (Exod. xxii. 2, 3.)

9. It is not unlawful to deprive a man of his life for murder ; yea, the Scriptures so strictly enjoin it, that where they are taken as of divine and final authority, that nation is partaker of the guilt, if the civil authorities do not punish every murderer with death. The action, however, is to be decidedly and satisfactorily proved, as the following passage will evince : " Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses : but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death ; but he shall be surely put to death. And ye shall take no satisfaction from him that is fled to the city of refuge, that he should come again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are ; for blood it defileth the land : and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (Num. xxxv. 30-33.)

10. There is, however, a distinction made between murder and killing a man by accident when no mischief was intended, nor previous enmity felt, by him who thus brought his neighbour to an untimely end : this is generally termed " manslaughter." The case was, however, to be fully investigated by the proper authorities, and a considerable punishment, but not forfeiture of life, was to be endured by the manslayer, although he killed his fellow man unawares. Thus the great regard for human life is evinced, and also the caution which men should observe in all their actions which may by any possibility deprive others of their lives. Cities of refuge were appointed for the manslayer to protect himself from the avenger of blood until his cause was heard and sentence pronounced. But if any one killed another not unawares and fled to one of those cities, upon being tried and found guilty he was delivered up to death ; or if he killed another unawares, and did not flee to the city of refuge, and continue there until the death of the high priest, the avenger of blood might kill him without being guilty. The explicitness with which God has laid down the law upon this point proves how tenacious He is concerning it. (See Num. xxxv. 15-30.)

11. Another exempt case is the killing of an enemy in a just war. The difficulty in this case is to determine what circumstances render a war just. That the great majority of wars, in which millions of immortal beings have been hurried into the eternal world, have originated wholly in injustice, there cannot be much doubt ; and, on this account, those who have been slain on both sides have been murdered, and a retributive Providence has in many instances avenged itself by causing those who have used the sword to perish by the sword. To wage war for the extension of territory is an act both of theft and murder ; and for merely commercial ends, is direct murder ; and either of these

is an invasion upon the government of God and the natural rights of men. In the Christian dispensation, self-defence appears to be the only justifiable ground for war. Under some circumstances it is evident war has been justifiable; for God has commanded it, and prospered those who have been engaged in it. But we are always to recollect that the wars which were originated and directed by divine authority, as recorded in the Old Testament, were declared to be acts for the punishment of guilty nations, by which there was a special interference of Providence, and in many instances miraculous interpositions, for the purpose of teaching the nations so engaged that the calamities inflicted upon them thereby were divine judgments and punishments for their sins. In the Christian dispensation no such grounds of justification can be claimed; and we are therefore driven to decide the justice or the injustice of any war by the merits or demerits of the whole affair or affairs which originated it. Justice on one side implies injustice on the other; and nothing appears to be a justification for war in the Christian dispensation, except the defence of the lives of the human race and their natural liberties, of which they cannot be deprived without rendering them incompetent to perform their duties as related to the human family at large, and individually to fulfil their moral duties so as to be accepted and approved in the day of judgment.

12. Hence we learn that it is unlawful for any man to deprive any other of life, or to take away his own, either by an immediate or protracted process, excepting for those crimes which the word of God declares punishable with death; and that every man who does so is guilty in the sight of the one Lawgiver and Judge of all mankind, who has guarded human life so sacredly that He has commanded the highest punishment that can be inflicted in time, upon every one guilty of this crime, without any compensation whatever, and has threatened every murderer with eternal punishment in the world to come, provided he die impenitent and unforgiven.

SEVENTH COMMANDMENT.—“Thou shalt not commit adultery.”

1. This commandment forbids all unlawful intercourse of the sexes; all those acts by which humanity is polluted and dishonoured, or by which impure thoughts or desires are produced either in ourselves or others; and all those thoughts that lead to any unchaste act or to the desire of unlawful sexual intercourse.

2. Adultery, in its direct signification, is the violation of the marriage vow, by which a man and a woman solemnly engage to unite themselves for all the purposes for which marriage was instituted, to the exclusion of every other, so long as they both shall live. Adultery is considered as double when committed by two persons, each one married to another, and single when one of the persons only is married. The marriage compact is binding upon both sexes, and the violation of it equally sinful in either male or female. There is probably no violation of any one of the commandments that is accompanied with so many and multiplied evils, as the violation of this one. Wheresoever it exists, it ruins family peace and happiness,

introduces every evil, domestic and moral, it eclipses every virtue, ruins body and soul, and makes a hell upon earth. God has engaged to be the special avenger of this crime, as it is written, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. xiii. 4.)

3. That adultery is an exceeding great offence is evident from the law of jealousy, which was instituted by divine authority, and decided by special miracle. The ordeal through which the suspected person had to pass, and the miraculous determination of the examination, evince the enormity of the sin. Well grounded suspicion was sufficient to bring the woman to the test of a divine ordeal; and if guilty, God Himself undertook to inflict the punishment of a terrible and specific death. (See Num. v. 11-31.)

4. And not only was the law so severe against the woman, but also against the man, who was not to be allowed to escape capital punishment for this crime: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death." (Lev. xx. 10.) And again: "If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die; but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: for he found her in the field, and the betrothed damsel cried, and there was none to save her." (Deut. xxii. 22-27.) So sacredly and solemnly did God guard His holy institution of marriage among a community immediately under His own jurisdiction.

5. Polygamy is directly forbidden by this command. When marriage was instituted at the creation of the first man and woman, that union was limited to one of each sex, and for this purpose only one man and one woman were created: by this act we have an indication of the divine will; for had God intended men to have more than one wife each at one time, He would certainly have set the example at the beginning. Our Lord, when referring to the original covenant of marriage, gives us clearly to understand, that it was the intention from the beginning for a man to have no more than one wife at one period of time: hence, in answering the Pharisees, He said, "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her that is put away doth commit adultery." (Matt. xix. 4-9.) It is, therefore, evident, if a man committed adultery by marrying another during the lifetime of a divorced wife, he would commit adultery by marrying another during the life of his wife who was not divorced. And St. Paul also says: "Let every man have his own wife, and let every woman have her own husband." (1 Cor. vii. 2.) Polygamy is therefore decidedly condemned, and is no other than a state of adultery.

6. Fornication is generally understood to consist in sexual intercourse between two unmarried persons; but it is used by our Lord in a sense synonymous with adultery, when He says: "Whosoever putteth away his wife, saving for the cause of fornication, causeth her to commit adultery." (Matt. v. 32.) And it is used by the apostle for the sin of incest, when he says: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." (1 Cor. v. 1.) All these, and self-pollution, sodomy, bestiality, and every other species of uncleanness, are forbidden by this commandment, and the punishments prescribed for those acts by the inspired writers, were death, to be burned with fire, &c. (Lev. xx. 11-21.) These heavy punishments demonstrate God's displeasure against this sin in all its developments, and the necessity of chastity in all the human race.

7. Our Lord in His sermon upon the mount, which is an exposition of the spiritual character of the moral law, and which shows the extent of it in the Christian dispensation, has informed us, that this commandment extends to the thoughts and desires of the heart; by which we are instructed that although the overt act of any of these crimes, under the generic term "adultery," may not be committed, yet the desire of them is criminal. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. v. 27, 28.) This law then extends to the heart, and includes every act relating to it, from the desire to the commission of the sin. There is a possibility of "having eyes full of adultery," and of engaging in filthy conversation which will bring condemnation. Whoever, therefore, engages in wanton words, or indulges in unchaste looks, so as to produce lascivious thoughts or desires, either in his own breast, or in the breast of another, is guilty in this respect. Whoever attires himself or herself in such a manner as to excite this unlawful passion, is criminal by this law. Impure words and actions are the result of impure thoughts; and

one flesh. But he that is joined to the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. vi. 13-18.) And it is evident that he also sins against the Lord, and against his own soul.

10. Solomon, who wrote the book of Proverbs for young men, gives them faithful warning respecting this sin. He says: "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee." (Prov. ii. 10, 11.) "To deliver thee from the strange woman, even from the stranger which flattereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life." (Prov. ii. 16-19.) In another place he says: "For the lips of a strange woman drop as an honeycomb, and her mouth is smother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell." (Prov. v. 3-5.) And again, after describing her various and impudent arts of seduction, he saw a young man void of understanding yield to her fair speech, and become the victim of her iniquity: "He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart incline to her ways, go not astray in her paths: for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." (Prov. vii. 22-27.)

11. Another is also involved in this crime, so that it entails a double misery, and a two-fold damnation. The miseries brought upon the male sex are incalculably great, and enter into almost the whole of a man's social and domestic existence; but they are light comparatively with those endured by the female. The most sacred and tender sympathies of her nature are reversed; and what language can express the depth of woe that must have overwhelmed her soul, before such a violence to her nature could have been produced? In how many instances do we find that the mother under these circumstances is the murderer of her offspring! And can we suppose that a woman can forget her sucking child, or imbrue her hands in its blood, without having previously suffered the stings of conscience and remorse to a degree more piercing than the fears of death? To what a state of wretchedness are many thus reduced! The great amount of infant murder in this country is committed by the unmarried mother. And if we trace her a little further in her career of infamy and shame, we find her in the habitation of vice, an inmate of a brothel, and a professed prostitute, fast hastening to eternal perdition. She has forgotten the guide of her youth. Her father and her mother, whose counsel she has despised, are shunned. The house of God is deserted, the voice of mercy unheard, and the

Spirit of grace quenched. A man that can involve a female in such wretchedness, is unworthy the name of a man, he should rather be classed among fiends; and without repentance, he and the victim of his lust will soon have their portion in the lake that burneth with fire and brimstone for ever.

12. The miseries diffused through the social circle when either man or his wife proves unfaithful to the marriage vow are such that nothing can mitigate. The man spends his substance upon the worthless wretch, which should have been spent in providing for his legitimate wife and family. This sin tends to poverty more than any other: "For by means of a whorish woman a man is brought to a piece of bread;" and thus the innocent and virtuous are sacrificed to the guilty and profligate: hence the inspired caution against this vice: "Remove thy way far from her," viz., "the strange woman, and come not nigh the door of her house: lest thou give thy honour unto others, and thy years unto the cruel: lest strange be filled with thy wealth; and thy labours be in the house of a stranger." (Prov. v. 8-10.) By such practices a man involves himself and his whole family in ruin. And when the woman is the guilty party, she entails perpetual domestic discord, brings her whole family into disgrace, and provokes a jealousy, that of all other passions is the most probable to end in murder and eternal death; hence the further cautions of the wise man, who says: "Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get, and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom, neither will he rest content, though thou givest many gifts." (Prov. vi. 32-35.)

13. But terrible as the effects of this sin are in time, they are far more so when considered in relation to eternity. Every one guilty of it is liable to be excluded from heaven, and to suffer the vengeance of eternal fire. The sin may be hidden from the eye of man, but the eye of God beheld it from the first to the last: darkness might have concealed it from man, but the darkness and the light are both alike to Him, and He will be a swift witness against the adulterer, whose secret actions shall all be exposed before an assembled world and the angels of heaven, and not only the actions, but also the thoughts of the heart. There cannot be any escape from the damnation of him for those who die impenitent and unforgiven. Men may deceive themselves by vain words, using refined phrases for this deadly sin; but however softened the expression might be, the sin, the guilt, and the punishment will be the same. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God." (1 Cor. vi. 9, 10) In another Epistle the same apostle pronounces an exclusion from heaven upon every one who continues in the crime of adultery, fornication, uncleanness, or lasciviousness. (Gal. v. 19.) In another place he says: "Let no man deceive you with vain words: for because these things cometh the wrath of God upon the children of di-

obedience." (Eph. v. 5, 6.) And in writing to another church he gives this exhortation: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." (Col. iii. 5.) And in the book of Revelation, "whoremongers" are enumerated with other abominable characters, and their final damnation declared in this solemn assertion: They "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. xxi. 8.)

EIGHTH COMMANDMENT.—"Thou shalt not steal."

1. This commandment forbids any man to take from another any thing which he lawfully possesses, without his knowledge, consent, or approbation. And although "to steal," in the ordinary signification of the phrase, signifies to take something belonging to another in a sly, unknown manner, yet it also embraces all open robbery, and extends to every minute particular in which one human being defrauds another.

2. All rights, whether in property or other things, have their foundation in the providential arrangements of God, who has given the earth and all it contains to the children of men; not indeed absolutely, but to be used in accordance with His will, and for His glory; and who has appointed the bounds of the habitations of men; so that whatever lands they possess, in accordance with any universally recognised human tenure, and can occupy, belong to them of right, and cannot be occupied by any other, either by force or fraud, without infringing upon this commandment, and thereby invading the divine sovereignty. And likewise any goods that any man lawfully possesses, he has received from the highest authority, and his right over them must be regarded as sacred and inviolate. Nevertheless God still retains every thing under His own disposal, so that He can resume whatever He bestows at His own pleasure, and can give them to any other: but so long as any man legitimately possesses any thing, it is his own; and no other person can possess himself of it, either by violence or intrigue, or any other unlawful way, without violating the moral law, and exposing himself to condemnation.

3. Theft generally arises either from covetousness, or idleness, or prodigality; and sometimes from the whole combined. Covetousness prompted Achan to take what was forbidden, as he confessed, when he saw the Babylonish spoil: "Then I coveted them, and took them." (Joshua vii. 21.) This principle prompts a man to steal when he does not actually want what he takes; and this is a prolific source of that description of theft which arises from extortion in business, which consists in asking and receiving more than the value of the article sold, taking advantage either of the ignorance or necessity of the purchaser; all are guilty of this sin who go beyond and defraud their neighbour in any matter. Idleness is also the parent of this vice; by its necessary consequence it soon brings a man to poverty; then, either unable or unwilling to procure work, he lives by plundering his industrious neighbour. Drowsiness has clothed him and his family

with rags; his habits of indolence become confirmed, and he would rather rob than provide subsistence by his own industry. Honest labour is the best corrective for such a man, as the apostle's direction indicates: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. iv. 28.) Prodigality produces very similar effects with idleness: he who exceeds his position in sumptuous or riotous living will soon be in want of bread; and then will he, in all probability, resort to fraudulent practices to keep up appearance of the position he has lost, which must eventually bring him to shame.

4. This commandment is broken, not only by those acts which are generally denominated robbery, theft, stealing, purloining, &c.; but also by withholding any thing that is justly due to another in any relationship in which man stands to man, either by not giving the hireling his wages, or by not rendering to Cæsar the things which are Cæsar's, or to God the things that are God's. Man is a relative being, and owes many obligations to his Creator, Preserver, and Saviour; he owes many duties to himself as a reasonable creature; and to his fellow men, because we are members one of another. It will be our duty to mention those acts, or the omission of those acts, by which this commandment is violated.

5. God has naturally the highest and most sacred claims upon us; He created us for His own glory; and when we withhold any thing that belongs to Him, we rob Him of that which He righteously claims at our hands. This extends to all devotional duties, such as public worship, prayer and praise, as well as to the proper administration and appropriation of those talents of worldly goods which He has intrusted to us for purposes connected with His service and glory. The human family are intrusted with wealth, not for the purposes of self-aggrandizement, luxury, and worldly enjoyments, but for a proper and specific distribution; to relieve the poor, the sick, and the distressed; and to support the cause of religion. Had the wealth of the Christian church been cast into the treasury of the Lord in that proportion in which it ought to have been, the probability is that long ere this the whole earth would have been filled with His glory; but instead of this, in too many instances, we offer the blind, and the lame, and the sick, the mere refuse and remnants of our property, when we should have offered the first fruits of all our substance and increase. And the language of the prophet is applicable in many particulars to the great majority of professing Christians, even to the present day. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii. 8-10.) The covetous man robs God of the gold and the silver which

he lays up in a napkin, or digs and hides his Lord's money, instead of using it for his master's glory. The idle man robs God of that which he might have gained by honest industry, and have given to His cause; he is an unprofitable servant, and will be punished accordingly. The prodigal wastes upon luxuries and riotous living what God demands for His cause and for the poor. By all these means, and by many others, men rob God. They do not render to Him the things that are His due.

6. And those who thus rob God, rob themselves and their families. They rob themselves and families of the promise of those comforts and enjoyments, even in this world, which God has given to those who thus honour Him, even an increase of temporal blessings: "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. iii. 9, 10.) They rob themselves of all that comfort and protection which are promised to them who faithfully appropriate the talents intrusted to their care; such as, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." (Psalm xli. 1-3.) And above all, they rob themselves of their eternity of bliss: for Christ will say unto them in that day, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment." (Matt. xxv. 45, 46.)

7. This law protects every man of every nation from fraud, injustice, or oppression, from every other man, whether of the same nation or of any other. There appears to be but one exception, which is, when a man steals to save his life: every thing in the world is of no comparative value with life; a man, therefore, perishing from want, and having no other means of sustaining himself, is suffered to take what is requisite for his present necessity; nevertheless, he is bound immediately afterwards to make confession and restitution: "Men do not despise a thief, if he steal to satisfy his soul when he is hungry. But if he be found, he shall restore sevenfold; he shall give all the substance of his house." (Prov. vi. 30, 31.) This great infliction of punishment is designed to prevent any man from taking shelter under false pretexts of necessity, so that he should be punished for his crime by an ample restitution, and which is supposed to be sufficient to prevent any man from committing theft, except as a final resort to save his life. And we are not to suppose that any relaxation of punishment is designed hereby for those who live upon plunder, who are frequently driven to extreme distress, and thereby justly punished for their sins; but only for that man who is placed in such circumstances of distress by events beyond his own control.

8. Communities and individuals are equally bound by this command. For a powerful nation to take away the possessions of another less

powerful, or unjustly to impose taxes and duties upon them, because they are not in a position to deliver themselves from their oppressors, is wholesale robbery. Most of the wars that have devastated the human race, have originated in a desire to plunder.

9. To steal a man is the highest offence against this law that can be committed; and has one crime only greater, viz., murder. Every nation sanctioning slavery makes a terrible invasion upon human liberty, and cannot be otherwise than a common curse to humanity. Every man who holds a slave is a thief and a robber of the vilest description. If the slave was purchased by the holder, he knew at the time of the purchase that he was a stolen man; consequently he is an abettor of the trade of stealing human beings; he participates in the crime, and makes it his own by holding the stolen man, and making gain thereby. He who buys or holds a slave is upon exact footing with him who stole him; and although the sin might be attempted to be softened by giving it a refined name, such as "involuntary servitude," or any other, yet the criminality is not lessened thereby; and the house of every man who holds a slave, how finely soever it might be garnished and furnished, is a den of thieves; and the avenging hand of God is not far off; "their judgment lingereth not, and their damnation slumbereth not." No man in the Christian dispensation can hold a slave without bloodguiltiness. He attaches himself to the crime of the war and murder by which the victims were first taken; to the loss of life in the transit, which was murder; and to all the sorrows and woes resulting from bereavement, separation of families, and all the adulteries and wrongs arising from slavery. The slaveholder is the man really guilty of all these atrocities, and the dealer and stealer are only tools by which he effects his crime. The apostle asserts, that the law was made for "menstealers," who are classed with murderers of fathers, and murderers of mothers: (1 Tim. i. 9, 10 :) and God will not allow His law to be broken without repentance and restitution to the injured party in time, or retribution in eternity. To deprive a man unjustly of liberty is also theft, such as unlawful imprisonment, or undue continuance of it, which prevents him from making a proper use of his talents for his own advantage, or for the advantage of his family, or the community at large. Every slaveholder and all his accomplices, to the first thief, and every oppressor, may look around upon their houses and read a divine malediction upon every timber, and every stone of them; as the prophet of old read in his vision of the flying roll, and as interpreted by the Lord of hosts: "This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off on that side, according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof and the stones thereof." (Zech. v. 3, 4.) Human laws might be made in opposition to the divine; but no human law will justify the violation

of any divine one, nor avert the curse which is pronounced upon those who are guilty of it.

10. Defrauding a government of its rightful and legitimate taxes is another breach of this law. God has given to governments and rulers a proportion of the wealth of the nation for their support, and for the purpose of enforcing wholesome laws for the benefit of the community at large. When the Pharisees and the Herodians inquired of Jesus, "Is it lawful to give tribute unto Cæsar or not?" our Lord's reply teaches that it is proper for every man to pay the just amount of lawful taxation imposed by the government under which he lives, and He, therefore, commanded, "Render unto Cæsar the things which are Cæsar's." (Matt. xx. 21.) And St. Paul, more at large, enjoins the same duty: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." (Rom. xiii. 1-7.) Those, therefore, who defraud the government by smuggling in any way; by making false returns of property or income, to evade the payment of duties or taxes; or who unlawfully dispose of property; or perform any thing forbidden, without due licence for that purpose, are guilty of theft. They desire all the protection of their lives and property, for which government is instituted, but they defraud those who render it to them, and make the honest pay for their nefariousness.

11. Those who borrow without intention to return or repay that which is borrowed, or make an improper use of any thing contrary to the condition upon which it was loaned, or to the representation made by the borrower, or condition enjoined by the lender, also violate this command. Those who take up goods, or receive labour, without intention or probability of payment are also guilty of breaking this law; which also condemns unjust weights and measures, and receiving the amount of things sold as if they were perfect, when they were known to be unsound or defective. And also all under-dealing by which any man is injured in any degree by the cunning or chicanery of another.

12. Masters commit a breach of this law when they do not give to their servants that which is just and equal, viz., a due remuneration and reward for services received; or when they exact more labour or a larger period of labour than bargained for, or commonly understood

to be implied by the contract : and so do servants when they do not render an equivalent for their wages, or do not fulfil the compact engaged in, either by not working the full time, or by idling or curtailing the time in any way ; by slighting the work so as to render it less durable, or less valuable ; or by rendering eye-service as men-pleasers ; that is, by working faster or better in the presence of the master than in his absence, which is a deceit and imposition practised upon him and is forbidden. Deferring the performance of a stipulated engagement, or of the payment for work performed, so that either is thereby injured, is an act of wrong, a species of theft, and condemned by this commandment.

13. Gaming, or games of chance, by which one obtains the property of another, are also discountenanced thereby. The gamester stakes the property with which he is intrusted upon an uncertainty, contrary to the divine command. If he loses, he obtains nothing in remuneration either for his time or property, and consequently he has wasted his Master's substance, has injured his family, and has excited in his breast the greatest disappointment, vexation, and revenge. If he wins, his ill-gotten booty, not coming through a legitimate channel, will in all probability be spent in things of no profit, and be unattended with a blessing. The time which should have been spent in honest industry for the legitimate acquisition of wealth, and which would have contributed to the riches and comfort of the community at large, has been vainly and unprofitably spent ; and the whole practice is associated with drunkenness, avarice, and prodigality, which tend to poverty. The evils in connexion with this foolish and unjust practice are immense ; many fortunes have been wasted that might have been otherwise used for the glory of God, and the happiness of the possessors. The gambler is most flagrantly an unprofitable servant ; he has wholly misapplied his Lord's money, and other talents, and, with the wicked servant, he will be cast out into outer darkness, where there is weeping and gnashing of teeth.

14. Every man should therefore endeavour to possess an exact sense of righteousness, that he might render to all their due : and when he has obtained this sense, he should act in strict accordance with it, that he might always retain an approving conscience. The Scriptures form a perfect and infallible rule for our actions, and they prescribe the line of conduct for every man to observe in every relation of life, and the certain condemnatory consequences of all unrighteous actions ; even as the apostle's charge indicates : " That no man go beyond and defraud his brother in any matter ; because that the Lord is the avenger of all such," (1 Thess. iv. 6,) and consequently will not allow fraud or dishonesty, how secret soever it might be, to go unpunished. All such actions are invasions upon the providential government of God, and interfere with the gifts which He bestows upon men for His own glory. Human society must be dissolved without such a guard. Upon the principle enjoined by this command, " Thou shalt not steal," all justice is based in respect of the social, political, and commercial interests of mankind. And should any man go on either with

a secrecy or daring beyond human control, yet there is one, the Lord, the righteous Judge, who will expose his actions, and reward him according to his works in the full sunshine of eternity; and will punish him with banishment from His presence, and from the glory of His power; as the apostle declares: "The unrighteous shall not inherit the kingdom of God;" and among others who will be denied that glory He enumerates, "thieves," "covetous," and "extortioners," who will be excluded from heaven for ever. (1 Cor. vi. 9, 10.)

NINTH COMMANDMENT.—"Thou shalt not bear false witness against thy neighbour."

1. The primary object of this command is to forbid false swearing or untrue testimony in a court of justice; but it also includes all untruthfulness respecting any man, or the speaking of any thing prejudicial to his interest or character; and all whispering or backbiting, or any other action that shall injure another in any way whatever.

2. It is requisite for the execution of justice that persons not immediately interested in the subject of litigation or controversy, should make such depositions or affirmations as come within their knowledge, or which they personally witnessed, for the assistance of those who are to decide between man and man, that a true and impartial account may be given, and that a proper verdict might be pronounced. A man before a court of judicature for the purpose of giving evidence, is pledged to one object, viz., truth: whatever the result of his evidence might be, he is not responsible for it, but for the truth only; it behoves him therefore to state the truth without any suppression or addition; for the truth may be partially stated, so as to make it an untrue representation; his duty is to state the truth, or as it is generally expressed, "the truth, the whole truth, and nothing but the truth;" this every witness professes to do in the sight of God, who knoweth the secrets of all hearts, and who is invoked and appealed to, as a witness that he declares the undisguised statements of his knowledge, in the exact characters as he was a witness of them.

3. The position of a man as a witness is of the utmost importance in universal justice; strict exactness must be maintained by him, even to the identical words, if possible, and, if not, to the precise meaning of the words as conveyed to his mind at the time of utterance, and not according to any subsequent explanation, deviating in the least degree from their original import, or manifest signification when expressed; or if the witness beheld the transaction, it should be stated exactly as it occurred, without suppression or exaggeration: the witness is supposed to repeat or describe the action over again without palliation or aggravation, without any respect of person, either of the poor or rich, for in judgment every man is equal; all relative considerations whatever are to be lost sight of, and one object alone secured, viz., truth.

4. An exaggeration on the part of the deponent is a false witness against one of the contending parties; stating that to have been done or intended which was not; and it is a violation of truth, and an injury against the character of a neighbour, making him appear worse than he was, and thereby subjecting him to greater punishment than he

deserves. The suppression of the truth, although it might lessen the punishment of the criminal, is a slander and imputation against him who prefers the charge, and an injury to a man for his defence of common justice, and makes him appear vindictive and oppressive, when he is only doing a duty which it would be criminal for him to leave undone. It is therefore evident, that any man who either extends or suppresses the truth in any court of justice bears false witness against his neighbour. The Scriptures give us infallible directions upon this subject: no man is to be animated by revenge, or fear, or reward, but to act faithfully: "Be not a witness against thy neighbour without a cause, and deceive not with thy lips. Say not, I will do so to him as he hath done to me, I will render to the man according to his works." (Prov. xxiv. 28, 29.) Again: "Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause to decline after many to wrest judgment: neither shalt thou countenance a poor man in his cause. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked." (Exod. xxiii. 1-3, 7.) And this punishment was prescribed for the false witness: "If a false witness rise up against any man, to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. xix. 16-21.)

5. And not only are those who are called to give evidence capable of bearing false witness, but also every other person engaged in a court of law or justice. The plaintiff bears false witness against his neighbour when he brings a false charge against the defendant, or mixes falsehood with truth, so as by the addition of untruthful accusations to secure a greater punishment or larger damages. The defendant, when he denies that of which he is truthfully charged, by which the character of his accuser is traduced. The counsel, when he distorts the truth so as to make the wrong appear to be right, and so induces the jury to return an erroneous verdict, and the judge to pronounce a wrong judgment. The jury bear false witness against their neighbour when they return a verdict contrary to evidence or truth; and so does the judge when he pronounces a wrong sentence or gives false judgment either from prejudice, or persuasion, or bribery. And the higher the office in any court that thus perverts righteousness, the greater is the sin both against human society and against God.

6. This commandment further enjoins us never to deviate from the truth, either in our ordinary conversation, or in the common affairs of

life. To utter a lie, in any matter, is to make a declaration or produce an impression contrary to truth, either with the knowledge, or under the supposition, that the declaration, or assertion, or intimation, is untrue; and if a thing spoken should be true, yet if the speaker supposed it to be false, and uttered it with intention to deceive, the immorality of the act is equal to falsehood, and the consequences will be the same in the final judgment. The holy Scriptures condemn lying under any circumstances whatever: "Lie not one to another" is a commandment of the apostle who exhorts us to speak the truth in love. Lying is never resorted to but for the accomplishment of some unworthy or unjust object; and whenever it is adopted for the acquisition of wealth, honour, fame, or any other consideration, the object so attained cannot receive the divine blessing or approbation. If truth were universally restored upon the earth, it would produce incalculable happiness amongst all mankind.

7. Slander, backbiting, and evil-speaking are manifestly forbidden by this command. To say any thing by which the character of another is deteriorated, when there is no necessity to say it, even if the thing itself be true, is a breach of this law. Slanderers, backbiters, evil-speakers, whisperers, tale-bearers, busybodies, and all such characters are objects of universal contempt, and are despised by men of understanding and truth. Such characters have a most baneful influence upon society, they are animated by infernal influence, and they do the works of the devil: they calumniate and falsely accuse their fellow men; the fairest character upon earth is not excepted by them, nor secure from their envy or malice; they delight to do mischief; they are evil beasts, the poison of asps is under their lips; they either slyly and clandestinely, or openly and wantonly, bite and devour their better neighbours; they give licence to the most malignant instrument in the world, viz., the tongue, of which the apostle thus speaks: "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." (James iii. 5-8.)

8. That all calumniators of their fellow men have been held in abomination, is evident from the Holy Scriptures in every dispensation. Solomon bears this testimony respecting all such, by whatever means they may effect their malicious designs: "A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy." (Prov. vi. 12-15.) And again: "A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow." (Prov. xxv. 18.) And thus is he denounced:

"A false witness shall not be unpunished; and he that speaketh lies shall perish." (Prov. xix. 9.) David also says, "Whoso privily slandereth his neighbour, him will I cut off." (Psalm ci. 5.) And again: "He that worketh deceit shall not dwell within My house; he that telleth lies shall not tarry in My sight." (Psalm ci. 7.) And that God who cannot lie, whose purity is beyond the possibility of any deviation from truth, hates all such practices, is evident not only from this command itself, but also from the punishment which He instituted by Moses for the false witness, which we have already noticed; and further by other of His servants: "These six things doth the Lord hate; yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. vi. 16-19.) All such characters are declared unworthy to abide in God's tabernacle, or to dwell in His holy hill; that is, to have an office or position in His church; hence amongst the characters approved for this position are mentioned, "he that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." (Psalm xv. 3.) And in the New Testament, "whisperers" and "backbiters" are enumerated with those who are declared to commit things "worthy of death." (Rom. i. 28-32.)

9. Flattery is also by this law prohibited, and it cannot be considered in any other character than as bearing false witness against our neighbour. We are not to exceed the truth in commendation of any person; and whoever flatters another does so with evil intention, chiefly for the purpose of deriving some advantage or benefit, which would have been more worthily bestowed upon some other. If flattery be direct, which is the most general mode of presenting it, then the person flattered is injured; for he who is sufficiently weak and undiscerning to be flattered, is sufficiently weak to believe it, and will thereby be led to think more highly of himself than he ought to think, and, being lifted up with pride, will fall into the snare of the devil. If the flattery be indirect, then others are made partakers of the sin, and the evil is extended. Flattery is generally presented to them who are in prosperity and power, and such persons do not require it; the poor and needy are not frequently the objects of flattery, and whenever it is used to them it is an indication of a mean and sordid mind, for the purpose of acquiring a more complete dominion over them, and is attended with evil consequences. To speak more highly of one person to another than such person deserves is kindred to flattery, and is certainly a false witness against our neighbour, and in some way or another will be attended with evil; the person to whom such testimony is given will in all probability be induced to think more highly of the character of the person so commended to him, and will intrust him with confidence which will be either unsustained through incapacity or betrayed, or a more worthy person will be set aside. Flattery is an injury to the person of whom it is said, to him to whom it is said,

and to him who says it; for his word will be received with suspicion upon all subsequent occasions.

10. A man may bear false witness against himself, and thereby injure his neighbour: this is done either by over-rating or under-rating himself to others. If any man commend himself beyond due bounds, he imposes upon another, the design of which is manifest to all: by voluntarily under-valuing himself or his attainments, he equally imposes upon his neighbour: designing men generally resort to this practice, for the purpose of appearing humble, and that they might thereby more easily impose upon others, or ingratiate themselves into favour. A man of real worth will not under-value himself nor others, but will esteem character as a gem of the highest value, and will endeavour to preserve his reputation untarnished all his days. Nevertheless, such an one will possess as humble views of himself as any other men have of themselves, and in honour he will generally prefer another before himself. Truth should be the great object of all our communications with mankind; for the most fearful condemnation is denounced against all who are guilty of falsehood: "All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. xxi. 8.)

TENTH COMMANDMENT.—"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

1. The preceding commands refer chiefly to the actions of the body; but this commandment embraces the superior part of man, and is designed to regulate the passions and powers of the soul, to keep the mind in a proper state, so that the affections and desires shall not deviate from their legitimate direction, but be confined within such bounds as comport with righteousness and pure moral legislation. Had the Decalogue not contained a law comprehending the intellectual part of man, it would not have been suited to our natures as moral agents, and it would have been evidently defective as a code of laws for man. But this concluding precept stamps a spiritual character upon the whole of this code, and is designed to regulate the source from which all outward actions flow. The first nine commandments taken in their literal construction, disassociated from the tenth, and from the interpretations of Moses and the prophets, and of Christ and the apostles, might lead a person to imagine that they could be fulfilled by external discipline, by not performing those actions which are forbidden, and by doing those things which are enjoined; and this without having the heart, the intellectual nature, engaged in any sympathy either in the abstinence from any action, or performance of any duty; but as such they would have been manifestly inefficient for the government of man as a moral agent, because they would have left that which constitutes the morality of an action unnoticed, viz., the concurrence of the heart, or moral nature. But as this law forbids all inordinate desires, it is evidently designed to give a spiritual significance to all that code to which it belongs, and thus the whole man is embraced both in his outward and inward actions.

4. Contentment, the opposite of covetousness, is implied and enjoined upon us by this precept. Contentment is that ease and satisfaction of mind in respect of our temporal blessings, which constitutes us happy in our providential position, and excludes a restless desire for things with which we have not been furnished. This frame of mind is the source of much peace and happiness, and should be earnestly sought by all mankind. A study of divine Providence is eminently calculated to produce this virtue. When we consider that God has appointed the bounds of our habitation, and that wherever He has cast our lot He has done it that we may seek after Him and find Him, and that He is the only object which can satisfy the desires of our souls, and make us truly blessed, we should thankfully receive our providential allotments as the donations of our heavenly Father, who bestows upon us those things which shall, with a proper reception and use, most assuredly promote our happiness in that future state which will be the real development of our beings, and for which we were created, and to which all things are subordinated. And when we consider that our real requirements here are very few, in comparison with our imaginary wants, having food and raiment, we ought therewith to be content, and not to repine because we have not a sufficiency to pamper our appetites with every luxury, or clothe ourselves in magnificent array; for these very things frequently drown men in perdition; and how poor a compensation is an entire life of luxury, supposing it was never interrupted with a care or pain, for a glorious position in the upper and better world, where there are pleasures for evermore; and especially will this appear from the consideration that a forfeiture of heaven will insure a portion in the everlasting burnings, where their worm dieth not, and where the fire is not quenched! All these considerations will give us to see the importance and truthfulness of the apostle's charge to Timothy, in which he says: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. vi. 6-10.)

5. The sin of covetousness induces insensibility to the wrongs and sufferings of those who are defrauded; it makes a man oppressive and violent towards his fellow-men, and incurs the divine wrath and condemnation; as the prophet declares: "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go hanghtily: for this time is evil." (Micah ii. 1-8.) Covet-

ousness renders a man uneasy with all his attainments or treasures, and thus becomes a constant tormentor to the person who indulges in it: whatever he has, he is as if he had nothing; it prevents him from enjoying the blessings bestowed upon him, and also from using them for the benefit of others, or for the glory of God: in every position he is dissatisfied, and all his accumulations only render him more insatiate than before; as Solomon observed: "There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail;" (Eccles. iv. 8;) and again: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity." (Eccles. v. 10.) This spirit is altogether so contrary to that benevolence produced by Christianity, that St. Paul commanded the Corinthians, that if any man who was called a brother in the Church should be covetous, they were not to eat with him; he was unfit for the communion of saints. (1 Cor. v. 9-11.) And the same apostle has given us many excellent exhortations against this vice; he says: "Let it not once be named among you, as becometh saints." (Eph. v. 3.) In another place he enjoins us to mortify it, because it is idolatry. (Col. iii. 5.) And again: "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." (Heb. xiii. 5.) And he has left us upon record a delightful example in this respect, when he states: "I have learned, in whatsoever state I am, therewith to be content." (Phil. iv. 11.)

6. This concluding commandment may be considered as a spiritual bond and interpreter of all the rest, and it is designed to check the violation of them all, or of any one of them, in or by the mind, so as to prevent the actual commission of it. Sin is not merely an evil act, it is a principle, the seat of which is in the soul. To desire to commit sin, or to desire that which is sinful, is criminal, and is condemned by this command. To suppress sin at its fountain head, and to eradicate that which originates it, evinces the perfection of government: this is the declared design of the law of the Lord, which is not only in its nature perfect, so that it embraces all the thoughts of the heart, as well as the words of the mouth, and the actions of the body, but it also converts the soul; and thereby prevents transgression. Whenever sin is committed, it evidences a depraved mind; but when the desires are regulated according to the divine will, the actions will be in accordance with it too; a good tree cannot bring forth evil fruit, but when the tree is made good, the fruit will be good also. The only effectual check to sin is found in the renewal of the soul in righteousness and true holiness; and although the law does not possess the power to renew, yet it holds a position indispensable in relation to that act; it discovers sin, suppresses and condemns it, as saith the apostle: "I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet." (Rom. vii. 7.)

By the law every mouth is stopped, and all the world is guilty before God; and thus it acts as a schoolmaster to bring us to Christ, that we may be justified freely by His grace, through the redemption there is in Christ Jesus our Lord.

PART II.

I. OUR DUTY TOWARDS GOD.

1. PRELIMINARY observations. 2. FAITH in God. 3. Faith in the existence of God, the first element in true religion. 4. What faith in God implies. 5. Proper views of the divine government. 6. THE FEAR of God. 7. Fear of God from conviction of sin. 8. A gracious fear arising from pardon and adoption. 9. This phrase sometimes used for the possession of religion. 10. LOVE to God. 11. What love to God includes. 12. Our love to God arises from His love to us. 13. WORSHIP. 14. A duty instituted by God. 15. God must be worshipped in spirit and in truth. 16. Prayer and praise two prominent elements in divine worship. 17. Prayer. 18. What prayer is. 19. Reverential positions enjoined. 20. Purity and sincerity of soul. 21. Praise. 22. God the worthy object of praise. 23. For His providential and gracious dealings. 24. The writers of the Psalms set us an example in this duty. 25. Praise the highest description of worship. 26. TRUST. 27. Every position of human existence presents a necessity for trust. 28. The characters who trust in God. 29. The Scriptures instruct us in this duty. 30. God is glorified by it. 31. SUBMISSION. 32. The will of God the rule of all actions. 33. Active submission. 34. Passive submission. 35. Submission to God comprises the whole duty of man.

1. IN treating of the Ten Commandments, we have already noticed, that not only are those things which are directly specified therein, included within their embrace, but also all the respective classes of actions of each description; and that, when any particular things are forbidden, their opposites are by implication enjoined. The teaching of Christ is confirmatory of these statements; a perusal of His sermon on the mount will convince any attentive reader, that there is a spiritual meaning and great extension of the law beyond its mere letter; and in another place, in reply to a question proposed to Him by a certain lawyer, viz., "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. xxii. 36-40.) This confirms the positive character of the law; so that we are hereby taught that it is not merely prohibitive of sin in the outward act, but also that the affections must be actively engaged to their utmost limit in its fulfilment; and with this agrees the declaration of St. Paul, who, when he had been enjoining several of the duties of the

second table, adds : "And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law." (Rom. xiii. 9, 10.) From these assertions it will appear that there are many duties, both in the first and second table of the law, which might have claimed our attention, whilst treating of the specific command, under which they would have been appropriately arranged ; but it will be more congruous to give them a distinct consideration, under these two great divisions mentioned by our Lord, viz., love to God and to our neighbour.

2. FAITH IN GOD, is the first duty we owe Him ; and it is the foundation of all true religion, as the apostle declares : "Without faith it is impossible to please Him : for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi. 6.) Two ideas are herein included in the term "faith in God ;" the first relates to His existence, and the second to His government.

3. The first, great, fundamental, and indispensable element in true religion, consists in the firm belief or persuasion of the existence of God. Every man in the possession of his reason must be convinced of this truth, or if, by the perversion of his understanding, he persuades himself to the contrary, he becomes obnoxious to the divine government, and exposes himself to punishment. This statement is applicable to universal man, in whatsoever dispensation he might live, or in whatever clime his lot might be fixed. If he possesses the advantages of the Scripture revelation, his responsibilities are increased ; but if he does not possess these advantages, there is another book which conveys the truth with such conviction to the mind, that he is without excuse if he does not perceive the eternal power and Godhead of Him who is the Creator and Preserver of all things. Christ is the light which enlighteneth every man that cometh into the world ; He assists the understanding of every man, so that he is enabled to comprehend so much of the knowledge of divine things as will be required of him in the day of judgment, and a criminality attaches itself to him, unless he so believes, and lives in accordance with it : "Because that which may be known of God is manifest in them ; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse." (Rom. i. 19, 20.) A firm and controlling belief in the existence of one supreme divine Being, is therefore imperative upon every man upon the face of the earth.

4. But "faith in God" not only implies the firm persuasion or conviction in the mind of His existence ; but it also includes the possession of some consistent ideas of His nature and character. That those who are without the written book of revelation are inexcusable, unless they have some knowledge of the divine Being, is evident from the

passage just quoted; the lowest requirement appears to be, to know that He exists as Eternal, Omnipotent, and Supreme. But those who are favoured with the written revelation, viz., the holy Scriptures, must possess a knowledge of Him as He is therein revealed; they must know that He is a Spirit, that He exists in a trinity in unity; that all His perfections are unlimited, and that He stands in all the relations to the human race in which He is presented, as Creator, Preserver, Redeemer, &c., and in all those other relations arising from them, as Lawgiver, Judge, &c.

5. The second particular in the apostle's statement concerning faith in God is, that we possess proper views of His government; we must believe that He is a rewarder of them that diligently seek Him. The Scriptures declare that the whole creation is under His government: His kingdom ruleth over all. Nothing is so small as to be beneath His conservation and protection; and nothing is so large as to be beyond His control and direction. His moral government, however, is that which is particularly alluded to by the apostle; so that the man who believes God to be a rewarder of them that diligently seek Him, must consider himself under His law, as a moral agent, and responsible to Him for His actions; as capable of rewards and punishments, and dependent wholly upon Him, who, as righteous Judge, will reward him for obedience and service. Every one who thus believes will set the Lord always before his face, will consider his accountability to Him for every thought, word, and action, and will invariably endeavour to think, speak, and do that which is well pleasing in His sight: he will "diligently seek Him" in all those methods prescribed in His holy word; he will wait upon Him in prayer, by reading the Scriptures, in all private and domestic duties, by attending public worship, and by walking in all His statutes and ordinances blameless. He will receive the testimony which He has given of Himself in His word, which he will prayerfully study, and meditate therein day and night; he will believe all the doctrines therein contained, will obey the commands, will confide in the promises, and fear the threatenings of the whole Scriptures, which he will receive as the rule of his life, the fountain of knowledge, and the law by which he will be finally judged. Such faith is the incentive to every duty, the basis of all virtue, and the stimulus to seek eternal glory.

6. FEAR, as a Christian duty, is not that inward dread and terror of conscience which is felt by the wicked man, when, from the consideration of His holiness, righteousness, and power, he is conscious that on account of his sins God is angry with him, and that he will certainly be punished as he righteously deserves: such an one, continuing in an unrepenting state, can only have "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. x. 27.) But, in its more general acceptation, it signifies that reverence and awe which either a convinced or converted man feels, from the consideration of the infinite glory and perfections of the divine nature, which fear prevents him from sin, and

prompts him to obedience; and sometimes "the fear of God," is a phrase used to indicate the possession and manifestation of true religion. It will be under these views that we shall more particularly consider it.

7. One of the earliest emotions within the heart of a man under conviction of sin, is fear. Knowing in himself that God is angry with him on account of his former transgressions, he dreads lest he should have to endure the punishments of eternal fire: he has received the spirit of bondage unto fear, which prevents him, to the utmost of his power, from the commission of all known sins; he therefore endeavours to cease from doing evil, and strives to do well, which is a necessary antecedent of peace, which cannot be enjoyed contemporaneously with servile fear, for so it properly is, so long as any one continues in this state; it is the fear of a servant, and it has torment: he who is the subject of it is frequently in deep distress on this account, and is led to exclaim: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24.) This consciousness of guilt is the preliminary of true religion, but it is not, as some affirm, either its enjoyment or consummation, as the Scriptures declare: "The fear of the Lord is the beginning of wisdom." (Psalm cxi. 10.)

8. When the pardoning love of God is shed abroad in the heart all servile fear is removed; the subject of it is no longer a servant, but a son; the spirit of bondage is taken away, and he receives the Spirit of adoption, crying, "Abba, Father." Nevertheless a gracious fear is still found in his heart; but this is a fear of holy reverence and profound awe, and it is so mixed with love, that it has no torment, it produces no terror, but prompts to universal obedience to the divine will. This filial fear is a joyful emotion of the soul; it acts as a sacred guard against the omission of duty, or the commission of sin, either in thought, word, or action, and it excites to an entire conformity to the mind of Christ, and to a willing diligence in all the statutes and ordinances of His holy religion, and to the performance of all devotional exercises and duties, both of body and soul. We must, therefore, be convinced, that the highest state of holiness to which a Christian can attain does not exempt him from this filial fear. Job was a perfect and upright man; yet one of his recorded excellencies is, that he "feared God," the natural and necessary consequence of which was that he eschewed evil. The psalmist, commemorating the mercies and faithfulness of God, declares, He "is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." (Psalm lxxxix. 7.) Under a sense of His glory and majesty, Jeremiah says: "Forasmuch as there is none like unto Thee, O Lord; Thou art great, and Thy name is great in might. Who would not fear Thee, O King of nations? for to Thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee." (Jer. x. 6, 7.) And in the book of Revelation we find even those who had "gotten the victory," were engaged in the worship which recognised this duty: "And they sing the song of Moses the servant

of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." (Rev. xv. 3, 4.)

9. Again: "the fear of God" is used as comprehending the whole of true religion. When we contemplate the divine character, we must be convinced that a solemn reverence ought to pervade us in all our acts of devotion, and that this state of soul is essential to true worship. This must be the case with every class of created mind, but especially in respect to men, who are sinners. We are not therefore surprised to find that the term, "the fear of the Lord," should signify a general tenor of holy life. Hence David, desirous to instruct the young in the general principles of religion, says, "Come, ye children, hearken unto me: I will teach you the fear of the Lord." (Psalm xxxiv. 11.) Solomon uses the same terms to indicate a general religious course of life: "I know that it shall be well to them that fear God, which fear before Him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." (Eccles. viii. 12, 13.) And again: "Fear God, and keep His commandments: for this is the whole duty of man." (Eccles. xii. 13.) The term is used in the same signification by Malachi: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." (Mal. iii. 16, 17.) And in the New Testament it is said: "His mercy is on them that fear Him from generation to generation." (Luke i. 50.) The fear of the Lord is therefore the duty of all the intelligent creation.

10. Love is another, and one of the most important duties that we owe to God. To love God is to have our affections set upon Him alone as our supreme good, to feel complacency and delight in Him, to rejoice in communion with Him, to desire Him above every other good, and to have such a pleasing and joyous perception of His being, glory, perfections, and relations to us, as to fill us with due reverence towards Him, and to desire a constant spiritual union with Him, and power to live to His glory. This is beautifully expressed by the psalmist: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." (Psalm lxxiii. 25.) Man in his unrenewed state does not love God, and whenever this affection is found in him, it must be ascribed to divine grace, by the operation of the Spirit, as the apostle states: "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." (Rom. v. 5.)

11. Love to God includes two considerations, first, a delight in Him as the object of supreme excellence, and, secondly, a joyful affection towards Him, arising from a knowledge and a grateful recollection of His goodness towards us. God, in the essential perfection

and excellence of His being, possesses in Himself such glories, that nothing can be brought into competition with Him, and thereby He claims our supreme affections. All excellency, purity, and glory belong to Him, as properties of His nature, beyond all limits either of duration or space. He is all-perfect, He possesses in Himself every thing that an intelligent creature can desire; and is the object most to be admired, esteemed, and loved throughout the universe. The most exalted thought of any creature cannot reach the full glory of the Creator; there are infinite and eternal depths of that glory beyond; and the largest ideas our minds may ever conceive of God, fall infinitely short of His perfections. He is "the King eternal, immortal, invisible, the only wise God;" the "blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen." He is over all blessed for evermore; His understanding is infinite, He is glorious in holiness, abundant in loving-kindness, tender in mercy, and eternal in truth; and, as if His whole glory was summed up in one word, we are informed that "God is love." And, further, when we consider that all His perfections are illimitable and unchangeable, and cannot suffer any deterioration from within Himself, nor from any created being, as He cannot be tempted with evil, we perceive that in and of Himself He is the most glorious, lovely, and adorable being in the universe, and that He is worthy of the highest affections of any creature capable of knowing and loving Him.

12. The second consideration in our love to God arises from a grateful consciousness of His goodness towards us. Our existence was given us by His pure spontaneous love; He made us what we are, endowed us with all the powers we possess, by which we are constituted capable of loving, serving, and enjoying Him for ever. That existence which He has given us He graciously preserves; He directs us in all our ways; He provides for our constant wants, and so minute is His watchful care over us, that "in Him we live, and move, and have our being;" (Acts xvii. 28;) and even the very hairs of our head are all numbered. But the highest evidence of the love of God to us is manifested in the gift of His Son Jesus Christ; we cannot conceive that greater love than this could have been shown us, and hence the frequent allusions to it in the Gospel; and summed up by St. John: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 9, 10.) The knowledge of this stupendous love to us is that which kindles love in return; for "we love Him, because He first loved us."

13. **WORSHIP.** That it is the duty of every man to worship and glorify the Author and Preserver of his being, is evident from their respective natures, and from the relations existing between them. The supreme glory and majesty of God demonstrate Him to be the

proper object of worship, and this lays an obligation upon every intelligent creature to render this service to Him. And when we consider man as a creature wholly dependent upon the divine will for his existence, and that he is endowed with an intellect capable of knowing this, we must perceive that this relation lays him under a natural and imperative obligation to glorify Him. A creature could not know that he owed his existence to the Creator without feeling that he also owed Him at least thanksgiving for his existence; and when a continuous stream of goodness flowed into him from his Author and Proprietor, he could not but feel that a debt of gratitude was incurred by him thereby. In the Scriptures this requirement is set forth with peculiar prominence, and the summary of it is thus given by our Lord: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. iv. 10.) Here then is a duty enjoined upon all mankind, and every other being in the universe is excluded from that homage and service. It is a claim which God justly possesses from His dominion and supremacy over all creation. This claim is founded in universal justice, is obligatory upon all, and continues for ever: no intelligent creature can omit it without doing a violence to his sense of justice, and consequently without a consciousness of disturbing the moral harmony of the universe, and exposing himself to punishment. This is a service due to God on account of His own glory; and because He is the Creator, and the Proprietor, and Governor of all things: it is, therefore, of universal and perpetual obligation.

14. Worship is not only a duty founded in natural propriety and righteousness, but it has been instituted by divine authority, and is imperative upon all who are capable of performing it. And hereby we perceive, not merely the sovereignty of God, but also His goodness to the creature; for one design of worship is to produce a larger acquaintance with the Creator; and, as a natural result, an enlarged conformity to Him. The intellect must be exercised upon the object of worship, and the contemplation of the divine nature expands the intellect more than any other exercise; and in exploring the mysteries of the Godhead all reasonable creatures must find their highest delight; for this is the design for which they were created. These observations are applicable to man in his fallen state, with an increased appropriateness; for he has to regain all the knowledge of spiritual things, and a renewal in righteousness and true holiness; both of these objects are to be obtained only through the medium of worship, in which exercise God makes such discoveries of His glory to the mind that we are again brought to an acquaintance with Him. The soul becomes enraptured by the discoveries, and aspires after a larger measure of them until it is filled with light and happiness, and brought into a perfect moral conformity to the divine nature. The vail is taken away from our hearts when we turn to the Lord, and the light of the Holy Spirit shines upon us, enabling us to perceive more and more of the glories of His being and kingdom, as the apostle states: "Where the Spirit of the Lord is, there is liberty. But we

all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 17, 18.)

15. In that conversation which Christ held with the woman of Samaria, He teaches us the character of the worship which is required of men: "God is a Spirit: and they that worship Him must worship Him in spirit and in truth;" (John iv. 24;) by which we are given to understand, that the only service which will be accepted from us must embrace the whole man: the spirit must be engaged in intellectual exercises and holy desires, which are indispensable to spiritual worship; but as we have bodies as well as souls, so the body is to be engaged in those prescribed forms and manners which embrace the external parts of religion. As the body and soul constitute one man, and cannot be separated without causing an imperfection, either by the death of the body, which in its present state is unfit for the invisible world; or by the emancipation of the soul from its fleshly tabernacle, which renders it unfit for earth; so neither can true worship be performed by man in this world, unless both body and soul are unitedly engaged. Those, therefore, who place the whole of religion in spiritual exercises present to us a devotion unsuitable and impossible for earth; and those who place the whole of religion in outward actions err equally from the truth, by making religion suited only to the body, forgetting the superior part of man, which, by the act of worshipping here, is disciplined and instructed for the full development of its powers in the world to come. So long as men shall live upon the earth, so long will true worship in this state of our being be united, by engaging both the soul and the body in its services; as we are also taught by the apostle: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

16. There are two elements in divine worship upon earth which claim particular attention, viz., prayer and praise, each of which is to be performed with the consent and affections of the mind, and with those expressions of the body suitable to their performance and agreeing with their characters.

17. *Prayer.* To man, in this state of existence, prayer is absolutely requisite to constitute him a true and spiritual worshipper: and, in the exercise of it, two things are supposed, viz., dependence and confidence. That man is a dependent being is unquestionable, for dependence cannot be disassociated from any creature; all created beings must be dependent upon the will of the Creator, in all the elements and characteristics of their existence, and in their continuance, and development into any new state of being. He who gave existence to all creation, upholds all things by His power, and every new mode of existence is according to His will, either by permission or operation. Prayer is a devotional act by which men recognise not merely the existence of God, but also His control over

all things; and that he who prays is dependent upon His wisdom, power, and goodness for those things which he asks at His hands; and it also implies confidence in the petitioner, so that he feels assured if he asks in accordance with the divine will that he shall receive those things which he solicits. Prayer indicates faith, or reliance upon God, that, in His wisdom, power, goodness, and truth, He will bestow those blessings which are solicited of Him.

18. Prayer is the presentation of a petition or desire to God, and to be acceptable must be offered in that form and through that medium which He has prescribed, and to be granted it must be in accordance with His own will. It is capable of being performed in a great variety of ways, and under almost every circumstance of life. But to pray acceptably we must have the spirit and the understanding engaged. St. Paul thus exhorts us: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." (Eph. vi. 18.) This expression indicates that there are several descriptions of prayer, each and all of which are to be used as circumstances may require. These circumstances are almost as numerous as the events of our lives: hence we are exhorted to be "praying always," to "pray without ceasing," which might be accomplished by holy aspirations and ejaculations, by darting our minds continuously towards God, and thereby keeping our spirits in a prayerful frame. Private prayer is a duty commanded by our Lord: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. vi. 6.) Family prayer is another important duty, the advantages of which cannot be told upon earth, and the fearful imprecation upon those who neglect it indicates the divine indignation to a great degree: "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name." (Jer. x. 25.) And prayer is designed by God to form a considerable part of His public service, as He has said: "My house shall be called an house of prayer for all people." (Isai. lvi. 7; Matt. xxi. 13.) But those of us who are favoured with divine revelation must never forget that all our prayers must be in and with the assistance of the Holy Spirit, and presented alone through Jesus Christ our Lord.

19. When prayer is offered we should observe the most suitable and reverential posture of body; for we cannot contemplate the majesty and glory of the Most High, without being deeply impressed with the propriety and importance of reverential attitudes and expressions in all our approaches to His throne. Our voices should be devout, and under proper circumstances, our eyes and our hands lifted up towards heaven. That these bodily attitudes and positions are pleasing to God, when they are indications of fervour, and humility, and sincerity of soul, is evident from the testimony of the inspired page, which either enjoins or sanctions them, or presents us examples by the actions of the saints who were thus engaged whilst under direct inspiration; and by the actions of Jesus Christ, the great

Exemplar of the human race. Solomon enjoins solemnity and propriety of language upon us in our devotions: "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." (Eccles. v. 2.) And for examples and directions for suitable actions in prayer, we have many of the highest authority. The psalmist exclaims: "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us." (Psalm cxxiii. 1, 2.) Christ Himself set us an example in this respect also: "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." (John xvii. 1.) The psalmist prays thus: "Hear the voice of my supplications, when I cry unto Thee, when I lift up my hands toward Thy holy oracle." (Psalm xxviii. 2.) And in many other places in the Book of Psalms is the practice of lifting up of hands mentioned. At the dedication of the temple, Solomon "spread forth his hands toward heaven." (2 Chron. vi. 13.) And St. Paul enjoins the same attitude, saying, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (1 Tim. ii. 8.) Standing, kneeling, and prostration of the body are attitudes which are recognised. Abraham stood before the Lord when he interceded for Sodom. (Gen. xviii. 22.) This position is also recognised by our Lord in His directions for this duty: "And when ye stand praying, forgive," &c. (Mark xi. 25.) Kneeling is also frequently mentioned. At the dedication of the temple Solomon "kneeled down upon his knees, before all the congregation of Israel." (2 Chron. vi. 13.) The psalmist thus invites us: "O come, let us worship and bow down: let us kneel before the Lord our Maker." (Psalm xcv. 6.) Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." (Dan. vi. 10.) In the agony in the garden, Christ "kneeled down and prayed." (Luke xxii. 41.) This also was the attitude of Stephen at his martyrdom, (Acts vii. 60,) of Peter, when he raised Tabitha, (Acts ix. 40,) of Paul, when he bade farewell to the Ephesian elders, (Acts xx. 36,) and also upon other solemn and interesting occasions. When Moses interceded for Israel, he "fell down before the Lord." (Deut. ix. 18.) At the miraculous draught of fishes, Peter "fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord." (Luke v. 8.) Thus we perceive that reverential positions of body during prayer are either sanctioned or enjoined upon us.

20. But outward actions, however suitable and congruous to our circumstances, are of no avail without a corresponding desire within, and a purity and sincerity of soul. When we approach God, we should ever remember that He searcheth the heart, and trieth the reins of the children of men; that He knoweth all our secret thoughts, and that He is acquainted with us altogether; and if we live in the practice of or delight in any known sin, our prayers are an abomina-

tion before Him. "If I regard iniquity in my heart," exclaims the psalmist, "the Lord will not hear me." (Psalm lxi. 18.) "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth;" (John ix. 31;) and St. James also confirms this statement: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James iv. 3.) Inward purity and sincerity are moral qualifications essential for successful prayer; and when our hearts and actions are right, our prayers will prevail through Jesus Christ, who assured us, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it;" (John xiv. 13, 14;) and again: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John xv. 17.) And St. John assures us of the same thing: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." (1 John iii. 21, 22.)

21. *Praise.* Praise is a joyful acknowledgment and expression of the perfections and glory of God, and an act of thanksgiving for His benevolence and mercies towards us. This is the highest description of worship with which we are acquainted. Angels and the spirits of just men made perfect are unceasingly engaged in this holy exercise in the upper world, as John describes: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.) And if such be the rapturous employment of heaven, certainly nothing can be more congruous than for all men, and all things upon the earth, to engage in the same exercise; and hence the psalmist calls upon the angels from the heavens, upon the unintelligent creation, as the sun, the moon, the stars, the mountains and depths, all the beasts of the field, and flying fowl, and upon all kings and princes, both young and old, men and children, to praise the Lord. "Let them praise the name of the Lord: for His name alone is excellent; His glory is above earth and heaven;" (Psalm cxlviii.) and again, at the conclusion of the book of Psalms: "Let every thing that hath breath praise the Lord. Praise ye the Lord." (Psalm cl. 6.)

22. The perfections of God demonstrate that He is the worthy object of adoration, and that the loftiest ascriptions of praise from the united creation fall short of His excellence and glory. A Being that possesses every perfection without limitation, either by duration or space, must be immeasurably beyond all the praises of finite creatures; His own being renders Him blessed for ever. The 145th Psalm was evidently penned from the contemplation of the unsearchable attributes of the Deity; and the royal psalmist thus expresses his determination to glorify Him: "I will extol Thee, my God, O King; and I will bless Thy name for ever and ever. Every day will I bless Thee,

and I will praise Thy name for ever and ever." He then recounts the excellent majesty of the Most High, and glorifies Him for His unsearchable greatness, for His goodness, His tender mercy, His righteousness, His holiness, His omnipresence; and from a review of the benefits conferred upon man on these accounts, he sums up the whole by saying: "My mouth shall speak the praises of the Lord, and let all flesh bless His holy name for ever and ever."

23. Providence constitutes another ground of praise. Every blessing enjoyed by man is a divine gift. Our personal comfort and happiness, the exemption of the body from pain and death, and all the pleasures associated with this state of existence; together with exemption from spiritual miseries and sorrows, and all the peace and enjoyments of the mind, are the bestowments of divine Providence. We depend upon the bounty of God for our being and well-being; the food that we eat is supplied from His storehouse; the clothes that we wear are furnished by His benevolence; all our earthly possessions are the Lord's; He gives us life and breath and all things. All our political, social, and relative blessings come from this source alone. Now, when we consider that we are sinners, deserving eternal wrath and condemnation, we perceive that in all these things our obligations to this duty are unspeakably multiplied. Again: the mercy and longsuffering of God, which prompted Him to bear with our rebellions, and to withhold His wrath from us through the thousands of instances when our hearts have wandered from Him, and our practices have been offensive in His sight, form reasons of perpetual gratitude; and further, when we have deserved wrath He has shown mercy, and evinced that His lovingkindness towards us cannot be measured by the human intellect: in our distresses He has heard our cry, and delivered us from all our troubles. He has defended us from our enemies, and preserved us from going down to the grave. But redeeming grace is the source of the highest gratitude and praise: all blessings in time, and all human happiness in eternity, depend upon and emanate from this. By sin all men are the children of wrath, and exposed to everlasting punishment; but Christ has been given to die for us, and thereby every one of the human family is placed in a position to obtain eternal salvation. By the fall we became earthly, sensual, and devilish; but by grace we are raised into a state whereby we may be saved in time, and finally obtain eternal glory. These considerations lay us under an obligation to praise and glorify God for ever and ever.

24. The inspired men who contributed to the Book of Psalms were frequently raised to feelings of holy rapture, and poured forth eloquent strains of language to celebrate the glory of the Lord: they found subjects of thanksgiving, not only in the glories of His being, but also in His noble acts, in destroying His enemies, and working deliverance for His people. The review of the past and the anticipation of the future called forth elevated ascriptions of praise; hence those glowing expressions of gratitude: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." (Psalm ciii. 1, 2.) "Praise ye the Lord.

Praise ye the name of the Lord ; praise Him, O ye servants of the Lord ;" and these are among the subjects enumerated for thanksgiving : "Who smote the firstborn of Egypt, both man and beast," "Who smote great nations, and slew mighty kings." (Psalm cxxxv.) And again : "O give thanks unto the Lord," "To Him which divided the Red Sea into parts ;" "and made Israel to pass through the midst of it." "To Him that led His people through the wilderness : for His mercy endureth for ever." (Psalm cxxxvi.) And in anticipation of the future glory of the Prince of Peace, one exclaims : "His name shall endure for ever : His name shall be continued as long as the sun : and men shall be blessed in Him : all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever : and let the whole earth be filled with His glory ; Amen, and amen." (Psalm lxxii. 17-19.) All nature is invoked to join in the chorus of praise : "Bless the Lord, ye His angels, that excel in strength ; that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts ; ye ministers of His, that do His pleasure. Bless the Lord, all His works, in all places of His dominion : bless the Lord, O my soul." (Psalm ciii. 20-22.) Thus has the church in all subsequent ages been instructed to praise the Lord.

25. Praise is the highest description of worship, and is performed both by the church on earth and in heaven. To praise or glorify his Maker was the object for which man was created ; his nature is adapted to this exercise, and consequently it forms his purest enjoyment both in time and in eternity. Prayer is offered for the purpose of receiving benefits, but praise is more noble because it gives : it gives that glory to the Most High which is due to Him : and it is more blessed and exalted to give than to receive. We should be constantly found in this employment, as the apostle exhorts : "Rejoice in the Lord alway ;" "Rejoice evermore, and in every thing give thanks." Nothing upon earth can be more like heaven than the offering of praise ; for in that upper world, a constant revenue of glory is paid to "Him that sitteth upon the throne, and to the Lamb," by the whole intelligent creation, as St. John declares that he heard the voice of the "redeemed," and of "many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands." These were all engaged in a loud and rapturous song of praise for redeeming love : "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." (Rev. v. 9-14.) Praise will constitute the most exalted worship in heaven to all eternity.

26. TRUST.—To trust in God is to rely upon Him for help and protection at all times, to depend upon Him for the supply of al

temporal and spiritual necessities, to commit ourselves and all our affairs into His hands for guidance, and to cast ourselves in all the vicissitudes of life upon His care and direction. This, however, does not preclude the necessity of our own personal exertions to the utmost of our wisdom, knowledge, and power; but doing the best in our circumstances according to our judgment and ability; it is then our duty to leave ourselves and our concerns in His hands, confiding in Him for the direction and consummation of the whole, from the conviction that whatsoever the issue of events might be, we are so completely under His guidance, that He will make all things work together for our good, either for time or for eternity. To this duty we are repeatedly excited: "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." (Isai. xxvi. 4.) And again: "Trust in Him at all times; ye people, pour out your heart before Him. God is a refuge for us." (Psalm lxxviii. 8.)

27. Every position of human existence presents a necessity for trust in some being who is able and willing to help and succour us; and the more experience we possess of ourselves and of the world at large, the more imperative the necessity will appear for confiding in Him whose power is omnipotent, whose understanding is infinite, and whose love is everlasting. To trust in the Lord is to recognise His universal providence, to have such confidence in His direction and control of every thing, as to enable us to rely upon His providential arrangements concerning us, and to be content with the result. And when we contemplate the human position and state in this life, we cannot but admire the benevolence of the Almighty in managing and arranging our concerns for our best interests and for His glory. Man in his best state is altogether vanity, and his life is so short upon earth that it is compared to the grass of the field, which is either cut down when in its prime or soon withereth; and to a vapour that appeareth for a little time, and then vanisheth away. (James i. 10, 11; iv. 14, &c.) The strongest arm of man cannot ward off the common ills of life; the profoundest human wisdom cannot penetrate the future; how comfortable and satisfactory is it to mortal man to be able to put his trust in the living God, who is unaffected by all change, and who is the same yesterday, and to-day, and for ever; who knows all the future, and who has the control of universal nature! The events of life, upon which both our happiness and sorrows depend, are so uncertain, and the future so impenetrable to the most sagacious human mind, that they are beyond our control, and in innumerable instances beyond our anticipation. The introduction of sin into this world perverted the whole course of nature, and set every thing in an antagonism to man; and it is only by grace that any thing is directed for our happiness. The experience of every generation has been, as asserted by the patriarch in days of old: "Man that is born of woman is of few days, and full of trouble." (Job xiv. 1.) And again: as expressed by Eliphaz: "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet is man born to trouble, as the sparks fly upward." (Job v. 6, 7.) Under our

present circumstances it is therefore an unspeakable privilege as well as duty to trust in Him whose kingdom ruleth over all, and who has said, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." (Psalm l. 15.)

28. Those only trust in God who submit to be saved by His grace, and to be governed by His laws; and to these alone are the promises given for such confidence. The righteous are frequently severely tried; but all their trials form a necessary moral discipline, which exercises their faith and patience, and evokes their resignation to the divine will, the whole of which is included in the term "trust," which implies an entire reliance upon the government of God, and confidence in His goodness, wisdom, and power. This is thus expressed by the psalmist: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me: He shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." (Psalm xxvii. 5, 6.) The innumerable promises which are given to those who thus confide in him form bases for their comfort and hope: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." (Psalm cxxv. 1.) Experiencing the power and truth of the promise, every believer can exclaim: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He is also become my salvation." (Isai. xii. 2.) And although sorrows may encompass him about, yet will he say: "Though He slay me, yet will I trust in Him;" (Job xiii. 15;) and, "I know whom I have believed, [trusted,] and am persuaded that He is able to keep that which I have committed unto him against that day." (2 Tim. i. 12.)

29. The Scriptures instruct us in this duty in the dispensations both of providence and grace. The rich are thus instructed and commanded: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. vi. 17.) The wise man informs us: "He that trusteth in his riches shall fall;" (Prov. xi. 28;) and our Lord teaches us the difficulty such will have of entering into His kingdom, saying: "How hard is it for them that trust in riches to enter into the kingdom of God!" (Mark x. 24.) The poor and the distressed are exhorted to the same duty: "The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate." (Psalm xxxiv. 22.) And our Saviour thus instructs us: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. vi. 31-33.) And in times of spiritual obscurity and anxiety we are thus directed: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in dark-

ness and hath no light? let him trust in the name of the Lord, and stay upon his God." (Isai. l. 10.) And as the common privilege of man it is said, "Blessed are all they that put their trust in Him." (Psalm ii. 12.)

30. God is glorified when men put their trust in Him. He is recognised in His omniscience, His wisdom, His goodness, His power, and in the general operations of His government. In circumstances which no human intellect can penetrate, we trust in that Being who knows and perceives all things, not only the present, but also the future, and commit ourselves and our concerns to Him. In difficulties which baffle our skill we submit to infinite wisdom, and confide in divine goodness, and when we have no power to deliver ourselves, and our friends all fail, then we cast ourselves upon His omnipotence. But whilst the glory redounds to God, the advantage is all our own, as the psalmist exclaims: "O Lord of hosts, blessed is the man that trusteth in Thee." (Psalm lxxxiv. 12.)

31. **SUBMISSION.**—Submission to God is an intelligent surrender of ourselves to His government, and cheerful obedience to His will, so far as that will is revealed to us. Our submission must be complete and unreserved; this constitutes the whole duty of man. The will of God is law to the universe both of matter and mind; and as His will is equal to His existence, so no creature can, under any circumstances, be placed beyond its embrace and jurisdiction. All the material creation in every possible variety of combination or disunion is governed by the divine will, and its whole condition is the result of a law thereby impressed upon it: and every thought and action of all the intelligent creation are equally included in this rule of government.

32. The will of God is that power of His mind by which He determines His own actions, as the apostle informs us, He "worketh all things after the counsel of His own will." (Eph. i. 11.) As His will is law to Himself, so also is it to all others. The material and unintelligent creation directly obey the impulses which are impressed upon them, without any perception, and all their changes and developements are the results of the controlling agency of the divine Being. But intelligent creatures having in themselves a voluntary power are necessarily subjected to a different government, and are amenable for all they do to the one Lawgiver and Judge of all: the responsibility to which they are subjected, arises from their intellectual capacity, by which they are capable of knowing the moral quality of all they perform, and also the propriety or impropriety, the justice or injustice, of every action. The rule by which all intelligent creatures are governed, and to which they must submit, is the will of God, which is an expression indicating His whole nature, and is equal to His being, because He is a Spirit, and His will is the exact character of all His attributes, holiness, justice, goodness, &c. Wherefore it is evident that man in the whole compass of his being is completely and perpetually under this law; submission to which will render him approved, and deviation from it will subject him to punishment.

Man as an intellectual creature is naturally laid under an obligation

to obey the Creator so far as He has revealed His will; this is the law of creation. But as man has fallen from his original rectitude, and is now placed under a mediatorial government, by which mercy is extended to him as a sinner, and yet so long as he is upon earth he is not wholly exempt from the penalties of sin, it is evident that submission by him must be something besides obedience; it must embrace a wider range, and imply many things not included in the law of creation, such as resignation under trials and painful exercises, and the reception of the whole economy of grace for his restoration to holiness, and preparation for eternal glory. Consequently, doing and suffering are both included in man's submission to the divine will, and these constitute an active and a passive performance of this duty.

33. Submission to God, in the active acceptance of the term, embraces all the inward and outward acts of devotion and worship which are due to Him as Lord of all; and also the fulfilment of all our relative duties to our neighbour for the Lord's sake. All the inward purity enjoined upon us in the Scriptures is included, such as the cleansing of ourselves from all filthiness of flesh and spirit; and perfecting holiness in the fear of God; so that every thought, purpose, and inclination of the mind must be brought into subjection to the will of Christ: that state of perfect love must be attained, by which we shall be prompted to all spiritual duties and exercises, such as, praying without ceasing, rejoicing evermore, and in every thing giving thanks. The same incentive which prompts to the supreme love of God, will also prompt us to love our neighbour as ourselves, which is the fulfilling of the law. When love is made perfect, we shall be constantly employed in those duties enjoined upon us, and thus shall we submit ourselves to the whole law by which we are governed, and by which we shall be judged.

And as this perfect law enjoins outward holiness as well as inward, so those who use themselves to it will be equally studious to fulfil all righteousness by their bodies and actions, as well as by their spirits; they will endeavour to bring themselves under its complete jurisdiction. All outward sin will be suppressed, and a holy walk and conversation uniformly maintained. The body is for the Lord, and is designed to be the temple of the Holy Ghost. Every one who thus submits himself will feel that all the instructions for his body and bodily actions contained in the Scriptures are binding upon him. The outward deportment enjoined upon us consists in all those duties we owe to God and man, including those which we owe to ourselves: our conversation must be holy, and we must walk in all the commandments and ordinances of the Lord blameless: any one, therefore, who neglects public worship, or any of the ordinances enjoined in the Scriptures, does not fully perform this duty of submission, neither does he who neglects any personal discipline enjoined upon him by divine authority; for, as all men belong to God, He has the right to dispose of them, and to discipline them according to His own discretion: and He will assuredly make the best use of His property, for

His own glory in time and in eternity. And all our transactions with our fellow men must be in accordance with righteousness; doing to every man as we would have every man do to us.

34. In the passive signification of submission to God are included the committing of our souls into His hands, for Him to work within us that which is pleasing in His sight, and a complete and universal resignation of body and mind to all the dispensations of His providence and grace. It is His will that we should be sanctified wholly; that we should cleanse ourselves from all filthiness of flesh and spirit; and that the Holy Ghost should dwell within us until our souls are brought into complete conformity to His own nature; He who thus submits Himself, will yield to be saved to the highest glories of redeeming grace. The resignation to divine Providence implies contentment with our being, and with the disposal of us according to the appointment of our heavenly Father, whose government of us will be in accordance with infinite wisdom and love. If suffering should be appointed, we must cheerfully yield, and commit ourselves into His hands as into the hands of a merciful and faithful Creator. If we should be called by divine Providence to the deprivation of our friends or our liberties, we must bow to the appointment, and bring our wills to approve of the dispensation. If our property and every delight of our lives should be resumed, yet are we, like Job, to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," (Job i. 21,) and resolve as the prophet: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii. 17, 18.)

35. All these things are included in this duty, which restores us to the divine dominion and government, from which we became alienated by the fall of our first parent: and if all were thus to submit, all would be happy in themselves and in each other; earth would again become a paradise, and the great design of redemption would be accomplished, viz., "Glory to God in the highest, and on earth peace, good will toward men." (Luke ii. 14.)

II. OUR DUTY TOWARDS OUR NEIGHBOUR.

1. LOVE to our neighbour the second table of the law. 2. All law founded upon God.
3. RIGHTS. 4. General rights. 5. Particular rights. 6. Natural and adventitious rights. 7. Alienable and inalienable rights. 8. Perfect and imperfect rights.
9. LOVE. 10. JUSTICE. 11. Universal justice. 12. Justice includes the mind as well as the actions of the body. 13. Every man to be considered in his complete existence of body and soul. 14. Particular justice. 15. MERCY. 16. Mercy to the bodies of men. 17. This duty enjoined in the Scriptures. 18. Mercy to the souls of men. 19. Compassion and forgiveness towards those who have injured us. 20. TRUTH. 21. The importance of truth to human society. 22. Human imperfection requires charity. 23. The Scriptures give us direct instructions in this duty.

1. THE second table of the law is thus summed up by our Lord: "Thou shalt love thy neighbour as thyself," by which its character is declared to be identical in principle with the first table; but applicable to a different relation, and in a different degree; and St. Paul confirms this view, after alluding to the several duties of this second table, he adds, "And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." (Rom. xiii. 7-10.)

2. All law derives its origin from God, and the administration of righteous government is a ministerial execution of the divine laws: "For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." (Rom. xiii. 1, 2.) A ruler is "the minister of God," one appointed for the due administration of His government subordinate to Him, and, consequently, all legitimate and proper governments are so many institutions for maintaining His laws. The nature of God is the standard of all law; His power the efficiency of it; and His will that which makes obedience obligatory upon all men. In the order of providence every man has certain rights, endowments, and possessions bestowed upon him, the whole of which are to be held sacred; and no one can invade these, in any manner, without disturbing the order of the supreme government, and thereby incurring guilt; and although no human law might punish the offender, yet the one Lawgiver and Judge of all will do so in vindication of His own laws, and for interrupting His government of universal man. Whatever is given to any man, by divine donation, cannot be taken from Him by any other without a breach of justice, excepting under such limitations and circumstances as are authoritatively allowed and recognised. Nevertheless, He who is Lord of all, can change the proprietorship of any thing according to His own will; He can put down one and set up another as He chooses; He can take away from one and give it to another; but in doing so, He will never require any man to violate His laws, and whosoever does so injures his fellow man, invades the divine Sovereignty, and disorganizes society. Upon these principles all human rights and obligations are founded. The character of these rights claim an early consideration in our attempt to elucidate our duty towards our neighbour.

3. RIGHTS.—Rights may be considered either as general or particular.

4. General rights are those which belong in common to the whole human race; these include all the objects of created nature that are requisite for life and happiness, such as the earth, air, fire, water, light, &c.; all the natural products of the earth, as vegetables and animals; both for food and general use or comfort. All these are bestowed upon universal man, as the psalmist informs us: "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." (Psalm cxv. 16.) These rights are fully expressed in the dominion which was conferred upon our first parents at

their creation, when they stood as the representatives of all the future generations of mankind : " And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed, to you it shall be for meat." (Gen. i. 28, 29.) After the flood, animal food was given to the human family for meat, which does not appear to have been given before; such would have been inconsistent with the state of man at his creation, when the original tenure of rights was conferred; death being the consequence of sin. Noah, in many respects, stood to the new world in the same relation as Adam did to the old; he was as another general head to all mankind. To him the first tenure was repeated and confirmed: and to him and to his posterity was extended the additional right to the animal creation for food, as it is written: " And God blessed Noah and his sons, and said unto them, Be fruitful and multiply and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." (Gen ix. 1-3.) It is, therefore, evident, that the whole earth and seas, and all their productions, both of vegetable and animated nature, are given to men, and that every man has a right to the use and enjoyment of them, so far as his circumstances require; and this is not conferred by the laws of nations or of men, but by God, who is Lord of all.

5. Particular rights are those which belong to individuals, of which no other person can deprive them, without their consent, either directly or indirectly, without infringing upon the general law of rectitude. These have been considered as natural and adventitious, alienable and inalienable, perfect and imperfect.

6. Natural rights are those which are possessed by every man in virtue of his nature, such as to his life, limbs, liberty, labour, and subsistence; all these belong to every man who has not forfeited them by crime, in all climes, and under all circumstances, independently of all civil government in the world. Adventitious rights are such as arise from society, or from the act of persons uniting in compact for any specific object or objects; by which some positions, or privileges, or dues devolve upon some person or persons, which would not otherwise exist, and which cannot be possessed by all at any one time; such as the right of sovereigns to reign and govern according to the laws of the community over which they have been placed; of judges to decide controversies between man and man; of a workman to receive his wages; and all such as arise out of any compact or agreement between contracting parties; all such adventitious rights, when justly acquired, may be considered as having derived their origin from God.

7. Alienable rights are those which the possessor has the power to alienate and confer upon another; acts of barter, sale, and trade, come under this head. A man has a right to transfer his interest or proprietorship in any alienable or transferable property to any other, under due and proper considerations; as the purchase or selling of lands or goods, after which they become the property of the purchaser or receiver, to all intents and purposes, and at his disposal so long as he shall retain them. Inalienable rights are those which cannot justly be conferred upon another, but the possessor must retain them so long as he lives. Under this head comes all that class of privileges and properties which any man possesses upon condition that they devolve at his decease, or otherwise, upon some other specified person; the tenure, or title upon which he possesses them, has either been given him under these considerations, or has fallen to him in order, as the specified person designed by the original donor, and after his death some other specific person is pointed out as the lawful possessor of them; under these circumstances it is evident that no man can justly alienate those properties, by which act those lawfully entitled to them will be defrauded for ever. Another description of inalienable rights are those which arise out of indissoluble relations, such as those of husbands and wives, nothing but death, which dissolves the relation, can dissolve the right: and a man has no authority to alienate any thing that he possesses, if by such an alienation he should infringe upon the natural rights of others, such as the loss of their liberties or their lives.

8. Perfect rights are those which are lawfully possessed by any man, either of person or property, or the relinquishment, or exchange, or sale of any thing, with which no other person has authority to interfere. All universal and natural rights are herein included; as also the possession of all descriptions of property properly realized, and the disposal of property. Every man is said to have a perfect right to live and to enjoy that which is lawful, and to sell, exchange, or give any portion of his property, upon proper considerations and legitimate objects; no human being having the lawful power to forbid. The object of human governments is to preserve and enforce these perfect rights upon all within their jurisdiction. Imperfect rights are such as depend upon the will, consent, or conscience, of another, or of others; as, for instance, a father has a right to be honoured by his child, but, as he cannot command the mind of his child, the right is imperfect, until the child shall perform it; a benefactor has a right to gratitude from those whom he has relieved in distress, but as he does not always obtain it, the right is imperfect, and he cannot enforce it by any law; a qualified candidate has a right to be elected to any office, but the electors may select another who may be more or less suitable; these, and all other rights that are contingent, may be considered as imperfect; but the moral law provides for the establishment of every one of them; the second table of which was given for the purpose of evincing, deciding, and enforcing these rights; and so perfect is this rule, that there is not a human being upon earth but may claim from every

other person every prerogative of human nature, and to withhold which, either in respect of body or mind, or pertaining to the interests of the soul, is to violate the general government of God, who is the Lawgiver and Judge of all; and who will eventually give to every man according as his work shall be.

9. LOVE.—The love of our neighbour is that sanctified affection which we possess by the grace of God, which induces within us good will toward all mankind; so that all who possess it are not merely restrained from injuring any one either by word or deed, but are also prompted to do good in every possible way, both to the bodies and souls of the whole human race. This affection is not found in any man in his unrenewed state; for the love of our neighbour arises from love to God. No unregenerated man can therefore love his neighbour to that fulness and extent required by the divine law, as St. John testifies: "He that saith he is in the light, and hateth his brother, is in darkness even until now." (1 John ii. 9.) Again: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (1 John iii. 14.) And again: "Beloved, let us love one another, for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." (1 John iv. 7, 8.) St. Paul shows how contrary our unrenewed nature is to this divine grace, when he says, "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." (Rom. i. 29–31.) How opposite are all these passions and actions to that love of our neighbour enjoined upon us, viz., as we love ourselves!

This fruit of the Holy Spirit is the first, highest, and most glorious of all, and when every other grace shall be left behind, or terminate, this shall abide even for ever. Love is so indispensable, that if a man has every other grace, and has not this, all the others will avail nothing; he may speak with the tongues of men and of angels, yet, being destitute of love, his eloquence is no better than a sounding brass, or a tinkling cymbal; he may have the gift of prophecy, and may understand all mysteries, may possess all knowledge and faith, so as to remove mountains, and yet without love he is nothing; yea, he may give all his goods to feed the poor, and his body to be burned, and yet without this grace it will profit him nothing. Love will not entertain a thought nor perform an action prejudicial to any one, not even to its bitterest enemy; it will all rejoice in the truth, and in the welfare of every one, but will be humbled when iniquity prevails, and will sympathize with the distressed. Love brings us into a delightful resemblance to God, and will prompt us, at all times and under all circumstances, to imitate His actions; so that under its influence we shall "love our enemies, do good to them that hate us, and pray for them that despitefully use us and persecute us;" and if, like Stephen,

we should be called to martyrdom for the truth of Jesus, like him we shall pray for our murderers: "Lord, lay not this sin to their charge:" and, like our Lord, "Father forgive them, for they know not what they do."

10. **JUSTICE.**—Justice is that rectitude or righteousness of principle and action by which we perceive and have a due regard for all the claims of our fellow men, and by which we render to all their due. It has been by some divided into commutative and distributive justice; by others it has been considered as universal and particular; the former division relates either to rectitude in commercial intercourse, or to righteous judgment in judicature; and the latter has respect to the natural or acquired rights of man. This latter division appears to embrace it more adequately in that large and comprehensive view in which it is exhibited in the sacred page.

11. Universal justice embraces all mankind, and is founded upon the natural rights of men claiming one common origin, possessing one nature, amenable to one Lord, and designed for one end. The nature of God is the original of this principle, and consequently it embraces every man in the whole compass of his existence, and is obligatory upon all; for in exact proportion as any man perverts this principle in relation to his fellow man, he invades the divine Sovereignty, injures himself, and frustrates the design for which the human race was created, for which it is preserved, and for which it was redeemed.

12. That justice includes the actions and passions of the mind as well as the actions of the body is evident from the apostle's exhortation: "Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing; but to love one another: for he that loveth another hath fulfilled the law." (Rom. xiii. 7, 8.) This law gives every man in the world a right to love and good will from every other man, and no man can withhold it from any other without injustice. To love all men to a degree which prompts us to do good to them to the utmost of our power, is only a discharge of universal justice; this duty extends to their bodies and to their souls; every one of the human race has, therefore, a claim upon the love and benevolent actions of every other man; to do good unto all men is, consequently, an administration of common justice.

13. In endeavouring to ascertain our amount of obligations to the human race, we should contemplate every man in his constitution and character; he possesses a body in common relationship with our own; he possesses a soul, every power and property of which resemble our own; he has been purchased at the same price with ourselves, and is invested with the same immortality, which will be continued in the same state, either of happiness or woe, with ourselves, according as our characters shall be. From these considerations it is evident that we owe a duty to every man, upon the ground of a common nature; a duty which, if unperformed, is an act of injustice towards him, and dishonouring to God. This obligation is ratified by the love which God has manifested towards us all in the redemption of the

world by Jesus Christ; as St. John observes: "Beloved, if God so loved us, we ought also to love one another." (1 John iv. 11.) Here is a law, then, which gives every human being a right to the good will and benevolent actions of every other; this law is superior to all human governments, to all national practices, and to all human opinions whatever. It is an act of injustice for any man to injure the body of any other man by torture, by slavery, or by any other means whereby his natural liberty is invaded; and it is an act of injustice to humanity when any one who knows that such wrongs are inflicted by others, not to use every legitimate means within his power to deliver and restore such as are thus unrighteously treated. Not to make a proper effort to deliver our fellow man from the oppressor, is to become partakers of the evil deed, to indorse the injustice, and to incur the liability to punishment. But the souls of our fellow men have as much claim upon our help as their bodies; and it is our duty to use every effort to effect their salvation. Any man who places another in any position by which his eternal interests are jeopardized, or who knowingly leaves any one in such a position, acts unjustly to our common humanity, and violates that law of Christ: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt vii. 12.)

14. Particular justice includes all honour, respect, and deference to individual persons, according to their sacred or civil offices or positions in society; a righteousness in all our dealings with our fellow men; and doing good to every one to the utmost of our power, and in accordance with his relationship to us. To injure the body or mind of any man is injustice; to defraud him of his property by violence, cunning, or extortion; to say or to do any thing by which another's reputation is injured, or by which any person or thing belonging to him is injured or deteriorated in any way; to adulterate goods or any articles of sale; to give short weight or measure; to sell inferior, or damaged, or imperfect goods, without informing the purchaser of it; or to deceive in any manner, so as to allow an untruthful impression to be made, or to remain upon the mind of any one; or to withhold any knowledge belonging to another, or to make any delay in the execution of any transaction or payment to the injury of any person, or to do any thing, or to leave any thing undone, by which any man of any nation is, or will be, remotely injured,—is a violation of justice. It would be most beneficial to human society if every one rendered to all their due; that is, if every man so performed his duty towards every other man as to be true and just in all his dealings with all mankind.

15. **MERCY.**—Mercy is compassion, kindness, goodness, or forgiveness towards the destitute, the helpless, the miserable, the wicked, the ignorant, or the offender; and as all men are under a dispensation of mercy from God, so are we all laid under an obligation to be merciful to all men according to our power. Our Lord thus commends those who exercise it: "Blessed are the merciful, for they shall obtain mercy;" (Matt. v. 7;) and St. Paul exhorts us: "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness,

humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. iii. 12, 13.) The objects upon whom we are to manifest this grace are indicated; and the exercise of it will express the moral image of God, as our Lord instructs us: "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." (Luke vi. 35, 36.)

16. The lowest exercise of this benevolent feeling is that which relates to the bodies and temporal necessities of our fellow men, but it is no less a duty on this account. When men are in bodily or temporal calamity, we should, to the utmost of our power, ameliorate their condition, and relieve them from their distress. No man should be considered by us as an object of scorn or derision for any personal or relative calamity; and we should invariably avoid giving the least occasion by word or gesture that would add to the affliction of any one; whatever we may do subsequently in administering alms or relief, cannot make amends for such indecorous conduct, nor be so pleasurably received; we should show mercy with "cheerfulness;" (Rom. xii. 8;) with compassionate regard and immediate attention, with inward joy and gratitude, that we have the ability to do it; and the action should be so tempered with humility and kindness as to render the recipient quite comfortable in the act, and to glorify God in us. Ostentation in benevolence is forbidden: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But thou, when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret, Himself shall reward thee openly." (Matt. vi. 1-4.)

17. Both the Old and New Testaments enjoin this duty to our neighbour, and Christ has promised us our reward at the resurrection of the just. Moses commanded the Israelites: "If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." (Deut. xv. 7, 8.)

The psalmist also teaches the same lesson: "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble." (Psalm xli. 1.) St. Paul also follows in the same strain: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate;

laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life." (1 Tim. vi. 17-19.) And our Lord Himself represents acts of mercy shown to the poor and distressed as shown to Him, and in the day of judgment He will reward accordingly. Then shall "the King answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matt. xxv. 34-40.)

18. But mercy to the souls of men is of unspeakably more importance than the relief of their temporal wants; yet, through the imperfection of our present state we are more sensitive to temporal than to spiritual misery; and thousands who are deeply affected at the sight of an injured limb, which in a short time might be restored to its ordinary vigour, are altogether unconcerned at the sight of the most fearful spiritual deformity and moral corruption, which, if unrelieved, must plunge its unhappy victims into eternal fire. To allow sin upon our neighbour, when we have the opportunity of reproof and correction, is cruelty of the deepest stain, and is thus forbidden: "Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." (Lev. xix. 17.) Every proper means must be used to prevent the eternal death of the souls of men, and any one who does not use the means he possesses for that purpose hates his fellow-man, and he is convicted as a murderer; for he allows a man to die in his sins when he might have rescued him and he becomes lost for ever. Multitudes of men are in spiritual darkness, and are hastening to eternal death; the highest mercy is to exhibit to them the light of life, to distribute the sacred Scriptures, and point them to the Saviour of their souls. We should be cautious not to put a stumbling stone in the way to heaven before any man, either by word or deed; but, as St. Paul exhorts us: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. iv. 29.)

19. Compassion and forgiveness towards those who have injured us are elements of mercy, and form part of our duty to our fellow-men. The obligations to forgiveness are laid upon us because God has forgiven us, as Christ teaches us in reply to Peter's question: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven." (Matt. xviii. 21, 22.) Our Lord immediately added the parable of the unmerciful servant, who had received forgiveness of all his debt from his king, but who immediately after put his fellow-servant into prison for a much less debt, which caused sorrow among his fellow-servants and anger in his lord, as the application of the parable declares: "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wrath, and delivered him to the tormentors, till he should

pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. xviii. 32-35.) And St. Paul also teaches us the same doctrine: "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. iv. 31, 32.)

20. **TRUTH.**—Truth, when considered as a moral duty, must be contemplated more particularly in its active manifestation than in its abstract signification; and, as such, it consists in a perfect conformity and rectitude of our words and actions with the reality of things, or with the knowledge we possess of them, or with the ideas or persuasions of our minds respecting them, and the faithful discharge of all our promises and engagements with men.

21. The importance of truth in all our dealings with men cannot be too highly estimated: it forms the foundation of good faith in all human transactions. Where it is most strictly observed, the greatest confidence, stability, and advantage are realized; and were truth destroyed, commerce would speedily cease amongst the family of man, and the universal ruin of all its advantages would follow. Every man is, therefore, laid under an obligation by the bonds of society to be true and just in all his dealings, and every violation of truth is an injury inflicted upon the human race.

22. As, however, all men are in a state of defection on account of the fall, so no man is capable of ascertaining the whole truth of every action or circumstance; and, therefore, he cannot express the entire truth in that comprehensive view of it which a more perfect nature might be able, how studious soever he may be to do so; and on this account great charity is needed in all our communications with men. Ignorance of some particular, misrepresentation or misapprehension of some circumstance, and a great variety of other things, render it difficult for men of the utmost veracity either to know or to express the whole and exact truth: a prudent man will, therefore, never be over confident, nor express his confidence, unless he has an assured conviction and persuasion that he is adequately informed and duly certified respecting the subject concerning which he makes a statement. Nevertheless, although but few men know the entire truth of any thing, yet sufficient is known to form a guide for human actions in general; and in every statement made, every one is laid under an obligation to speak the truth according to the knowledge or conviction or persuasion he possesses. The suppression of truth is sometimes falsehood: any person who knowingly and advisedly keeps back any part of the truth, so as to make a wrong impression upon the mind of another, even if all he stated should be true, yet the suppression of any part gives a false impression of the whole, and the narrator is guilty of falsehood: sometimes even the same words differently accented makes a total deviation from the truth; and so likewise does a difference of action; all these are as contrary to the truth as a false or additional statement.

23. The Scriptures gives us direct instructions respecting this important branch of morality ; and the nature of God is the basis and the pattern of human veracity ; and the nearer approach we make to it, the more exalted our characters will be in time, and the more glorious shall we be throughout eternity. God is so pure, that it is impossible for Him to lie. (Heb. vi. 18 ; Titus i. 2.) "A God of truth and without iniquity, just and right is He." (Deut. xxxii. 4.) Truth is that which He desires in man, and which He will reward with honour ; hence the psalmist : "Lord, who shall abide in Thy tabernacle ? who shall dwell in Thy holy hill ? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm xv. 1, 2.) Solomon declares : "The lips of truth shall be established for ever ; but a lying tongue is but for a moment ;" (Prov. xii. 19 ;) and again : "Lying lips are abomination unto the Lord ; but they that deal truly are His delight." (Prov. xii. 22.) The prophet thus commands : "These are the things that ye shall do ; Speak ye every man the truth to his neighbour ; execute the judgment of truth and peace in your gates : and let none of you imagine evil in your hearts against his neighbour ; and love no false oath : for all these are things that I hate, saith the Lord ;" (Zech. viii. 16, 17 ;) and with him the apostle agrees : "Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another ;" (Eph. iv. 25 ;) and again : "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." (Phil. iv. 8.) A deviation from truth will exclude us from heaven ; for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life ;" (Rev. xxi. 27 ;) and again : "All liars shall have their part in the lake which burneth with fire and brimstone ; which is the second death." (Rev. xxi. 8.)

CHAPTER XI.

CHRISTIAN INSTITUTIONS.

PART I.

THE GOSPEL MINISTRY.

1. THE institution of a sacred ministry from the fall. 2. The Christian ministry was originated, and is continued, by Christ. 3. The apostolic office. 4. Christ rejected some who offered themselves for this office, and some refused His call. 5. The mission of the seventy. 6. The commission of the apostles after the resurrection of Christ. 7. He retained this power after His ascension. 8. The apostles did not possess the authority to call to this office. 9. The call of Paul. 10. His own testimony to this truth. 11. Those who were called during the days of the apostles. 12. The character of the Christian ministry. 13. A Christian minister the highest description of character. 14. The Gospel requirements for this office. 15. Learning requisite. 16. Moral qualifications. 17. It is the duty of a minister to preach the Gospel. 18. The pastorate. 19. Peter's commission. 20. St. Peter's and St. Paul's charges prove the importance of this duty. 21. The government of the church a part of a minister's duty. 22. The practices of the apostles evince this. 23. Some particular acts of church government belong to the ministry. 24. To baptize. 25. To administer the Lord's supper. 26. To ordain and appoint ministers and other officers in the church.

1. WHEN man was in a state of purity, God conversed with him by direct interview, and was his instructor in all the duties required of him as a creature and a subject. Immediately after the fall, the Son sustained this office, and taught him the great doctrine of redemption and deliverance through the covenant of grace, and from that period all divine revelations were made by Him as the Mediator between God and man. As the human race multiplied upon the earth these communications were made through the instrumentality of inspired men. For several centuries the true religion was preserved and conducted in the patriarchal form; the head of each family or tribe being the instructor in righteousness, the minister to offer the prescribed sacrifices, prayers, and intercessions, and to perform all the duties devolving upon those who were called and appointed to perpetuate and extend religion in the earth. In process of time the ministrations of these men were not limited to their own families, but they preached and performed other ministerial duties for the instruction, spiritual benefit, and salvation of all who came within their influence. Noah was a preacher of righteousness so immediately called to that office, that his disobedient hearers, by disregarding his warnings, filled up the measure of their iniquities, and the whole of the antediluvian

world was condemned by his public ministrations. The patriarchal form of religion continued until the call of Abraham, and probably terminated with the illustrious Melchisedec. From that period God chose a particular family to be the depositary of His truth, and His representatives to men; and as soon as circumstances permitted, a tribe of this family was separated to minister in holy things. These ministrations, however, were not confined to this tribe, but such exceptions were occasionally made as were expedient or necessary for many of the prophets were not of the tribe of Levi, but were extraordinary messengers, specially called and appointed to their office. This state of things continued, with various interruptions, until the coming of Christ, by whom the perfect dispensation of grace was established, and a provision made for the necessities of the church and of the world to the end of time.

2. The Christian ministry was originated and instituted by Christ, who, as Mediatorial King, possessed the power and authority to do so; which power and authority continue and will continue to the end of the world. Every Christian minister is moved to take this office by the Holy Ghost. This has been the case with all who have legitimately sustained this position from the commencement of the office or who sustain it in the present day; and it will continue to be so to the end of time. No man of any position or qualification whatever can take it upon himself, but he must be called by Christ: no unite body of men can confer the office without this previous call: neither can any ceremony, however solemn, constitute it. The call and commission of a Christian minister are so important, and the responsibilities of his office so solemn, that Christ will never allow the power to call and appoint any such an officer to pass into other hands; and every one that is called by Him is a true and valid minister, however humble or how exalted soever he may be; a dispensation of the Gospel is committed to him, and a woe is upon him unless he faithfully discharge it.

3. Very shortly after our Lord had commenced His public ministry He instituted the apostolic office, as St. Matthew records: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men, and they straightway left their nets and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and He called them. And they immediately left the ship and their father, and followed Him." (Matt. iv. 17-22.) By this narrative we learn that Christ was alone when He called the first apostles, who were to be witnesses of His miracles and ministers of His grace; He is therefore demonstrated to be the sole origin of the office, and none can share this glory with Him. As soon as Christ called them, they left their secular occupation and their friends and followed Him, thus

devoting themselves wholly to His service, and leaving all to be henceforth under His direction. No reasonable doubt can be entertained but all the apostles were called in a similar manner, and that the power of giving the call rested exclusively with Christ. We soon find that the number chosen was twelve. These "Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. x. 1-6.) This commission clearly sustains the supreme authority of Christ, to call His apostles, and to send them according to His will; and probably this was designed to represent the mode of calling His ministers to the end of time.

4. In the account of these transactions, as given by St. Luke, several other circumstances are related which will further exhibit this view. There were some volunteers for this office, as it is recorded: "And it came to pass that, as they went in the way, a certain man said unto him, Lord, I will follow Thee whithersoever Thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head." (Luke ix. 57, 58.) Hearing this, his zeal abated, and his offer was not accepted. In immediate connexion with the account given of this man, there is a record of another who did not follow Christ, although our Lord expressly called him to do so; he would not then give up all for this office, but promised to do so at some future season; this man also proved himself unworthy of the honour which would have been conferred upon him. The entire narrative is instructive: "And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." (Verses 59, 60.) Another character of this description is also presented to us: "And another said, Lord, I will follow Thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." (Verses 61, 62.)

5. Immediately after the account of the three characters just mentioned, the evangelist records a very important transaction in the employment and mission of the seventy: "After these things the Lord appointed other seventy also, and sent them two and two before his face, whither He Himself would come." (Luke x. 1.) The commission of these was very little inferior to that of the apostles. Christ alone appointed them, saying, "Go your ways: behold, I send you forth as lambs among wolves;" (verse 3;) and the obligations to receive them are thus expressed: "He that heareth you heareth Me; and he that despiseth you despiseth Me." (Verse 16.)

6. That the ministerial office was originated by Christ, and that He continues the power and authority to raise up all His ministers to the end of time, is further confirmed by the records of His transactions after His resurrection from the dead: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had

appointed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world." (Matt. xxviii. 16-20.)

7. After His ascension He still retained and exercised this power. The bestowment of the various officers in the church is represented as ascension gifts: "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 8-13.) And the subsequent inspired history of the church does not contain any intimation that He has devolved the power into any other hands.

8. If any men possess this authority, or if any were designed to possess it throughout the whole course of time, the apostles had the highest claims to it; and would have exercised it as an example to the church in after ages. But as the apostles did not profess to have such power, we must be assured that no man, nor men, nor council, nor convention of men, under any circumstances whatever, can legitimately lay claim to it. There are, indeed, moral and other qualifications laid down in the New Testament respecting the appointment of those who are called to this office; and the church possesses the authority to judge of the inward call by these qualifications; but this prerogative does not suppose that they can confer the office in its primary signification, but the reverse. It is, however, a requisite and highly important trust committed to the church for the prevention of unsuitable characters into so high and holy a charge. The first act by which any one was separated to the work of the ministry after the ascension of our Lord, is recorded in the first chapter of the Acts of the Apostles; it was designed to fill up the vacant place of Judas, who had fallen from his office by transgression. In this important transaction the apostles did not profess of themselves to possess the right, either singly or unitedly, to appoint any person to this vacant office, but referred the selection immediately to Christ: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen." (Acts i. 24.) How conclusive are these words, "*Thou* hast chosen!" and the chosen person was numbered with the eleven apostles.

9. The next evidence which we shall adduce to prove that the prerogative to call the Christian ministry belongs exclusively to Christ,

will be the case of Paul. The conversion and commission of this remarkable man must be placed amongst the most important circumstances which occurred in the early church; and as it was a transaction in connexion with the opening of the door of mercy to the whole world; so in principle, although not in circumstance, must it be considered as the model upon which Christ designed to act in selecting His ministers and witnesses to the end of time. The history of Paul from the period of his conversion and commission proves that Christ alone committed to him the ministry of reconciliation; and when those who were apostles before him had witnessed the grace of God in him, they recognised that call, and admitted him to all the privileges of the apostleship which were possessed by themselves, and to the same extent as if he had been a witness of Christ with them from the beginning. When he was before Agrippa, he gave the following account of his conversion and commission: "At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art Thou, Lord? And He said, I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." (Acts xxvi. 13-18.)

10. In accordance with this view are the assertions of the apostle in his Epistles. When writing to the Galatians he says: "Paul an apostle, (not of men, neither of man,) but by Jesus Christ, and God the Father, who raised him from the dead;" (Gal. i. 1;) again: "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ;" (Gal. i. 11, 12;) and also: "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again into Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other apostles saw I none, save James, the Lord's brother." (Gal. i. 15-19.) From which we learn that he had been preaching the Gospel three years before he had seen any other apostle. These statements fully confirm the assertion that St. Paul received his commission immediately from Christ.

11. Further proofs of the divine origin of the Christian ministry are found in the cases of those who were employed in this work during

the lives of the apostles. Timothy, Titus, the Ephesian elders, and others, are of this class, and although the specific call of each may not be recorded, yet sufficient is said to enable us to form a general opinion. It is quite evident that Timothy was called by Christ to the work of the ministry; hence St. Paul frequently alluded to the gift that was in him, which he terms "the gift of God;" (2 Tim. i. 6;) but those passages which refer to that gift being bestowed upon him "by prophecy," place the subject beyond doubt. (1 Tim. i. 18; iv. 14.) The Holy Ghost thus directly witnessed to it. Barnabas and others mentioned with him, are also proofs to the same effect: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus." (Acts xiii. 1-4.) St. Paul's address to the Ephesian elders is also confirmatory of the divine call and superintendence of those who are overseers of the flock of Christ: "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts xx. 28.) All these cases furnish proofs that Christ, although exalted at the right hand of God, still exercises this authority in His church, and retains the power of making and appointing His ministers in His own hands; and that no others, whatever their pretensions might be, but such as He calls by the Holy Ghost are His ministers in any age, or by any appointment whatever.

12. Having thus seen that the Christian ministry has its origin in Christ, and that He alone possesses the authority to call to this office, we proceed to notice the character of this ministry.

13. He who sustains this position in a proper manner is the highest description of character: and there cannot be any qualification, either natural or acquired, that can be possessed by any man, but is exalted to the highest degree in being associated with the Christian ministry. A minister of the Gospel stands in the room of God, and in the stead of Christ. He has committed to him the word of reconciliation; and his whole life is to be devoted to the work of saving men's souls; a work the most important, as the eternal interests of all his charge are concerned in his conduct, and will be affected by the manner in which he discharges his duty; he should, therefore, possess every grace which human nature is capable of acquiring, by the enlightening and sanctifying influences of the Holy Ghost, and also every acquirement which human learning and diligence can confer and attain; and could we suppose every virtue, every acquirement, and every excellence to centre in one man, the responsibilities of his office are so great, that, unsupported by divine aid, he would be inadequate to the duty, and must say with the apostle, "Who is sufficient for these things?"

14. Every minister of the Lord Jesus should possess good natural abilities, and a sanctified disposition, so as to delight in every thing that is virtuous, excellent, and of good report, as St. Paul writes: "A bishop then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil." (1 Tim. iii. 2-7.) He must be "gentle unto all men, patient, in meekness instructing those that oppose themselves." (2 Tim. ii. 24, 25.) He must not be "accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus i. 6-9.) It is also requisite that he possess the sterner qualities of our nature, as courage and fortitude; these he will find essential to enable him to carry out godly discipline in the church, to rebuke the sinner, to arouse those that are at ease in Zion, to reprove the hypocrite, to put to silence the ambitious and contentious, and to reject the heretic; and also to enable him to prosecute his mission towards those who are without; so that he may testify, in prospect of persecution, "I am ready to go to prison and to death for the Lord Jesus." If bonds and afflictions await him, he must be able truthfully to say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts xx. 24.) To forego home, friends, and all the comforts of life; to endure perils by land and water, cold and nakedness, the derision of ungodly and untutored men, and to go to prison and to death, requires no small degree of natural courage, as well as inward support; and none but those who feel a dispensation of the Gospel is committed to them, would or could endure such things; and none but those qualified by the great Head of the church can pass through them; but these can, from the assured conviction of inward support, which enables them to say with the apostle: "For God hath not given us the spirit of fear, but of power, and love, and of a sound mind." (2 Tim. i. 7.)

15. Learning is a requisite acquired qualification for the efficient discharge of ministerial duties. God has, indeed, frequently called "unlearned and ignorant men" to this high office; but it cannot be denied, that some of the most laborious, successful, and useful ministers of the Gospel have been men of the highest class of erudition and general knowledge; this is equally true respecting the ministers of

Christ, either of early or later days. St. Paul was the most learned and the most useful of all the apostles; and learned divines of modern times have not only been as useful as others, but their writings and their labours will probably be a blessing to the church as long as time shall endure. We cannot but suppose that Peter and John, and the other fishermen apostles, made great advancement in divine knowledge whilst they were under the immediate tuition of Christ; and to supply the lack of education, special miracles were wrought in their behalf, so that they spake with other tongues as the Spirit gave them utterance. St. Paul felt the necessity of knowledge for a minister of the Gospel; hence his charge to Timothy: "Give attendance to reading." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Tim. iv. 13, 15.) And the great apostle himself was a studious and learning man even in prison, and in immediate prospect of death; for when he had said: "The time of my departure is at hand. I have finished my course," he adds: "When thou comest bring the books with thee, but especially the parchments." (2 Tim. iv. 13.) Here is an example for ministers to the end of time.

16. Moral qualifications are essential to the ministerial character; all other attainments are subordinate and auxiliary to these. He who has to teach others the way of salvation, must know that way himself, or he will fail in his commission. Every deficiency in the minister will cause a corresponding deficiency in the church of which he has the oversight. He must have passed through the various stages of conviction and conversion, or he cannot instruct others who are passing through the same experience. "*Holiness to the Lord*" should be manifested in all his actions, that he might be an example to the flock of Christ. He must avoid all unnecessary intercourse with men of questionable morality, lest he fall into reproach, and become a partaker of their sins. He must observe the injunction: "Keep thyself pure," and thus be "a pattern of good works." (Titus ii. 7.) By which means he will obtain "a good report of them which are without," and be able to appeal to those within: "Ye are our witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." (1 Thess. ii. 10.) Having noticed the character of the minister, we proceed to notice the character of his ministrations.

17. The preaching of the Gospel comes first in order of the duties of the ministers of Christ; as we learn from our Lord's commission to His disciples: "Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.) And so imperative is the faithful discharge of this obligation upon every one who is called to sustain this office, that he cannot forbear to fulfil it without imperilling his own salvation; as the apostle states: "For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is me if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me." (1 Cor. ix. 16, 17.) And the solemn charge

given to Timothy demonstrates that it is the duty of ministers to preach not merely at convenient seasons, but also to seek and find opportunities to do so: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." (2 Tim. iv. 1, 2.)

18. The pastorate, or feeding the flock of Christ, is another important part of the work of the ministry. The preaching of the Gospel is appointed as a means of converting men; but when this is effected, and they are gathered into church fellowship, they require instruction according to their respective ages, education, and position in life; and where there is no pastoral care and oversight of the flock of Christ, the piety of new converts will diminish in fervour, the enemy will get an advantage over them, their knowledge of divine things will be limited, and the natural consequence must be that such a church will not be found growing in grace, and in the knowledge of Christ Jesus the Lord: their unity will be feeble; their exertions in saving the souls of men will be inefficient; instead of being young men and fathers in Christ, they will continue babes: and thus the great design of Christian fellowship will be considerably frustrated, and Christianity itself be dishonoured.

19. But Christ, when He instituted the Gospel ministry, made every provision in the execution of that ministry for the spiritual sustenance of the members of His flock; that they may be protected by competent and authorized shepherds, who feel an interest in their welfare, safety, and improvement; who will rejoice in their growth in grace and in the knowledge of Christ; who will watch over them both by day and night, that grievous wolves may not scatter and destroy them; and who will lead them into the pastures of divine truth, that they may be perfect and complete, being filled with knowledge and with the glory of the Lord. That the pastorate is included in ministerial duties, is evident from the commission of Christ to Peter; thrice the charge was given: "Feed My lambs." "Feed My sheep." "Feed My sheep." (John xxi. 15-17.) From which we learn that every member of Christ's flock is intensely regarded by Him: the youngest, the most tender believer, and the most mature Christian, are all entrusted to the pastoral care and oversight of the minister of Christ, who is to feed them with food suitable to their states, to counsel, instruct, and guide them, as they severally need; so that they may be presented without spot or wrinkle, or any such thing.

20. St. Peter also gave a corresponding charge to the Christian elders, whom he thus addressed: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." (1 Peter v. 2-4.) And St. Paul exhorts to the same duties in that solemn charge given to the Ephe-

and others. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

Acts ii. 28. And he addresseth this notice of fidelity and diligence. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Verse 21. The manner in which the great apostle discharged this part of the ministry is worthy of imitation in every man called to this sacred office. He thus writes to these converts: "I have fed you with milk and not with meat, forasmuch as ye were not able to bear it, neither yet now are ye able." (1 Cor. iii. 2.) And he thus appeals to the elders of the Ephesian church: "Ye know how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts xx. 19-21.)

21. The government of the church is also a part of the Christian minister's duties. The fact that a man has the care of souls devolved upon him by Christ, to whom alone he is responsible for those souls, implies that he is a ruler in the church subordinately to Christ. The character of the jurisdiction which ministers are called to exercise, is one of tenderness, kindness, and love; not for destruction, but for edification; that the church may be protected from internal enemies, and from the baneful influence of apostates and heretics; and although in many instances the enforcement of wholesome discipline is painful, yet it is so incumbent upon those who are called to exercise it, that they cannot omit it without being unfaithful to Christ, and to His church, which He has purchased at so dear a price. Nevertheless the exercise of discipline must not be conducted in an imperious, domineering spirit, as earthly tyrants lord it over their fellow men, but in love and purity, for the glory of God, and the welfare of His church. And that Christ requires the exercise of salutary discipline by His ministers is evident from the charge which He brought against the angel of the church in Thyatira, for not exercising godly discipline by separating that false prophetess from his community. (Rev. ii. 20.) And St. Paul's exhortation to the Hebrews exhibits this authority, and the manner of submission to it. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. xiii. 7, 17.)

22. Some of the actions of the apostles proceed entirely upon the consideration that they had received authority to decide conclusively upon all matters of church government; and this was recognised by the churches under their care. And those who were appointed by them also received directions to perform all acts of discipline, according to the instructions of Christ, and of those immediately commissioned by Him; and to appoint others to the same duties and powers. The first council held in the Christian church is proof of this. All the parties concerned, and all the churches, recognised the

authority of the apostles, and submitted to their decision. (Acts xv.) The cases of Timothy and Titus prove that those who were appointed to such official positions by the apostles received authority to govern; and as these were also to ordain elders, who were to rule well, it is evident that the office is invested with the same power to the end of the world. St. Paul wrote the first Epistle to Timothy for the express purpose of instructing him upon this subject. This Epistle is replete with discipline; and among other things it gives him directions for the trial of elders, and the mode of reproving those that sin. If Timothy had not in virtue of his office possessed those powers, directions concerning them would have been altogether vain. These are conclusive evidences that the government of the church, both in respect of doctrine and discipline, is devolved upon the Christian ministry, and that no other can exercise it without usurpation. Nevertheless, we must not suppose, that any one, or any number unitedly, possess the power to alter any of the principles either of the doctrine or discipline of the New Testament. All discipline must be conducted as therein enjoined, and upon no other consideration. The power does not extend to the making of new laws, but to the administration of those left by divine inspiration, without addition or diminution or alteration for ever. Christ holds all His ministers responsible for the administration of salutary discipline, as assuredly as He holds them responsible for sound doctrine.

23. And as the general government of the church devolves upon the ministry, so must also the particular acts of government be performed by them; the particular being included in the general. Those to which reference will be made, are baptism, the administration of the Lord's supper, and the appointment of men to the work of the ministry.

24. Our Lord devolved the power to baptize upon the apostles only, as St. Matthew records: "Then the eleven went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 16-19.) As baptism is the act by which we are admitted into the visible church of Christ, and as ministers alone are entrusted with this rite, it follows that the admission of members into the visible church is an act which the ministry alone can perform, and for which they are responsible to Christ the Head.

25. The administration of the Lord's supper is also a ministerial act. That it is proper for none but ministers of the Gospel to administer this sacrament is evident both from Scripture and reason. In the scriptural account of the institution of the Lord's supper we find that none but apostles were present. St. Matthew thus states the event: "Now when the even was come, He sat down with the twelve." (Matt. xxvi. 20.) St. Mark and St. Luke bear the same testimony. (Mark xiv. 17; Luke xxii. 14.) And St. Paul informs us that the Lord revealed this subject to him. (1 Cor. xi. 23.) This is

evidence that Christ designed the administration of this supper to be a ministerial act; and although we find that this sacrament was celebrated in the absence of the apostles, yet we cannot but suppose that elders had been ordained in all the churches under His immediate control, and also every other officer appointed requisite to the state of each particular church either founded or visited by him. Besides, as the administration of this sacrament is an act of recognition of church membership, so the administrator and the receiver both recognise the propriety of the act and the moral suitability of the receiver. Every one who receives it has an official sanction and recognition of valid membership of Christ's church. If any one present himself who has walked disorderly, and will not be reprovved and repent, or by any means render himself unworthy, it is the duty of the minister to refuse him this acknowledgment of unity with the fold of Christ.

26. The last particular ministerial act, which was proposed to be noticed, is the power to appoint and ordain men to the work of the ministry, and to various offices in the church. We have already seen that Christ alone has the power to call and qualify men for the work of the ministry; and we may here add, and also every other officer in His church; but He has entrusted to His ministers the recognition of such, that every thing may be done with propriety and order. The church members, by the request of the apostles, presented the early deacons, and the apostles chose and ordained them. (Acts vi. 1-6.) There is the most manifest propriety in this mode of procedure, and great judiciousness in this method of operation; but this does not take away the authority of the ministry, but rather establishes it. The cases of Timothy and Titus are illustrations: they were appointed and ordained to the ministry by Paul, and by the laying on of the hands of the presbytery: but that which more particularly affects after ages, is, that the same power was conferred upon them also; hence St. Paul writes to Timothy: "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2.) And thus the ministry and the church were to be perpetuated to the end of the world.

PART II.

THE SACRAMENTS.

I. GENERAL OBSERVATIONS.

1. THE nature and design of a sacrament. 2. The term "sacrament." 3. A sacrament must be ordained by God. 4. It consists of two parts; the sign, and the thing signified. 5. Moral requirements necessary for engaging in it. 6. Every thing in a sacrament must accord with the holy Scriptures. 7. The designs of the sacraments. 8. One of the sacraments to be observed but once, the other to be repeated. 9. The sacraments of the Old Testament not available in the New. 10. Five things requisite to constitute a sacrament.

1. A SACRAMENT is a divinely instituted sign and seal of the covenant of grace, by which believers in Christ are consecrated to God, and God confirms and assures to them the blessings of salvation.

2. The word "sacrament" is not found in the Scriptures either of the Old or New Testament; but certain rites and ceremonies answering to the ideas which we attach to it were instituted and in use in both dispensations. The word, however, was in use at an early period of the Christian church. Several opinions are entertained respecting its origin; but as these opinions are attended with some doubt, it will be unnecessary to mention them. The origin of the word must be of small importance in comparison with the meaning now attached to it; and at the present day the term "sacrament" signifies a holy rite which was instituted by Christ, by which believers in Him consecrate themselves to the service and glory of God, and by which God seals or confirms to them all the blessings which are promised in the covenant of grace.

3. From these observations it is evident that God alone possesses the power to ordain a sacrament. Not every rite or ceremony, therefore, in the church comes under this appellation, but those only which were instituted for this specific purpose; and it is equally evident that some visible and material object perceivable by the bodily senses, associated with certain rites or actions, is requisite as a signifying emblem or emblems; and to which, in the observance, according to divine prescription, there is a covenant promise attached. That God alone possesses the authority to institute a sacramental ceremony is manifest from the nature of things; He is the offended Being, and the only Source of grace. No power external to Himself could have induced Him to enter into another covenant with men after the violation of the first; and no obligation could have been laid upon Him to show mercy in any degree upon the degenerate and rebellious; and as none can confer grace, so neither can any make any signification of it except God. All the sacraments, both of the former and present dispensation, were ordained and instituted by divine authority.

4. A sacrament consists of two parts, the outward, visible, and corporeal sign, and the inward, invisible, and spiritual objects and blessings signified. In the former dispensation the signs of the sacraments were circumcision, and unleavened bread, and the paschal lamb. In the present dispensation, the signs are water, and bread and wine. Baptism, of which water is the outward sign, superseded circumcision; and the Lord's supper, of which bread and wine are the signs, superseded the offering of the paschal lamb. Those alone that were appointed availed for the people of God, under the former dispensation; and those appointed by Christ are now available to His people, according to His own will. The visible signs are to be manifested after a certain manner, and associated with specific observances, or they signify nothing, so that their signification depends upon a legitimate administration; that is, they must be duly administered according to God's holy word, or they do not partake of the character of a sacrament. The inward, invisible, and spiritual objects and blessings signified are, in the sacrament of baptism, the washing of regeneration, or purity by the renewing and sanctifying influence of the Holy Ghost; and in the Lord's supper are signified the body and blood of Christ; the bread is a sign of His body, and the wine of His blood. To the believer the outward signs become seals of the promised blessings, by which he is certified of all the privileges and enjoyments of salvation.

5. It is, therefore, evident, that certain moral requirements are necessary to qualify any man worthily to engage in these covenanting ceremonies; the summary of which is to believe in Christ with the heart unto righteousness, and with the mouth to make confession unto salvation: without these, or the earnest penitent desire after them, the engagement in the outward ceremony is hypocrisy, which God will reject; and to all who thus engage, the outward form neither signifies nor seals any thing; but to the penitent, or to the believer, there is a representation of the blessing promised, and a spiritual discernment and pledge of it. A covenant promise is attached to the sign of the covenant, and is requisite to constitute a sacrament. When circumcision was instituted, the sign in the flesh was a seal of the promise that Sarah should bear a son to Abraham, who staggered not at the promise through unbelief, but was strong in faith, giving glory to God. At the passover, the blood of the lamb was the sign and seal of the promise: "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." At baptism the sign is water, which seals the promise of regeneration or salvation: "He that believeth and is baptized shall be saved." And in the Lord's supper, the signs are bread and wine. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.) And the promise is thus given by our Lord: "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live

by the Father: so he that eateth Me, even he shall live by Me." "He that eateth of this bread shall live for ever." (John vi. 54, 56-58.)

6. Every thing included or signified in a sacrament, must accord with the holy Scriptures, or that which they teach concerning it. There is no visible sign of this covenant, excepting the material substance or element therein prescribed; and any other material, or element, or substance used in addition or substitution of those thus authorized, signifies nothing, promises nothing, and seals nothing. Any other mode of administration besides that prescribed, is equally invalid. Any rite or ceremony not instituted by Christ for sacramental ends, and not authorized by Him in the New Testament, although such rite might be proper in its prescribed position, yet it is not a sacrament. When a sacrament is duly administered, it signifies nothing, it promises nothing, it seals nothing, but what the Scriptures declare respecting it. All additions to it are corruptions of this sacred ordinance, and superstitious. In the observance of a sacrament there is nothing more to be expected but what is promised in the New Testament. On the other hand, when any sacrament is duly administered, and received in a proper spiritual and faithful manner, every thing that the Scriptures declare respecting it is realized and assured. But every one who engages in the mere outward act, without penitence, faith, and general moral conformity to Christ, partakes of no benefit, discerns no blessing, has no promise, and engages in it only to his own condemnation.

7. The designs for which the sacraments were instituted are, distinguishing, assuring, commemorative, and instructive. By the appointed use of them, God's people are distinguished from all other people upon the earth; circumcision was appointed to be a token of the covenant between God and Abraham and his seed, as God said: "My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant." (Gen. xvii. 13, 14.) No uncircumcised person was to partake of the passover, but, "all the congregation of Israel" were to keep it, and every one who desired to join himself to them, was to be circumcised, and all the males of his family, and then he was to enjoy the covenanted blessings as one born in the land. In this dispensation, every disciple of Christ must be baptized, by which he is admitted into the visible kingdom of God, and no unbaptized person can be a member of any Christian church, nor lawfully partake of the Lord's supper. By engaging in these sacraments the church is distinguished from the world. The sacraments are also assuring: they are God's seals of His covenant with His people, by which, in a visible manner, He certifies the promise of His grace, and confirms the faithful in the blessings of salvation. They are also commemorative; the passover was commemorative of the passing over of the houses of the children of Israel by the destroying angel, when the first-born of all the Egyptians were slain. The Lord's supper is commanded to be taken

in remembrance of Him: "This do in remembrance of Me." They are also instructive; the passover was designed to perpetuate the knowledge of deliverance and salvation. Hence the command to the Israelites: "And it shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." (Exod. xii. 26, 27.) And so of the Lord's supper: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi. 26.)

8. Under each of the sacramental covenants, one of the sacraments is commanded to be observed but once, and the other to be repeated periodically or occasionally. Circumcision in the old covenant was required to be performed but once, and so under the New Testament dispensation, baptism is only required to be once performed. The reasons are obvious: they were each designed to be initiatory rites into the covenant of grace, which naturally do not require a repetition. But the passover, under the former dispensation, was to be statedly repeated, and so likewise is the Lord's supper, which succeeds and supersedes it; the design of this repetition is equally obvious. The Ishmaelites were circumcised, but the promise was to Isaac and his seed, and, consequently, the passover distinguished the people who had the promises, and was as a second witness for God. The Lord's supper is equally distinguishing; all baptized persons are not the faithful children of believing Abraham, and thousands who have been baptized have thrown off the profession of Christ altogether; the Lord's supper is the second and continuing witness for God; and although many communicate unworthily, yet the believer feels it a duty laid upon him by the Saviour, and he thereby perpetuates the profession of Christ, and transmits it to the generation to come; and thus the remembrance of Christ's death will be perpetuated until the end of the world.

9. The sacraments of the former dispensation are not available, nor justifiable in the new dispensation. Circumcision and the passover only continued as sacraments until the death of Christ, by which the promise of the one, and the sign of the other, were both fulfilled and terminated. Circumcision was a seal of the promise that the Messiah, in whom all the nations of the earth were to be blessed, should be of the seed of Abraham, and through the family of Isaac; the passover was a type of the death of Christ, as a propitiation for the sins of the world; both of these were accomplished when Christ died upon the cross, and as a natural consequence, the sacraments by which they had been assured terminated. Wherefore, every man who is circumcised in this dispensation denies that Christ has come in the flesh, or that the promised seed of Abraham has appeared, or that the nations of the earth are blessed in Him; and so, likewise, the observance of the passover is a denial of the redemption of the human race by the blood of Christ, and a rejection of His authority as Lord and Saviour of all.

10. These five things are requisite to constitute a sacrament. First. It must have been instituted by God for the purpose of a mutual covenant. Secondly. There must be a condition or conditions of faith or holiness on the part of man. Thirdly. There must be a covenant promise contained in it on the part of God. Fourthly. There must be a visible sign, by which God seals His promise, and the believer seals his engagement to obedience, both in accordance with the covenant terms or engagements. And, fifthly. The whole covenant and institution of it must be recorded in the holy Scriptures. Whatever is deficient in either of these requirements is not a sacrament.

II. BAPTISM.

1. BAPTISM a New Testament sacrament. 2. It succeeds and supersedes circumcision. 3. Its sacramental character distinguishes it from all former baptisms. 4. Faith a condition, and holiness an obligation, on the part of the baptized. 5. Baptism both a sign and seal of the new covenant. 6. A public admission into the church of Christ. 7. The subjects of baptism. 8. Infants. 9. Children proper subjects of covenant relation to God. 10. This proved by the oneness of the covenant. 11. The actions of Christ. 12. The expressions and actions of the apostles. 13. The mode of administering baptism. 14. The baptism of John considered. 15. Of the Ethiopian eunuch. 16. Romans vi. 4 considered. 17. Sprinkling or effusion. 18. This view confirmed by scriptural allusions.

1. BAPTISM is a New Testament sacrament instituted by Christ, whereby, upon the application of water in the name of the Father, and of the Son, and of the Holy Ghost, we are received into the visible church, and by which we enter into covenant engagements with Christ, as our Saviour and Lord. Baptism represents our purification from the defilement of sin, and regeneration by the Holy Ghost. By it, we, on our part, engage to perform the whole law of Christ; and God, on His part, seals to us all the blessings promised in the Gospel.

2. In the new covenant, or Christian dispensation, baptism succeeds and supersedes circumcision of the old or Abrahamic covenant. It includes all the spiritual blessings promised in the former dispensation, and, in addition to them, all the higher blessings of the New Testament. It follows, therefore, that both covenants, of which these were the signs and seals, are but modifications of the one universal covenant of grace, that circumcision is abolished, and that baptism is the same to the Christian church as circumcision was to the seed of Abraham before the advent of Christ.

3. The direct object for which baptism was appointed, was to constitute it a New Testament sacrament. Baptism was practised among the Jews before the days of Christ; and John, the forerunner of our Lord, performed that rite upon so large a scale as to obtain the

title of "The Baptist." But the divers washings among the Jews, and the baptisms of John, did not partake of a sacramental character; Christ Himself appointed it for this specific end, not during the days of His public ministry, but after His resurrection, and before He ascended into heaven. It was to be performed in every part of the world, and all who should believe the Gospel were to submit to it. This is evident from the original commission of our Lord: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) This form of words accompanying the act of baptism is as requisite as the water, for the due performance of this sacrament; both must go together, and the rite must be performed by a minister of Christ. Baptism thus administered introduces the baptized into covenant with God, which was not the case before the institution of it in this form, and the appointment of it for this end, as we learn from the actions of St. Paul with the disciples at Ephesus, who had been baptized "into John's baptism:" but when they heard that John taught his disciples that they should believe on Him who should come after him, that is, on Christ Jesus, they were baptized again "in the name of the Lord Jesus." (Acts xix. 2-6.) And the propriety of this act was attested by the descent of the Holy Ghost.

4. The antecedent condition of faith, and the subsequent obligation to holiness, are both included in this sacrament. Faith in Christ is an indispensable condition for salvation, and baptism is not to be administered to any unbeliever, or impenitent person; but "he that believeth and is baptized shall be saved." Philip did not baptize the Ethiopian eunuch until he had this explicit confession of his faith: "I believe that Jesus Christ is the Son of God," and then he baptized him. And that holiness is a subsequent obligation upon the baptized, we are thus taught: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 3, 4.)

5. Baptism is further both a sign and a seal by which the blessings of the new covenant are visibly confirmed by God to His people, and they visibly confirm their engagement to do His will. The sign in baptism is water, the thing signified is the inward purification of our nature. So that, as water cleanses the body from all external pollution, so the Holy Spirit, by His renewing and sanctifying power, cleanses our souls from all the filthiness of sin, and restores us to righteousness and true holiness after the image of God. The sign of baptism is also the seal of the promised blessings, which include salvation in all its stages in time, and the glory of eternal life in the world to come. The sign and the seal of any covenant with God must be of His appointment, and must be considered as such only according to His declaration. Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised." (Rom. iv. 11.) The token in his flesh was the sign and the seal of "the promise that he should be the heir of the

world." And now those who "walk in the steps of that faith of our father Abraham," who comply with the requirements of the Gospel covenant, have the seal that their faith shall be counted to them for righteousness. This seal is given at baptism, and is signified by the water, which, as we are instructed by the apostle, was made instrumental in saving believing Noah and his family when the world was drowned. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (1 Peter iii. 21.) And it is also a seal, or confirming sign, on the part of the baptized, that they will observe "all things" that Christ has commanded; for "as many of you as have been baptized into Christ have put on Christ." (Gal. iii. 26.)

6. Baptism is an act of public admission into the church of Christ; by it we confess Him before men, and incorporate ourselves as members of His mystical body, and acknowledge that we are subjects of His kingdom; and as it is the initiatory rite, it is requisite to be performed but once only. At its administration, we are reminded of our fallen state by sin, and the necessity of regeneration and sanctification by the Holy Ghost. And it is designed to teach us the unity of the church, and the love every member ought to bear to each other; for "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. iv. 4-6.)

7. The subjects of baptism will now engage our attention. The commission given by Christ to His disciples respecting this ordinance extended to "all nations;" yet we must not suppose that every man indiscriminately or unconditionally was designed to partake of it; certain qualifications are requisite to render any man a proper subject of it, and some things positively disqualify for it. Every man who continues in an unbelieving state, or who is living in sin of any description, must be refused this solemn rite; but no man, who complies with the conditions of the Gospel, viz., repentance toward God, and faith in our Lord Jesus Christ, can lawfully be refused baptism. The penitent and the believer in every nation have a right to be baptized, and thus to confess Christ. In Christian countries all persons who are seeking salvation, or who have found this blessing, should be publicly baptized, unless the rite has previously been performed, as Christ set us the example, and taught us to fulfil all righteousness. Heathens, Mohammedans, Jews, and others, relinquishing their idolatries, their false religion, or becoming converted to Christianity, are also proper subjects of baptism, as the cases of the Ethiopian eunuch, Cornelius, and St. Paul illustrate. So far the majority of Christians in every age have been agreed.

8. The infant children of believing parents are proper subjects for baptism. Upon this point all Christians are not agreed. A very important confirmation of the statement that children are proper subjects for having this rite administered to them, is found in the

fact that baptism succeeded and superseded circumcision. The children of Jewish parents under the former dispensation were not only allowed to be circumcised, but were positively required to be so, under penalty of excision from that covenant: "And he that is eight days old shall be circumcised among you, every child in your generations." This was equally imperative upon the natural descendants of Abraham, and those who were proselyted to their religion: "And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant." (Gen. xvii. 12-14.) This rule continued from the commencement of the rite, until the covenant of which it was the sign was abolished; for it is recorded that "Abraham circumcised his son Isaac being eight days old, as God had commanded him." (Gen. xxi. 4.) And Christ was circumcised on the eighth day, (Luke ii. 21,) and so also was the great apostle of the Gentiles. (Phil. iii. 5.)

9. It is evident, therefore, that children are subjects of covenant relation to God, and that it is the duty of every parent, who is himself in the covenant, to introduce his children into its external privileges, and that he is their moral representative in this respect. This will further appear from the following record. "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into His oath, which the Lord thy God maketh with thee this day: that He may establish thee to-day for a people unto Himself, and that He may be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob." (Deut. xxix. 10-13.) If these things were appointed under the former dispensation, which had no glory in comparison with the present, how much more must they be applicable to us who live under the ministration of righteousness! The Christian dispensation includes every spiritual blessing that was contained under any former manifestation of the covenant of grace, and consequently must include this, or we must suppose that children born under the Abrahamic covenant possessed privileges which are not granted to children in the Christian dispensation.

10. That children of Christian parents have a right to the external privileges of the covenant of grace is further proved from the oneness of the covenant. No alteration has been made in the covenant itself: in all its essentials it is unchangeable: it has been one and the same ever since the fall, and will so continue to the end of the world. The signs of the covenant have been changed according to circumstances, the reasons for which are obvious. Circumcision was the appointed sign of faith in a Saviour to come; and a seal on the part of God that He would send Him, according to His promise, and that the faith of every one who believed in Him should be counted for righteousness. When Christ died upon the cross, the promise was fulfilled, and the sign which was given to confirm the believer in that promise was, as a

necessary consequence, abolished. Baptism is a memorial of Christ's death and resurrection, and an evidence of faith in Him as the Saviour of the world, who has appeared and put away sin by the sacrifice of Himself. The covenant itself is the same throughout all generations, and with all nations; consequently, the subjects of it are the same: and as children were included within it in the former dispensation, so are they now, and will continue to be to the end of time.

11. The actions of our Lord prove that infants are capable of receiving a divine blessing: "And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them." (Mark x. 13-16.) Those who brought these children were evidently believers in Christ as the Messiah, and they were desirous that their children should be blessed by Him. The displeasure which He manifested at the conduct of His disciples, and the acts of taking them up into His arms and blessing them, show that children are proper subjects of the kingdom of God.

12. The expressions of the apostles confirm this view, and show that the rite of baptism, which is the appointed act by which all nations are to be admitted into Christ's visible kingdom, belongs to children in common with others. On the day of Pentecost, through the preaching of the Gospel, many "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 37-39.) Nor are the actions of the apostles less conclusive upon this subject. Entire families were baptized by them, as we find recorded of Lydia "and her household;" (Acts xvi. 15;) of the Philippian jailor, and "all his straightway." (Acts xvi. 33.) And St. Paul says: "I baptized also the household of Stephanas." (1 Cor. i. 16.) These expressions naturally imply that wife and children forming the family are intended, and that all the members of those respective families, both old and young, were baptized at the same time, which was when the head of the family became a believer in Christ. To baptize whole families was a common practice with the apostles, as these instances and the case of Cornelius and his household prove. (Acts x. 45-48.) That there was not one child in these families is a most improbable thing. As, however, the Scriptures are silent upon this subject, we must leave every one to form his own judgment.

13. The mode of administering this sacrament will claim our next attention. Two views are entertained respecting it, viz., immersion, and sprinkling or effusion.

14. The advocates for immersion consider their views favoured as established by the New Testament histories which relate to this rite and especially those which we shall notice. They consider the baptism of John as conclusive, because those who attended his ministry "were baptized of him in Jordan;" (Matt. iii. 6;) and that he baptized in Ænon, "because there was much water there." (Joh. iii. 23.) When we consider the multitudes that resorted to him from "Jerusalem, and all Judea, and all the region round about Jordan," we conclude that it is highly improbable that they were all baptized by immersion. Besides, the baptism of John was figurative of the baptism of the Holy Ghost, which is certainly not an immersion, and those texts prove where that act is mentioned as being accomplished. But if all the disciples of John were immersed, it would not prove that the same mode is obligatory upon Christians; for the baptism of John was not Christian baptism; for those who received the ordinance from him were baptized again when they became believers in Christ. (Acts xix. 5.) The baptism of our Lord by John is also supposed by them to confirm their view, because, when He was baptized, He "went up straightway out of the water." (Matt. iii. 16.) This, however, is no proof that He was immersed; but the glorious transaction associated with His baptism favours the opposite opinion: "And lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him." His baptism by John was the act by which He was visibly inaugurated to His earthly ministry, and the descent of the Holy Ghost was the divine confirmation of it.

15. But no case is considered more decisive by those who entertain this view than that of Philip and the eunuch. "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," &c. (Acts viii. 38, 39.) Much learned criticism has been expended upon this text by both parties, and much valuable time wasted on each side. After all that has been said, nothing appears to be sufficiently convincing to induce any thing approaching to uniformity of opinion. The narrative is evidently designed to show that the eunuch was baptized, and thus submitted himself to Christ, and became incorporated into His visible kingdom; but there is no evidence whatever to show the form in which the rite was celebrated.

16. The last passage which we shall notice, is Rom. vi. 4. "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Those who consider immersion to be the proper form of administering this sacrament, suppose the phrase, "buried with Him by baptism into death," to indicate the mode in which the ceremony is to be performed; and that the person so immersed is figuratively buried with Christ; and when he is raised up again, it constitutes a representation of his spiritual resurrection; and his future career in the Christian state is spoken of as walking in "newness of life." Whatever might be said in favour

of these views, the text will certainly bear another exposition, quite as legitimate and natural. The apostle uses two other figures in connexion with this one, viz., the planting of a tree, and the crucifixion of the body, in neither of which can we trace any resemblance to immersion. It is therefore very questionable whether the apostle designed the first-mentioned figure to represent any outward form or circumstance of religion; but he evidently did design it to be taken in a spiritual signification,—that as Christ died, and was buried, and rose again, so believers in Him should reckon or consider themselves to be dead unto sin, and alive unto righteousness. This is far more probable than the opinion that He intended to establish any particular mode of baptizing, or transplanting, or crucifying. Nevertheless, in the absence of direct revelation, the right of private judgment is so sacred, that it cannot be invaded by any one without injury to the general cause of Christianity. And if we may judge from the results of past controversies, this question is not likely to be settled to the end of the world.

17. The other form usually observed in the administration of baptism is sprinkling or effusion. We cannot suppose that the multitudes who resorted either to John or to Jesus to be baptized were immersed; or that any mode of administration was practised which would have been the least innovation upon the purest modesty. A state of nudity is altogether inconceivable, and change of raiment not less so. Baptism was publicly performed, both by John and by the disciples of our Lord, in His presence and by His sanction; for "Jesus Himself baptized not, but His disciples." (John iv. 2.) And thousands of men, women, and children flocked to Jesus to hear His words, and witness His acts. From these circumstances we conclude, that the application of water in administering baptism was not by the slow, and wearisome, and inconvenient act of immersing each one separately, but by sprinkling, or effusion, or aspersion, by which the end would be effectually answered, and the manner of performing it unexceptionable.

18. This view is favoured by the allusions to this sacred rite in the holy Scriptures. In reference to the purification of our nature by the regenerating and sanctifying influences of the Holy Spirit, which act is signified by baptism, God says, "Then will I sprinkle clean water upon you, and ye shall be clean." (Ezek. xxxvi. 25.) The baptism of John was emblematic or typical of the baptism of the Holy Ghost by Jesus Christ, as John himself stated: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." (Matt. iii. 11.) The baptism of the Holy Ghost is mentioned as descending, as falling upon those who received it; in this manner it was given on the day of Pentecost, as the evangelist records: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each

1. **THE Lord's Supper is a New Testament sacrament.** It was instituted by Christ in commemoration of His crucifixion, and the shedding of His blood for the sins of the human race. It is the appointed sign by which He assures the faithful that He died for them, and by which He seals to them the promise of eternal life. And the recipients on their part covenant with Him to obey His laws; and, as often as they engage in this service, Christ confirms the covenant promise to them, and they confirm their engagements to Him.

2. In this sacrament there are two distinct signs, bread and wine. The bread, when broken, represents the wounded body of Christ, and the wine is emblematic of His blood, which was shed as an atonement for the sins of the world. This will appear from the record of the transaction: "And He took bread, and gave thanks, and brake it, and gave it unto them, saying, This is My body which is given for you: this do in remembrance of Me." (Luke xxii. 19.) St. Paul also says: "The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.) From which we conclude that the breaking of the bread is necessary both as a sign and seal of this covenant. The body of Christ was broken: "He was wounded for our transgressions, He was bruised for our iniquities." An entire cake or wafer is, therefore, no symbol of the character of His death, and is not the sign appointed by our Lord. The wine represents the blood of Christ, which was shed for the sins of the world, and it was a distinct appointment as a sign, and a separate act of administration in the original institution of this covenant rite; as the evangelist records: "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is My blood of the New Testament, which is shed for many for the remission of sins." (Matt. xxvi. 27, 28.) This sacrament, then, is not administered in one form only either of the bread or wine; and any such ceremony is not the Lord's Supper, because each sign was separately instituted and enjoined. Neither is it a valid administration if the bread is saturated with the wine, and celebrated in that form; for there is no representation of the blood of Christ which was shed, and thereby separated from His body. The administration and reception of each sign, distinctly and separately, are requisite to form this sacrament; and wherever either is omitted, or both united, the ordinance itself is either corrupted or perverted.

3. This sacrament is designated by several terms, each of which has its peculiar signification. It is called "the eucharist," "the communion," "the ordinance," &c.; but the most appropriate term is "the Lord's Supper." For this we have scriptural authority; (1 Cor. xi. 20;) and it probably received this name from the part of the day in which it was instituted.

4. The Lord's Supper succeeded and superseded the passover. The accounts given us by the evangelists furnish us with this information. On the day of the passover preceding the crucifixion, Christ commissioned Peter and John to make preparation for its celebration: "And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to

eat this passover with you before I suffer : for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves : for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you : this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you." (Luke xxii. 14-20) The passover was therefore fully celebrated by Christ and His apostles, and when the supper was ended, but before the services usually held in connexion with it were concluded, it was abolished by being merged into and superseded by the Lord's Supper. The reasons for the abolition of the passover are obvious. The paschal lamb was a type of the Lamb of God ; when, therefore, "Christ our passover" was sacrificed for the sins of the world, the type was absorbed by the antitype ; and another sacrament appointed instead of it, by which the greater transaction is commemorated, and which is a pledge that Christ will come again and judge the world, and then bring His own people into His eternal kingdom and glory.

5. The Lord's Supper possesses all the elements of a sacrament. It was instituted for this end, as the words of our Lord indicate : "This is My blood of the New Testament, which is shed for many for the remission of sins." It possesses the visible signs of the body and blood of Christ, upon which the covenant of grace is based ; and the elements are declared to be a seal on the part of God, that the blessings promised in the new covenant shall be received by the faithful communicant, as Christ said : "Take, eat, this is My body ;" and again when He had taken the cup, He said : "This is My blood of the New Testament." These expressions receive their interpretation by the words which our Saviour uttered upon another occasion : "I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is My flesh, which I will give for the life of the world ;" (John vi. 51 ;) and further in the same discourse : "Whoso eateth My flesh, and drinketh My blood, hath eternal life ; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him." (John vi. 54-56.) And that the responsibilities of the new covenant devolve upon those who partake is evident from the language of the apostle : "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. xi. 27-29.)

6. This sacrament is a standing monument of the love of Christ to the fallen man to the end of the world. It was designed to bring to the remembrance of all Christians throughout all ages the great love

wherewith Christ loved them, that He suffered His body to be broken upon the cross to redeem them from eternal woe, and to secure for them all the glories of everlasting bliss. Greater love than Christ manifested to the human family could not have been shown; for when we were enemies to Him, He died for us. Every one who partakes of this sacrament commemorates this love, and perpetuates the institution, which is designed to be continued to the end of the world, as St. Paul states: "The Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat, this is My body which is broken for you: this do ye in remembrance of Me. After the same manner, also, He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi. 23-26.)

7. It is designed, also, to be a distinguishing badge of the church, and a token of their communion with each other and with their living Head. Those alone who believe in Christ, and who walk in accordance with His laws, have any lawful approach to this covenant engagement: all unbelievers and profane persons are excluded, or if they intrude upon it, they do it to their condemnation; every one who follows a false religion of any character, or any one that rejects the atonement, is excluded: "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. x. 21.) By this communion there is a mark by which the church is distinguished from the world. It is also a token of communion with each other in Christ: one cannot partake of it alone; hence St. Paul's exhortation: "Wherefore, my brethren, when ye come together to eat, tarry one for another;" (1 Cor. xi. 33;) for he had before informed them that for want of this communion the ordinance had been made invalid by them: "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry and another is drunken." (1 Cor. xi. 20, 21.) This conduct broke the harmony of the church, and evidenced that they had so far lost that mutual love and affection, which every spiritual member of Christ possesses, as to invalidate the whole communion service. And as all are united to each other, so are they all united to Christ: "For we being many are one bread, and one body; for we are all partakers of that one bread." (1 Cor. x. 17.)

8. Again, the Lord's Supper was designed to present to the faithful, by the visible signs of bread and wine, the invisible realities of Christ's body and blood, by which alone we obtain salvation, and which the soul receives to its spiritual life and comfort by faith; and which are a pledge to the believer of all the blessings of the covenant of grace.

9. As, however, there are several views taken of the character of this sacred rite, and as we conceive that some of those views are dangerous errors, and that others are deficient in comprehending the

great and glorious design of the institution of this sacrament, we cannot allow them to pass wholly unnoticed.

10. The Romanists have fallen into a most dangerous error upon this subject. They teach that when our Lord used those words, "This is My body," and "This is My blood," He actually changed the bread and the wine into His real body and blood, and that in this literal signification it was received by the disciples; and that now at all times in all places, when the mass is celebrated by a Romish priest, after the words of consecration, the bread and the wine are thereby changed into the real body and blood of Christ, that as such it is delivered by the priest and received by the people, and this extends to the reception either of the bread separately or of the bread and wine conjointly. This miraculous change is termed transubstantiation. This whole theory is replete with error, blasphemy, and idolatry; it assumes that the priest possesses the power to change a corruptible creature into the incorruptible God, and, of course, that His divine glory is subject to corruption, decomposition, and all the accidents and changes of human food. This wafer is to be adored, which is direct idolatry; in short, it reverses the whole scheme of redemption, and makes the salvation of the sinner depend upon the priest. The whole device is directly opposed to the Scriptures, to reason, and to the testimony of the senses of mankind. No man with the right use of his understanding can believe it; and yet it has been the great burning article of the Romish church; and untold myriads of men, women, and children have been put to death, have been driven from their homes, and exterminated by the sword, by cold, nakedness, and destitution, for not believing it. A doctrine which is the parent of practices so impious and blasphemous and murderous cannot fail to be a curse and bane to mankind in every interest relating to their well-being for time and for eternity.

11. Luther thought that the real body and blood of Christ are present in the Lord's Supper: this view is termed consubstantiation, and it is believed by some of Luther's followers to the present day. This opinion merely escapes the grosser absurdities of transubstantiation, and it is wholly unsupported by Scripture, which does not in any place state that Christ is present in His humanity, either in, under, or with, the bread and wine appointed for this sacrament; but that these in their proper use, according to Christ's appointment, are signs or symbols of the Lord's death, and pledges to those who believe in Him that they shall be made partakers of eternal life.

12. One error generally begets another of an opposite description; hence the Socinians have divested the Lord's Supper of its sacramental character, by making it a mere commemoration of the death of Christ, and by considering it only as an ordinance adapted to produce religious emotions, and to strengthen the mind with resolution and fortitude for the performance of religious duties and pious actions; this being in accordance with the Socinian view of the character of the death of Christ, viz., that He died merely as a martyr to the truth, and an example to men. But it is deficient

in that there is no recognition of an atonement in that death, nor covenant pledge of eternal life through the blood of sprinkling; and it reduces this solemnly instituted rite from its sacramental character, to a simple memorial of the death of Christ. This view is as deficient of its real character, as transubstantiation is excessive.

13. When we consider the lost state of man through the transgression of the first covenant by the fall of Adam, and the character of the new covenant, of which Christ, the Lord from heaven, is the surety, we perceive the importance of a remembrancing rite and pledge on the part of God that He will bestow the blessings promised in this covenant. The death of Christ was the appointed act by which mankind are to be restored to the divine image and favour in time, and to be saved from sin to holiness here, and ultimately to heaven. The scriptural view of the death of Christ is, that by it He made atonement for the sins of all mankind; that it was a propitiatory act by which the wrath of God is turned away, and that it was a satisfaction to divine justice for the sins of all mankind; and it insures, that whosoever believeth in Christ with the heart unto righteousness shall be saved. All salvation in any other way is excluded. And hence we perceive the propriety of instituting a rite by which the great and only plan of salvation is repeatedly brought before us, the signs of which are authorized seals of the blessings of salvation, which in its broad signification includes all the promises of the covenant of grace.

14. On the part of the communicant there is also a covenant engagement confirmed when he partakes of the Lord's Supper. The act involves a covenant consideration; it supposes faith in the recipient, and a reception of grace upon those terms upon which it is offered. By eating of that bread and drinking of that cup, we not merely preserve a memorial of our Lord's death, but also make a profession or declaration, of which all that are present are witnesses, that we depend upon the death of Christ alone for salvation, which includes the remission of our sins, and the renewal of our natures, so as to possess a meetness and right through grace to eternal life; and that, by divine help, we will conform our whole lives to the laws laid down in the covenant of grace, as revealed in the Scriptures, until we shall be taken to eternal glory.

15. By this act God and His people are frequently brought into holy communion. The terms of this compact are repeated, acknowledged, and accepted; and mutual pledges given of faithfulness and continuance therein. God virtually and actually repeats the terms and seals the blessings of this covenant: "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more;" "He that believeth shall be saved;" "I will be to you a God, and ye shall be to Me a people;" "Be thou faithful unto death, and I will give thee a crown of life;" "Where I am, there shall My servant also be." Generation after generation passes away, but God repeats His promises of grace, makes visible declarations to His people of His undiminished love, and thereby assures us that through all the

vicissitudes of time His covenant is everlasting and unchanged, that it shall continue in all its power until Christ shall come again in the clouds of glory, and shall say to all His faithful followers, "Enter into the joy of your Lord." The people of God, on their part, throughout all ages acknowledge the death of Christ as the only ground of their hope, and restoration to the divine favour; that Christ is the bread of life that came down from heaven, and that by faith in Him alone, as the Saviour of the world, they obtain the pardon of their sins, are restored to the privileges of sonship by adoption, are renewed in the image of their minds, and through the blood of the everlasting covenant are sanctified and prepared for heaven. They engage with God to keep His commandments, to walk in His statutes, to obey His laws, and do them all the days of their lives. Every time they approach the Lord's table they renew their pledges of faith, love, and obedience to Him who died for them; and they also evince that they expect Him to come again at the last day in great power and glory, to give all His people, of every age and place, eternal life.

16. We shall now consider who are the proper subjects for receiving the Lord's Supper. From the observations already made, and from several things which have been incidentally noticed, we imagine that the topic has been in some respects anticipated, and that a few words will now suffice. It is evident that no openly profane person, nor any one who lives in the indulgence of any secret sin, neither an unbeliever in the divinity and atonement of Christ, nor any unbaptized person, is a proper guest at the Lord's table. All known habitual sinners must be admonished to repent, without which the minister of Christ is culpable if he allow them to partake: those who live in secret sin he cannot reach by any overt act of repulsion, but by his general teaching. He should admonish all such, so that they should repent, or be persuaded in themselves to withdraw; for all who live either in open or secret sin, if they partake of the Lord's Supper, do so to their own condemnation, and they do not discern the Lord's body. But all penitents and believers in Christ are commanded to eat of that bread, and to drink of that cup; and they cannot live in the neglect of this command when opportunity presents itself to fulfil it, without spiritual loss. And because some partake unworthily, and others neglect the table of the Lord, many among us are weak and sickly, and many sleep. But penitents and believers find this sacrament a most profitable engagement; in many instances God seals to them the blessing of peace, and fills them with His love, by which they have a joyful foretaste of the glory that shall be revealed in all the saints at the resurrection of the just.

CHAPTER XII.

DEATH.

1. DEATH described. 2. It includes the state of the body and of the soul during their separation. 3. The body and soul are distinct in their natures. 4. The cause of death not in the natural but moral government of God. 5. Death not annihilation. 6. A solemn change in the condition of man. 7. The condition of the body.—A total cessation of consciousness.—A loss of organised form.—A state of corruption. 8. The state of the soul. 9. It possesses a conscious existence. 10. The moral state of the soul after death.—Of the righteous.—Of the wicked. 11. The happiness of the righteous and the misery of the wicked not replete until the resurrection. 12. The place of departed spirits. 13. The righteous go to heaven. 14. The wicked to hell.

1. DEATH is the separation of the soul from the body, by which the body returns to the earth from which it was taken, and the spirit returns to God, and has its place assigned it until the resurrection, and final judgment of the human race. In the Scriptures, and also in theological language, death is spoken of in several other acceptations; but the primary and general signification alone is that which will claim our present attention.

2. Death includes the state of the body and of the soul during the period of their separation. By it the body becomes inanimate and decomposed, so as to lose its form and mode of construction, and dissolved, so that the matter of which it is formed is reduced to its original elements, and there is no longer any distinction of its nature from the common elements of earthy materials, appreciable to human observation. And the soul in this period of separation exists either in happiness or misery, according to its moral condition at its separation, and it will continue in a state of consciousness until the body is raised at the last day; when the soul will re-possess it, and both will have their portion assigned them in one united existence again for ever.

3. For the better understanding of this subject it will be requisite to refer to the creation of man, by which it will be seen that he is composed of two distinct natures; each one capable of existing in a state of separation from the other; and that the body did exist before the spirit was created and breathed into it. The body and the soul are essentially different in their origin and nature. The body is of the earth, earthy. The soul was an immediate inspiration from the Almighty, and is not material but spiritual; its relation to earth is purely arbitrary, that is, by the assignment and appointment of God, and not necessary; and this relationship consists chiefly in that the body is an earthly tabernacle in which the soul resides during its

probation for heaven, and by which a locality is assigned to it, an affinity established, and a medium of congenial operation secured. The language of the sacred historian is very direct upon this point: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) As the body of man was formed from the dust of the ground, it was a subordinate creation; that is, it was made of matter that had been previously called into being in another form; hence the body is the union of earthly matter, framed into parts, and fashioned according to the will of the Creator of all things. But the soul of man is not of earthly origin, but of heavenly,—God breathed into the nostrils of that body which was raised from the earth a living soul, which was an immediate and absolute creation; nevertheless, it was placed in the earthly body which it animates, with which it is so intimately connected that during its earthly residence it cannot be disassociated, and with which it is so united that the two parts constitute but one person or being. As the body did not exist before it was animated by the possession of the soul, and as the soul was of distinct origin, and its creation was wholly independent of its earthly house, we know that they can exist in a disunited state; that the soul can possess its powers of consciousness, and all other properties of mind, without the body; and the body, dissolved and reduced to its original state, can exist without the soul, but not in a state of consciousness or life. But, also, as the two were united so as to make but one person, we are assured that the repleteness of happiness or misery which will be the ultimate portion of all mankind must be either enjoyed or endured in a conjoint state, such as will be the character of the human family at the resurrection of the body at the last day.

4. As death is a convulsion in our existence so unnatural, so dreaded, and fraught with such solemn results, we are led to inquire into its origin; for we cannot reconcile such an event with the original design of a wise and benevolent Creator, and we are therefore led to seek its cause in something in His moral rather than in His natural government. The intellectual character of man placed him under a moral legislation, and, consequently, he was subject to reward or punishment, according to his continuance in holiness by obedience, or defilement through sin. There is at least negative evidence in the Scriptures, that had man continued in the state of holiness in which he was created, death would not have occurred to the human family. Had God would have exercised His government towards us is not revealed, but we know that all His dealings would have been in strict accordance with the purity of His nature, including holiness, righteousness and love. That after passing a given probation faithfully, He might have taken the whole human race to heaven without any painful convulsion of our nature, or even any alteration in it but a pleasurable one, we cannot doubt, when we consider the unlimited glory of His power, and that He will change our present bodies, which have lost their original glory, and make all His own people fit to dwell with

Him in eternal life. Adam transgressed the law by which his obedience was tested; and thereby exposed himself, and all the race of mankind, of whom he was the representative, to punishment, which before had been declared should be death, as St. Paul observes: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v. 12.) To this alone can we ascribe the origin of death, and of all the woes in the world; and this caused the sentence to be pronounced upon Adam, and upon all his posterity: "Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.)

5. Death is not annihilation or extinction of being; neither is it a temporary state of insensibility, except in respect of the body. That it is not extinction of being is evident, because the body retains its shape and features, in some cases for a considerable time after the spirit is departed; and when decomposition ensues the dust still remains, and although it might be greatly reduced in magnitude, yet it still exists either in one form or another or in many; by which it is evident that it requires another action, even upon the body, besides the deprivation of life to effect its destruction. Therefore, as far as we can trace the decomposition of the body, we have evidence that it is not annihilated by death; and after its dissolution has been so thoroughly effected, that it is invisible and unappreciable to the bodily senses, yet we know it must exist, and that it cannot be destroyed. That it is not impossible for the body to be restored to life is demonstrated by those who have been raised from a state of death, such as the Shunammite woman's son, Lazarus, Christ, &c. And the word of God fully testifies of the existence of the soul in a state of consciousness separate from the body. By which we learn that death is not annihilation either of the body or of the soul.

6. Although there is neither annihilation of the body at death, neither cessation of conscious existence of the soul, yet a solemn and important change is effected in the condition of man. Death terminates the period of human probation, so that the moral condition of every man at the moment when the soul takes its departure from the body, will be that in which he will be found in his restored position by the resurrection, and will be judged in that day. Every man's moral state is fixed by death, and unalterable for ever: "For there is no work, nor device, nor knowledge, nor wisdom in the grave." (Eccles. ix. 10.) This state of our existence is the only one of probation; nothing that can be done by the soul after death can change its moral character; the reason of this is easily supplied; the union of our two natures is requisite to constitute our perfect humanity, and this state alone is appointed to us for probation; no action, therefore, that can be performed after death can avail for our change of moral condition; but every action in the separate state will probably be its own reward or punishment until the resurrection at the last day, when "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) This

passage distinctly states that our award at the last day will be in accordance with the things done in the "body;" and this assertion agrees with all the other scriptural declarations concerning this event. Another important change consists in the separation of the soul from the body until the resurrection; the relation of the soul to this world is changed, and it belongs to another; and the mode of human existence is also changed for ever; for although the body and the soul will be re-united at the resurrection, yet the body will thereby undergo such a change that it will not be suited for an earthly condition, but it will be changed into a spiritual body, and fitted for another and wholly different state for ever.

7. The condition of the body, from the separation of the soul at the resurrection, is that of the deepest humiliation, which the scriptural allusions to it declare in a great variety of expressions. A total cessation of consciousness ensues to the body immediately as the soul departs; so that it possesses no more knowledge of its own existence or of the existence of any other thing, than if it had never been endued with life or sense of any kind, as the psalmist observes: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" (Psalm vi. 5;) and again, speaking of the frailty of man, he says: "His breath goeth forth, he returneth to the earth; in the very day his thoughts perish." (Psalm cxlvi. 4.) Job alludes to the same result: "His sons come to honour, and he knoweth it not; as they are brought low, but he perceiveth it not of them;" (Job xi. 21;) and Solomon, also, speaking of the same subject, says: "The living know that they shall die; but the dead know not any thing: neither have they any more a reward, for the memory of them is forgotten." (Eccles. ix. 5.) The organization of the body may remain for some period after the spirit is departed, but the consciousness is gone; it knows nothing, perceives nothing, can perform nothing, and more than any thing else in the inanimate creation.

Besides this total loss of consciousness by the body, there is also a total loss of form; so that even the more solid parts separate, and eventually the whole is designed to be so decomposed and disunited as not to be capable of recognition from the earth from which it was originally derived. The sentence pronounced upon man for sin indicates this,—he was to live by toil until death: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. iii. 19.) The separation of the particles which constitute the body is declared by Solomon: "Then shall the dust return to the earth as it was." (Eccles. xii. 7.) The Lord God formed man from the dust of the ground, as dust has no artistic form nor organization of itself; and as such it constituted the elements of the human body until it was framed into order by the wisdom and power of God; so will it return by death to the earth "as it was;" that is, it will be wholly disorganized, and will lose all form of its previous construction. St. Paul speaks of the death of the body as a dissolution, or the act being "dissolved;" (2 Cor. v. 1;) by which the component gases pass

away in an invisible process until the whole are absorbed in other gases; and thereby the character and form of the whole frame become totally changed, and it exists in a separated state, or its constituent elements are associated and diffused throughout other substances. And with this idea some assertions in Job correspond, where death is mentioned as an act of "wasting away," and of drying up, as waters evaporate and pass away in another form: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." (Job xiv. 10-12.)

Another form of expression adopted by the sacred writers indicative of the state of the body during death is that of "corruption," which signifies not merely the dissolution of its parts, but also the offensiveness arising therefrom, which necessitates an interment, or consignment of it to the earth, so as to relieve the living from its presence. How dearly-beloved soever any friend may have been during life, when death seizes him, in a short period the surviving friends are necessitated to bury him out of their sight. Job says: "I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister;" (Job xvii. 14;) and again: "Though after my skin worms destroy this body;" (Job xix. 26;) by which he expresses his relationship to the earth, in which the worm possesses a precedence, and which will eventually consume him, and have dominion over him. The sister of Lazarus said to Christ respecting her brother: "Lord, by this time he stinketh, for he hath been dead four days." (John xi. 39.) St. Paul says of David, that he "was laid unto his fathers, and saw corruption;" (Acts xiii. 36;) and also, speaking of death generally, he says of the body: "It is sown in corruption," in "dishonour," in "weakness," and a "natural body." (1 Cor. xv. 42-44.) Such is our state by death, and so will our bodies remain to the end of time; when the trumpet shall sound, and the dead will arise, and the living will be changed, and in this respect there shall be no more death for ever.

8. Having noticed the condition of the body by death and during the period it is under its dominion, we now come to the consideration of the state of the soul from its separation from the body until the resurrection.

9. Both the Old and the New Testaments furnish us with proofs of the existence of the soul after death, and that its existence is one of consciousness and retention of all the faculties and properties which it possessed during the period of its residence in the body; and we must reasonably suppose, that as the soul is disencumbered from the body, which, through sin, is a great impediment to the exercise of the spiritual faculties, and has been a bar to the acquisition of such knowledge as the soul desires, that its existence will be of an advanced character in this respect; and that the souls of good men who have died in the Lord will acquire both knowledge and happiness to a degree far beyond their capability of doing so whilst in the body.

Several passages of the Old Testament either intimate or plainly

assert the immortality of the soul, and its living conscious existence when separated from the body. The recorded act of the creation of man implies his immortality: "Man became a living soul." (Gen. i. 26.) Life is a necessary property of its existence; were it for one moment to cease to live, it would cease to be; but it cannot cease to live. He who gave it being caused that being to be life: we conclude, therefore, that the soul cannot cease to live, but that it possesses an eternal immortality. The record of Abraham's death indicates the immortality of the soul, and also its conscious existence in a state separated from the body. "Then Abraham gave up the ghost, and died in good old age, an old man, and full of years; and was gathered to his people." (Gen. xxv. 8.) By the phrase, "gave up the ghost," we cannot but understand the departure of the spirit from the body, by being "gathered to his people," is implied more than being buried, for his body was not laid with his forefathers, but was buried in the cave of Machpelah; (verse 9;) so that the expression "gathered to his people," we conclude signifies that his spirit was received into the place in which the spirits of holy men who had departed before were gathered in the enjoyment of God. The same class of expression is also used in reference to Isaac, of whom it is said, that he "gave up the ghost, and was gathered unto his people." (Gen. xlix. 1.) And it is said of Rachel when she died: "As her soul was in departing." (Gen. xxxv. 18.) All these expressions imply the existence of the soul after the decease of the body; and the language of Scripture is directly confirmatory of this doctrine. "Then shall the dust be gathered to the earth as it was; and the spirit shall return unto God who gave it." (Eccles. xii. 7.)

In the New Testament there are many expressions of the same import. Our Lord at the point of death resigned His spirit into the hands of the Father, saying, "Father, into Thy hands I commend My spirit; and having said this, He gave up the ghost." (Luke xxiii. 46.) In like manner, Stephen also when they were stoning him, called upon God, and said, "Lord Jesus, receive my spirit." (Acts vii. 59.) St. Paul also expresses an assurance of an existence in another state, when he says, "We know that if our earthly tabernacle were dissolved, we have a building of God, and an eternal habitation, not made with hands, eternal in the heavens." (2 Cor. v. 1.) St. Peter also speaks to the same effect, saying: "Yea, I think it as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." (2 Peter i. 13, 14.) Several other passages also occur; but as we shall refer to them to confirm either the state or the place of departed spirits, we must assign them to their respective positions, not forgetting that they are direct confirmations of the existence of the soul, when separated from the body.

10. As to the state of departed souls the holy Scriptures furnish us with direct proofs. The souls of the righteous are in the enjoyment of unmingled bliss. They are exempted from all evils to

they were liable whilst in the body, and in a probationary position : they hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat ; they are exempted from all further influence from sin, and from temptation ; for, their probation being accomplished, they are subject no more to trial or assault ; every thing that could lessen their happiness is excluded from them ; they suffer nothing from any cause or circumstance whatever. They are not merely exempted from evil, but they are also in the possession of every suitable good ; every thing requisite for their full enjoyment in a state of separation from the body is supplied them. Every description of this blessed state is indicative of purity and spiritual delight ; they are clothed in fine linen, which is the righteousness of the saints ; they "have washed their robes and made them white in the blood of the Lamb," (Rev. vii. 14.) They are placed beyond any contamination for ever ; for they are "before the throne of God, and serve Him day and night in His temple," and nothing can enter there that defileth, or worketh abomination, or maketh a lie. They are brought into company with congenial spirits, "to the spirits of just men made perfect," (Heb. xii. 23,) those holy and exalted men who have "died in the faith," of whom "the world was not worthy," and not only with these, but also with those holy spirits the angels, who kept their first estate, and who excel in might. But glorious as the privilege must be to be associated with the wisest and holiest men that have lived upon the earth, and with the angels, yet there is a glory surpassing all this, viz., being "present with the Lord," who dwells in the midst of His saints, and reveals His glory to them to the repleteness of their bliss, as far as they can bear, until the resurrection, when their joy will be complete in the highest degree for ever.

But the wicked are in a state of inexpressible wretchedness and unmixed woe. Unholy souls separated from the body find no relaxation from anguish. They are the subjects of many miseries, the causes of which are easily supplied ; the recollection of the past, that they abused the goodness and longsuffering of God ; that they wasted their day of probation ; that through love of worldliness, of sin, and neglect of religion, they brought themselves into that state of wretchedness ; and their own guilty consciences must be perpetual accusers and tormentors. The anticipation of the future must be another source of torment. With what dread forebodings must they look forward to the resurrection morning and the judgment day, when their anguish will be increased by the repossession of their bodies, which were instruments of sin, and which will return with them to that place of torment and be united with their souls, to endure the worm that dieth not, and the fire that is not quenched for ever ! These are the torments of the lost ; from within and from without these torments will arise. Every lost soul may not have to suffer the same degree of punishment ; but the character of his misery will be the same, both in the intermediate state and to all eternity.

11. It must not, however, be forgotten, that neither the happiness

of the righteous, nor the misery of the wicked, will be repleted at the resurrection, and the final award is given to each at the judgment day. The body of the saint that has been a partner with his soul in his woes and sorrows, that has suffered distress, privation, imprisonment, or death, will be reunited to the spirit, and be an instrument of conveying more of the divine glory and the happiness of heaven to his glorified humanity throughout eternity; whilst, on the other hand, the body of the sinner that has been a partner and instrument of his unrighteousness, of sensuality, and sin of every character, will be a medium of conveying the divine wrath, and the miseries of the eternal death for ever.

12. A greater diversity of opinion exists respecting the place of departed spirits of men than of their state. This probably arises from the fact, that their happiness or misery is incomplete until the resurrection, and that the expressions used to designate this intermediate condition are less direct than those which indicate the final states of the human family. An examination of the subject will convince us that there is no third or fourth place in which men are kept until the judgment day, but that their spirits go either to heaven or to hell, and will remain there until brought forth to judgment when their reward or punishment will be finally determined, according to the works they have done during their probation, whether they have been good or bad.

13. That the souls of the righteous go to heaven immediately after they depart from the body appears evident from many scriptures in the New Testament. No one will doubt but Christ when He ascended entered heaven in the proper and highest acceptation of the term; we are informed that God "set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come;" (Eph. i. 20, 21;) and again, that He "ascended up far above all heavens;" (Eph. iv. 10;) and again Christ Himself saith: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am now seated with My Father in His throne." (Rev. iii. 21.) These scriptures demonstrate that Christ is now in heaven in the proper and highest acceptation of the term; and when a soul departed from the body is united with Christ, where He is, it must be in heaven. St. Paul, speaking of himself and of other saints, respecting their departure from this world and entrance upon the future world, says: "We are confident, I and ye, that we shall be with Him, and willing rather to be absent from the body, and to be present with the Lord;" (2 Cor. v. 8;) and again: "For I am in a strait between two, having a desire to depart and to be with Christ, which is better." (Phil. i. 23.) St. John saw an innumerable number of saints in glory, who had come out of great tribulation, having washed their robes and made them white in the blood of the Lamb, and that they were in heaven is evident; for He says: "Therefore are they before the throne of God, and serve Him day and night in His temple: and they shall dwell on the throne with Him." (Rev. vii. 15.)

These are proofs that the spirits of the righteous who have departed from this life are in heaven "with Christ," that they are "present with the Lord," that this place is "before the throne of God," and that He dwells among them. This language certainly refers to heaven in the proper signification of the term.

14. But the souls of the wicked are turned into hell. The antediluvians, who resisted the preaching of Christ by Noah, and the striving of God's Spirit with their consciences, are declared by St. Peter to be "spirits in prison." (1 Peter iii. 19.) The character of this prison may be gathered from the narrative of the rich man and Lazarus: "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And, beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." (Luke xvi. 22-26.) This awful place is hereby declared by our Lord to be a place of torment, "he lift up his eyes, being in torments;" it is far from heaven and bliss; he "seeth Abraham afar off;" the torment is produced by fire, for he said, "I am tormented in this flame;" there is an impassable gulf between it and heaven; there cannot be any amelioration of the torments endured there, not so much as a drop of water upon the tip of the finger to cool the tongue. This description of the place evinces it to be hell, the place of punishment for the wicked, where the souls of the unrighteous and unregenerate will be confined until the end of the world, from which they will be taken at the resurrection to repossess their bodies, when both will be consigned to the same place of torment again, never to be released as long as eternal ages roll.

CHAPTER XIII.

THE RESURRECTION OF THE BODY.

1. The doctrine of the resurrection. 2. The body will be changed, but retain identity. 3. Our knowledge of the resurrection derived from the Scriptures. 4. The errors concerning the resurrection. 5. The evidence of it sure. 6. has engaged to accomplish it. 7. Judicial and moral reasons for it. 8. Scripture exposition and confirmation of it complete and satisfactory. 9. The Testament doctrine of it. 10. The New Testament.—The teaching of Christ Of St. Paul and St. John. 11. Other confirmations of it. 12. The resurrection will complete the mediatorial triumphs. 13. The justice, love, and truth of demand it. 14. Confirmed by past instances. 15. The resurrection of Christ. 16. Divine testimony of it. 17. The agent to effect it. 18. The act ascribed to the Father. 19. To the Son. 20. To the Holy Ghost. 21. To the Godhead unity. 22. The period of the resurrection. 23. Its grandeur. 24. Its object. 25. The glory of God will be secured by it. 26. The restoration and glorification of mankind.

1. By the term "resurrection" is understood the raising up of bodies, and restoration to life of the whole human race that have been under the dominion of death, and that shall be so at the last day; the reunion of the soul of each person, by which the same body that died will be revived and quickened and endowed with immortality which will preclude the possibility of corruption or death any more, and which body will be again united to the same soul that it possessed during its earthly probation, which union will complete the identity of each person that has lived upon the earth, and which will be indissoluble for ever. Those who are alive when Christ shall come to raise the dead will have a change wrought in them equivalent to a resurrection, so that the whole mode of our existence will be changed from corruption to incorruption, from dishonour to glory, from weakness to power, from a natural to a spiritual body, with the endowments of immortality or eternal life.

2. The resurrection of the human race, as revealed in the Holy Scriptures, implies a change in our existence greatly surpassing mere reconstruction of the body; it is a change so vast and complete as to constitute it wholly different in its character, yet preserving identity; a change by which it will be possessed of new endowments capable of another mode of existence, and incapable of any further change to all eternity. Such a resurrection could not transpire to any other order of beings, with which we are acquainted, but to man. The resurrection of an unintelligent object could not be a resurrection; a plant or tree being once dead, and becoming totally disorganized, although the same matter of which it was formerly constituted might be gathered

and formed again into a plant or tree of the same kind, yet it would not properly be a resurrection; it would not be the identical plant or tree which formerly existed, for this manifest reason, although the resemblance might be exact, yet the life of the reconstituted plant would not be the same, but a new and distinct vitality, which would invalidate its identity. An irrational spirit, such as the animal creation, when it ceases to live ceases to be; and any thing once ceasing to exist cannot be a subject of resurrection. All the rational creation, such as angels and the souls of men, so far as we are acquainted, are endowed with immortality, and are, therefore, incapable of dying, and for this reason are incapable of a resurrection. But although the bodies of men die, yet their spirits do not; and although the body during death might undergo a complete dissolution, yet it is not annihilated, it still exists in another form, or in a great variety of forms, and is capable of being restored, and repossessed by the soul which formerly inhabited it; and such a restoration of the body and reunion of the soul will constitute the identical person, although the body might be completely changed in the mode of its existence.

3. All our knowledge concerning this subject is derived from those revelations and discoveries which are made to us respecting it in the holy Scriptures; which contain every thing requisite for us to know upon this important subject; and we are not under any obligation to believe any thing concerning this article of faith that is not legitimately drawn from this source. The resurrection of the human race is a work beyond the precincts of human science, and must be resolved wholly into the wisdom and power of God; and our views respecting it must be regulated by those discoveries which are made to us in the sacred page. These four particulars respecting the resurrection of the human race at the last day are certainly included in the Scriptures: first, it is the restoration of the same body to life, which had been dead, by the collecting of the matter of which it was formerly constituted, how widely soever those particles of matter may have been dissevered and scattered, or into whatsoever new form it might have been resolved, or with whatsoever matter it might have been incorporated. Secondly. The repossession and reanimation of the resurrection body by the same soul which had formerly been united to it, and this in an indissoluble manner, so that they can never again be disunited, each being spiritual and adapted to each other's everlasting existence, and forming one person identical in being with the person that originally existed in that one body and soul united before death, and which were thereby separated. Thirdly. The rescue from mortality; so that no one of the human family will be capable of death, either by the disunion of the body and soul, or by the dissolution or decay of the body for ever. And, Fourthly. The endowment of everlasting life. These four things are implied and included in the scriptural doctrine of the resurrection.

4. Almost all the errors that have been entertained respecting this doctrine may be included under one or the other of the following

heads. First. The Sadducean, on total denial of it : those who entertain this error say that the soul and the body die together ; they deny the existence of angel or spirit, and consequently deny the resurrection. Christ put them to silence by His reply to them in His *discourse* and showed that they were in error, and ignorance both of the Scriptures and power of God. (Matt. xxiii. 23-33.) Secondly. The Hymenean or the assertion that the resurrection is already past. St. Paul speaks of such, and warns Timothy against their doctrines, demonstrating their injurious tendency in promoting ungodliness and subverting those not fully established in the faith or knowledge of the Gospel saying : " But shun profane and vain babblings ; for they will increase unto more ungodliness : and their word will eat as doth a canker : whom is Hymeneus and Philetus ; who concerning the truth have erred, saying that the resurrection is past already ; and overthrow the faith of some." (2 Tim. ii. 16-18.) This error consists in placing the resurrection in simply a mental or moral improvement, and thereby wholly subverting the grand doctrine of the resurrection of the body ; it repudiates the government of God in the righteous distribution of rewards and punishments at the last day, and thus breaks down the barriers of morality, and tends to the increase of " ungodliness." A Thirdly. That doctrine which states the resurrection body will not be the same which formerly lived upon the earth, but that Christ will make new bodies for men when He comes to judgment. This view destroys the identity of the human race in this state of existence in the future, and cannot be reconciled either with the scriptural testimonies of the resurrection, or with the righteous administration of divine justice. There is scarcely an error respecting the resurrection which may not be classed under one or the other of these heads ; each of which is opposed to the teaching of Scripture.

5. Before we enter upon the Scripture testimonies of this doctrine we notice that our credence of it is based upon divine revelation ; and that the reasons for it, when fully and impartially considered, are such as cannot fail to command our belief.

6. As God has revealed this truth to us, and has engaged Himself to effect it, so the foundation of our credence respecting it is laid beyond the power and skill of any created being, and is fixed upon the Creator and Lord of all ; and our belief in this doctrine must partly depend on the character of our belief in the existence of God, and of our knowledge of His character and glory. No man who believes in God as He has revealed Himself in His holy word can think it an incredible thing that He should raise the dead. He who is omnipotent cannot lack the power, and He whose understanding is infinite cannot lack the wisdom, to do it. We have not, therefore, to base our belief in this doctrine upon the speculations or comprehension of men, but upon the wisdom and power of God. The human understanding, properly informed, cannot sustain one reasonable objection to it. Although the bodies of men undergo a complete dissolution, and the materials of which they were constructed assume another form, and become imperceptible to the ordinary and unassisted senses of men ; yet

know that they are not annihilated ; they do not cease to exist ; they assume another form, but they exist ; and although they are so separated and changed in shape and character as to be beyond the power of any human mind or skill to collect and restore, yet, where an infinite mind and an Almighty power are engaged, we are at once convinced that it is neither impossible nor incredible. Our first parent was formed of materials of the exact character of the whole of the human race, and was perfect or complete in that nature when he came from the hands of his Maker. He, therefore, who possessed the power and the wisdom to collect the various particles of material which constituted the body of the first man cannot be supposed to lack either the power or the wisdom to collect them again, when they have become dissolved and scattered abroad, and to reconstitute them, either in the same mode of existence, or in any other, according to His own will. And what He can achieve in respect of one of the human race He can effect in respect of all.

7. In addition to the assurance of the ability of God to effect the resurrection of the human race, there are also reasons of a judicial and moral character, the consideration of which commands our faith to an equal degree. We have already noticed that man as a creature was placed under the divine government, and as he is a reasonable creature, the government of him must be of a moral character, and this implies rewards and punishments. The death of the body is a punishment inflicted by the Supreme Ruler for sin, and which would have been unknown to us, but upon that account. Man, since his dilapidation through sin, has been placed under a mediatorial government for the purpose of restoration, and that act will be incomplete without a resurrection. It is necessary that the body and the soul be united to constitute the man perfect, and to make his actions in this world rewardable or punishable at the judgment seat of Christ ; and the full reward or punishment cannot be awarded to the incomplete state of any man, but his nature must be restored to a state of perfection, that is, the body and soul must be united for the enjoyment of the reward or endurance of the punishment, as they were united during the actions for which they are rewarded or punished. The perfection of the moral government of mankind cannot be sustained without a resurrection of the body from the dead, or a change equivalent to it upon the living.

8. The scriptural exposition of this doctrine is as lucid and unequivocal as an unprejudiced mind could desire, and the confirmation of it unexceptional ; and the whole testimony forms a complete revelation of every important feature and circumstance in connexion with the resurrection of the human race at the last day.

9. In the Old Testament writings the doctrine of a future resurrection is confidently expressed, and exhibited in a great variety of aspects. An exposition of this revealed truth is contained in the celebrated confession of Job : " I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see

God: whom I shall see for myself, and mine eyes shall behold, not another; though my reins be consumed within me." (Job 25-27.) These few words are so full of signification, that they contain almost every great feature of the general resurrection. The Being whom it should be accomplished, the period, the place, the identity of the resurrection body, although destroyed by worms, and the form of it consumed or wasted away, are all presented to us with undoubting confidence and hope: and the same patriarch in another place, with an explicitness scarcely less brilliant and impressive, declares his faith in this glorious event: "For there is hope of a tender branch if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the strength of water it will bud, and bring forth boughs like a plant. But it will wither, and dieth, and wasteth away: yea, man giveth up the ghost, and where he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me in secret, until Thy wrath be past, that Thou wouldest appoint me a time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." (Job xiv. 7-15.) David also with equal confidence and hope expressed his assurance of the resurrection both of his Redeemer and of himself, saying: "My flesh also shall rest in hope. For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore;" (Psalm xvi. 9-11;) and again: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Psalm xvii. 15.) Isaiah thus breathes forth in holy triumph: "Thy dead men shall live, together with thy dead body shall they arise. Awaken and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isai. xxvi. 19.) Another exclaims: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel xii. 2.) And another prophet, God declares: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea xiii. 14.)

10. And the doctrine of the resurrection is so plainly declared in the New Testament, that we cannot fail to feel the truthfulness of the assertion, that "life and immortality are brought to light by the Gospel." Christ clearly taught it. In reply to the Sadducees, who denied the resurrection, and who thought they could refute it by presenting difficulties, our Lord convinced them of ignorance and inconsiderateness. When they had stated their objection, "Jesus answered and said unto them, The children of this world marry, and are given

marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him." (Luke xx. 34-38.) In another place He taught the same doctrine in direct terms: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.) And it appears from the narrative of Lazarus, that the Jews were familiarly conversant with this doctrine; for when Christ said to Martha, "Thy brother shall rise again;" she replied, "I know that he shall rise again in the resurrection at the last day." This evinces that the subject of conversation was no new truth just communicated, neither a speculative doctrine of belief, but one acknowledged and unquestioned by her; nevertheless Christ immediately added to our knowledge respecting it, by saying: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." (John xi. 25, 26.)

St. Paul declares the doctrine of the resurrection with great explicitness and confidence. At Athens he preached Jesus and the resurrection, at which some mocked. (Acts xvii. 31, 32.) In the Epistles which he addressed to the churches, he boldly maintained this great article of revealed truth. To the Corinthians he thus writes: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. xv. 51-54.) And to the Thessalonians he writes to the same import: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.) And St. John in a vision of the end of all things and of the judgment day, declares the resurrection of the dead to be one of that solemn series of events: "And I saw the dead, small and great, stand before God. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. xx. 12, 13.) This closes this solemn testimony, the review of which exhibits the completeness

of the revelation concerning it. Every one of the human race has departed from this life will hear the trump of God at the last and will be raised from a state of the death of the body never to again; the living will be changed, which change will introduce to a condition exactly equal with those whose bodies have been raised from the dead; and by this act the whole human race will be placed beyond the possibility of dying any more throughout eternity.

11. In addition to these revelations and declarations of Scripture respecting the resurrection of the dead, there are many circumstances and considerations which might be adduced as confirmations of it. The scheme of redemption could not be completed without the resurrection of the body; for the penalty of death which has passed upon all men through sin would still rest upon us; but the redemption which Christ includes our deliverance from death of every description, restores us to at least an equality of position as probationers, to that in which man was created, so that every one who complies with the terms of the new covenant might insure eternal life. And as all have been brought under the dominion of death by the sin of our first parent, so no redemption of us could be complete which did not make a provision that the whole human race should be finally eternally rescued from the death of the body, and re-instated to immortality. The scriptural view of our redemption represents our restoration to eternal life, as forming a part of that scheme: "That as hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord." (Rom. v. 21.) The sin of Adam entailed upon all mankind the death of the body, and the redemption of the world by Jesus Christ delivers us from that death, and procures for us eternal life. Wherefore, without the resurrection of the body, the redemption of the human race would be incomplete; for until the body is raised, death sustains his dominion over us.

12. From the period of the fall, the government of God in respect of mankind has been changed from a direct to a mediatorial one; the whole of it has been placed in the hands of Christ as mediatorial King. Every promise made to man for obedience to this government includes the consideration of restoration, which cannot be accomplished unless the body be raised from the dead. The resurrection of the human race will complete the mediatorial triumphs; as St. Paul instructs us: "The last enemy that shall be destroyed is death" (1 Cor. xv. 26.) This is, therefore, the final foe which Christ, mediatorial Sovereign, is to destroy, and this will be accomplished by the resurrection of the dead.

13. This doctrine is thus further confirmed to us. The justice of God demands the resurrection of the body. The body has been made accomplice with the soul, and the instrument of performing every action of our probationary state, whether good or bad. The righteous administration of justice, therefore, demands that man shall be restored to his complete being, both for rewards and punishments: and this cannot be, unless the body be raised from the dead and reunited

the soul. The rewards of the righteous will consist of an eternity of bliss, conferred upon both the body and the soul, in a state of perfect restoration and unity and identity, so as to form the same persons that existed upon the earth. The body and the soul were each engaged in the performance of holy duties; and, in many instances, the suffering for righteousness' sake fell chiefly upon the body. And in respect of the wicked, the body is frequently the chief partaker of sinful indulgencies, and the instrument in committing sin; and, therefore, for the full reward of the righteous and punishment of the ungodly, justice demands the resurrection, both of the just and of the unjust. The love of God also demands the resurrection of the body. This love extends to our entire nature; He desires the perfect happiness both of our bodies and of our souls; the soul, as we have already seen, cannot have that full measure of happiness, even in heaven, without the body, as with it; hence that love of God to His saints assures us that we shall rise again, and be satisfied at His right hand, where there are pleasures for evermore. The truth of God assures us of the resurrection of the body. Every promise of it in His holy word binds Him to the performance of it; and so also does every threat to the wicked; it is an impossible thing for God to lie, either in respect of promises or threatenings; and therefore heaven and earth shall pass away, but His word shall stand fast for ever.

14. Another class of scriptural confirmations of the resurrection is found in those instances in which those who have been dead were raised again. In answer to the prayer of Elijah, the child of the widow of Zarephath was raised: the child was dead, but his soul came unto him again, and he revived. (1 Kings xvii. 21-23.) In like manner the Shunammite's son was restored by the prayer of Elisha. (2 Kings iv. 31-36.) And even after the death of Elisha, the divine power was miraculously exerted at his grave; for when certain men were burying a man, they put him into the sepulchre of Elisha; and when the man was let down and touched the bones of the deceased prophet, he revived, and stood up on his feet. (2 Kings xiii. 21.) These three instances of the dead raised to life were direct authentications of the resurrection of the dead to those who lived in that dispensation. In the days of our Lord we find the same class of acts performed by Him, and which confirm the doctrine of the resurrection to us who live in this dispensation. To Jairus' daughter when she was dead, Jesus said: "Damsel, I say unto thee, Arise. And straightway the damsel arose." (Mark v. 41, 42.) As He was about to enter into the city of Nain, He raised a widow's son to life by His word, as it is recorded, "He said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak." (Luke vii. 14, 15.) When Lazarus had been dead four days, Jesus went to his sepulchre, and "cried with a loud voice, Lazarus, come forth. And he that was dead came forth." (John xi. 43, 44.) When Christ arose from the dead it is recorded that "the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (Matt. xxvii.

52, 53.) And there is also another case of raising the dead recorded in the Acts of the Apostles, viz., Dorcas by Peter. (Acts ix. 36-42.) All these may be considered as expositions and confirmations of the resurrection at the last day.

15. But the resurrection of Christ is the most important record of this class that has ever transpired. This must not be considered in its individual character only, but as including many important circumstances in connexion with the economy of grace. In respect of the general resurrection of the human race, it was a pledge, a proof, an earnest, and an illustration of our resurrection at the last day; as it is written, "But now is Christ risen from the dead, and become the first-fruits of them that slept;" and again: "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 20, 22.) And the apostle in his discourse at Athens, alludes to this event: "Because He hath appointed a day, in the which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts xvii. 31.) And that it was an earnest and illustration of our resurrection bodies is directly asserted, not only by that which has already been quoted, that He "became the first-fruits of them that sleep," but also from the following declarations: "For our conversation in the heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it might be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. iii. 20, 21.) This is confirmed by the testimony of St. John: "We know that when He shall appear, we shall be like Him, for we shall see Him as He is." (1 John iii. 2.)

16. Thus we perceive that the Scriptures reveal to us the resurrection of the body at the last day, and confirm this solemn doctrine by indubitable proofs; so that if we receive their testimony, we must believe there will be a resurrection of all that are in their graves, both small and great; that not one of the human race will remain under the dominion of death, when the trumpet shall sound, but that the dead will be raised, and the living will be changed; then that they that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation.

17. Our attention will now be directed to the agent by which the resurrection will be effected. That the resurrection of all mankind is a work beyond the power of any created being with which we are acquainted, must at once be conceded. But when this amazing work is undertaken by God, we are assured there is no impossibility respecting it, for with Him all things are possible; and what His word declares shall be accomplished. The holy Scriptures inform us, that He, who at first formed man out of the dust of the ground, and breathed into his nostrils the breath of life, is engaged to effect the restoration: the restoration of the body will be accomplished by the resurrection, when it will be changed in the entire mode of its existence, not merely from a state of death unto life, but its whole character

will be different from that in which we are born and progress through this life. Hence our Lord teaches us, that in the resurrection state they cannot "die any more: for they are equal unto the angels." (Luke xx. 36.) And St. Paul also informs us: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Cor. xv. 42-44.) The restoration of the soul is accomplished by regeneration; and thus in our complete nature are we prepared to dwell in a spiritual state in heaven for ever. He who at first created us is able to renew and raise us up at the last day. And as all the persons in the Trinity were engaged in the creation, so are they all engaged in our restoration, and will be so at the resurrection of the body.

18. Every one acquainted with the New Testament Scriptures must accede that the resurrection of the body is ascribed to God the Father. The resurrection of Christ, which, as we have seen, was the earnest and illustration of our own resurrection, is ascribed to the Father; yet not in such a manner as to exclude the agency of the Son and the Holy Ghost, as we shall presently notice. That the Father was engaged in that action, and will be engaged in the resurrection of the whole human race, is declared and revealed in the following passages, viz.: "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4.) And again: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;" (Gal. i. 1;) and so also St. Peter, when he wrote: "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter i. 3.) And St. Paul prays for the Ephesians, that the Father of glory may give them to know "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead;" (Eph. i. 16-22;) and our Saviour Himself testifies, that "the Father raiseth up the dead and quickeneth them." (John v. 21.)

19. Another class of scriptures ascribe the resurrection to Christ, the Son of God; but, as we observed of the Father, so we observe respecting the Son, that this act by Him does not exclude the agency of the Father, or the Holy Ghost. Our Lord Himself taught us this doctrine: "Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will." And, in continuance of the same discourse, He says: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son

of God: and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 19-29) This passage shows us why many of the acts in the mediator's government are sometimes ascribed to the Father, sometimes to the Son, and sometimes to the Holy Ghost. In that conversation of the Lord with Martha, Christ said, "I am the resurrection and the life" (John xi. 25.) This is true in the fullest signification of the assertion; for Christ, by His own power, raised Himself from the dead and thereby proved His dominion over the grave, as He said: "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and have power to take it up again." (John x. 17, 18.) And when the Jews sought a sign from Him, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up" (John ii. 19.) This was spoken in reference to His own resurrection, as the narrative proves: the Jews understood it to refer to the temple in which they worshipped; but the evangelist adds: "But I spake of the temple of His body." (Verse 21.) And that Christ will be the agent to effect the general resurrection, is evident from His reply to the Jews: "And this is the will of Him that sent Me; that every one that seeth the Son, and believeth in Him, may have everlasting life: and I will raise him up at the last day." (John vi. 40, 44, 54.)

20. And in no less explicit a manner is the resurrection of the dead ascribed to the Holy Ghost, by whom the work of redemption is perfected, and to whom therefore this great act is committed; so that by Him the bodies of men will be raised, and changed from natural to spiritual, and from mortality to immortality, and thereby be prepared to dwell for ever with the Lord. That the Holy Spirit was the agent in raising Christ, and will effect the restoration of the human race, is declared in these assertions: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Peter iii. 18.) And St. Paul confirms this assertion and extends it to the whole human race: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. viii. 11.)

21. Although this stupendous act of raising the dead is ascribed to each person in the Godhead, yet it is also ascribed to God in the complete and glorious unity of His being, as St. Paul's appeal to Agrippa proves: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi. 8;) and also in many other places in the same apostle's writings: speaking of the faith of Abraham, he says: "Whom he believed, even God, who

quickeneth the dead." (Rom. iv. 17.) To the Corinthians he expresses his confidence "in God which raiseth the dead." (2 Cor. i. 9.) He whose understanding is infinite, and whose eye is omniscient, cannot want knowledge to perceive every atom of every one of the human race; how minutely divided soever the substance of the original body might be, or into whatever new forms or combinations that substance might have incorporated itself, or with whatsoever it might become united; and He whose power is almighty must be able to collect every particle of every one of the human race, and also to restore it, so as to form a perfect identity with that body which was formerly a fleshly and natural one, and likewise so to change it into another character or development of existence, as to make it spiritual and suitable for a spiritual state, and also to endow it with an immortality, by which it shall not be subject to any further change for ever. It is not, therefore, incredible that God should raise the dead.

22. That the resurrection will be effected at the end of the world is evident both from reason and revelation. It is quite unreasonable to suppose it will transpire before the end of time; for we cannot imagine that any advantage could accrue from retaining the world in existence after man had ceased to inhabit it. The design for which it was created will then be answered, and it will not be required any more. And the holy Scriptures assure us that this is the period appointed by God; as Christ declared respecting every one who believes in Him: "I will raise him up at the last day." (John vi. 40, &c.) The words of Martha confirm this view. Speaking of her deceased brother, Lazarus, she says, "I know that he shall rise again in the resurrection at the last day." (John xi. 24.) And that the term, "the last day," signifies the end of time, is evident from many parts of the sacred writings. St. Peter informs us, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and all the works that are therein, shall be burned up." (2 Peter iii. 10.) And when St. John saw the last scene in the stream of time, when the dead small and great stood before God, in that scene the heavens and the earth fled away; and there was found no place for them. Time will then be swallowed up of eternity.

23. The grandeur of the attending circumstances of the resurrection, in all probability, surpasses the grasp of any human mind. This amazing event will suddenly and instantaneously transpire, and will be effected by the sound of the trumpet. It will be accomplished in a moment, in the twinkling of an eye. Then shall appear the sign of the Son of man in heaven, coming in the clouds of glory. This will burst upon the universe as unexpectedly as the approach of a thief at midnight: in a moment the cry shall be heard, "Behold, He cometh with clouds;" and time shall be no more. These are solemnities which have no parallel, and which may not be equalled again throughout eternity. The descending Judge, the archangel's voice, the trumpet of God, the resurrection of the dead, and the changing of the living;

the dissolving heavens, and the burning world ; and the noise attending the destruction of the material universe, which must surpass thunders of ten thousand storms ; the sea roaring ; the stars fall from heaven ; and all nature as in one general earthquake,—are so solemn, so impressive and terrible, and yet so grand and glorious that it is not probable that any mind but the mind of God will be capable of forming any thing like an adequate idea of it for ever.

24. Many objects were evidently designed to be accomplished the resurrection, and will result from it. Our attention, however, will be confined to two particulars, viz., the glory of God, and restoration and glorification of mankind.

25. No doubt can exist that the resurrection of the human race will display the glory of God in a very extraordinary degree : it will be the grand completing act in the restoration of mankind ; which is a work which has been accomplishing from the days of our forefathers, and which will continue to be accomplished until time shall be no more. Each person in the Godhead will be glorified ; because each has been engaged in this glorious work. The glory of the Father will be manifested. All the acts of the Deity may, in some manner, be considered as belonging to the Father, because all the mediatorial acts of Christ are in subordination to Him ; and so are the acts of the Holy Spirit. Creation and redemption must primarily be ascribed to the Father ; and when the last great restoring act shall be accomplished, by which His designs both of creation and redemption shall be complete, His glory must be manifested and acknowledged ; and in which the kingdom shall be given up to Him, and God will be glorified in all. In no less a degree will the glory of the Son be manifested. When we consider the mediatorial work of Christ, His assumption of our nature, the travail of His soul in paying the redemption price for the salvation of the world, even by His death on the cross, the continuous intercession He has been making for us at the right hand of God, and the exercise of His mediatorial sovereignty, until He shall have put down all rule, and authority, and power, contrary to His righteous sway ; and when we consider that the completing act of subduing His enemies will be accomplished by destroying death, which will be achieved by the resurrection,—we must be convinced that the glory of the Son will be stupendously apparent. And the glory of the Holy Ghost will be also displayed. The Spirit has been engaged in bringing men through every stage of restoration in the divine life, and He will be also engaged in this act of resurrection at the last day. Thus, in the collective view of the subject, we perceive that the glory of God will be greatly manifested by the resurrection of the human race at the last day.

26. And that the restoration and glorification of mankind was designed, the act itself demonstrates. That all the human family will be restored to an undying state, yet retaining a perfect identity of person, we have already noticed : but that the final states of the restored will be greatly different, according to their moral characters, is unequivocally declared. The wicked will be raised to a condition which

for ever preclude the possibility of change or of cessation of existence ; and in this state they will have to undergo the punishment of everlasting destruction from the presence of God, and from the glory of His power, and to endure the torments of hell, without mitigation, for ever. But the resurrection is designed to advance the condition of the saints, even to a state of unspeakable glorification : their bodies will be changed and made like unto the glorious body of Christ ; they will then enter upon their full and final reward ; their happiness will be complete, the design of their existence will be answered, and they will dwell in the presence of God for ever.

CHAPTER XIV.

THE FINAL JUDGMENT.

1. THE final judgment described. 2. This event one of the most solemn articles of revelation. 3. The day appointed by God. 4. Indirect and moral proofs of the general judgment. 5. The moral agency of man demonstrates it. 6. The administration of providence requires it. 7. Its period. 8. Certain indices given in the New Testament of it. 9. The reasons for withholding its exact time. 10. The circumstances which will attend it. 11. God will judge the world in person of Christ. 12. The reasons for the appointment of Christ to this office. 13. The persons to be judged. 14. The rectitude of the judgment. 15. The appointed means to summon the human race to it. 16. The agents Christ employs to carry out His decisions. 17. The secrets of all hearts will come to light. 18. The words of men will be judged. 19. Every work will be judged. 20. Each will be tried individually, but commended or condemned collectively.

1. "THE final judgment" is that act by which God will arraign the whole human race before His tribunal in the last day; and will examine the thoughts, words, and actions of all mankind; and will pronounce upon every one his eternal sentence either for happiness or punishment, as His works shall be.

2. This subject forms one of the most solemn articles of divine revelation. It represents the whole family of man, the dead raised, the living changed, standing before the judgment seat of Christ; and after the process of individual trial, each one receiving his final destiny either for heaven or hell; from which sentence there will be no appeal nor revocation for ever.

3. That God has appointed a day in which the secrets of all mankind will be made manifest, and every one of the human family will be judged according to righteousness for the deeds done in the body, and will then receive his final award, either of happiness or misery for ever, is a doctrine clearly and prominently revealed in the holy Scriptures; and so minute are the particulars declared respecting this transaction, that, unlike many predictions, it is not shadowed forth under a dark or mysterious saying, intended to be interpreted only at, or near, or after its accomplishment; but it is so minutely described, that no doubt can occur to a sincere mind respecting it. We will not, however, anticipate the subject to a very extensive degree, but confirm our observations by quoting two passages,—the first minute and particular revelation of it, which was given in the Old Testament dispensation, and the last, which forms the final scene in relation to this state of things, and beyond which all is spiritual and eternal. To the beloved prophet it was exhibited in the visions of the night.

who thus records it: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." (Dan. vii. 9, 10.) This view of the final judgment is confirmed and enlarged by the corresponding vision seen by the beloved disciple in the broad light of day, who thus testifies: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 11-15.)

4. In addition to these direct scriptural revelations of a general and final judgment, there are several classes of proofs which might be termed indirect or moral proofs that all men will be judged in righteousness after this life, when each one will receive according to that he hath done, whether it be good or bad. These might be considered as indirectly scriptural, because they are based upon some truth or truths therein revealed; and moral, because they arise out of the consideration, that good actions ought in righteousness to be rewarded, and evil ones to be punished. The consciences of men dictate this: even those who are without the benefits of divine revelation are impressed with the truth and propriety of a future judgment, as St. Paul declares: "For when the Gentiles which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." (Rom. ii. 14-16.)

5. A considerable and unanswerable argument in favour of a future judgment is based upon the moral agency of man. We have already seen that man, as a rational creature, is under a moral law, and as such he must be amenable to the Lawgiver for his actions; and his amenability implies a liability to reward or punishment. Nothing can be more reasonable than to conclude that such a creature will be judged for his actions; and also that all men will be brought together at the end of the world, and then each one separately, until all have passed the ordeal, shall be tried, and rewarded or punished as he has discharged his duty, according to his knowledge or his opportunities.

Reason and conscience dictate this ; and from the scripture just quoted, we imagine it is so faithfully witnessed by the true light which enlighteneth every man that cometh into the world, that not one of the human race will be able to deny it in that great and terrible day.

6. Another argument in favour of a future judgment is derived from the character of the administration of divine providence. That the present state is not the final reward or punishment for our actions, must be evident even to a superficial observer. Men of eminent virtue, purity of life, devotion to God, and of the largest benevolence to their fellow men, have frequently the greatest afflictions to endure, both of body and of mind. The apostle gives us a most affecting account of the afflictions endured by many of the saints in the old dispensation ; and many beloved followers of the Lord Jesus have been called to pass through the same ordeal since that day. After speaking of the trials and temptations and persecutions of God's people generation after generation, he gives a general summary of them, saying : " Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again : and others were tortured, not accepting deliverance, that they might obtain a better resurrection : and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheep-skins and goat-skins ; being destitute, afflicted, tormented ; (of whom the world is not worthy :) they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. xi. 33-38.) On the other hand, even the enormously wicked prosper in this world ; they enjoy health and security, and appear to be exempted from the common ills of life, which has been incomprehensible to the best of men, and cannot be reconciled with a righteous administration upon any consideration but that of a future judgment ; as the psalmist observed : " For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death : but their strength is firm. They are not in trouble as other men : neither are they plagued like other men. Therefore pride compasseth them about as a chain ; violence covereth them as a garment. Their eyes stand out with fatness : they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression : they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore His people return hither : and waters of a full cup are wrung out to them. And they say, How doth God know ? and is there knowledge in the Most High ? Behold, these are the ungodly, who prosper in the world ; they increase in riches." (Psalm lxxiii. 3-12.) These are not solitary or unfrequent occurrences, which come upon us so occasionally, that when we perceive them they puzzle us as extraordinary or unusual ; but they so constantly present themselves

to us in some form or degree, that none can deny them. We therefore conclude that there must be another and final judgment, when rewards and punishments will be administered to all mankind in accordance with the strictest rectitude and truth.

7. Respecting the period of the final judgment our knowledge is not particular, but general. Neither the day nor the hour is revealed, but the time is shrouded in the deepest mystery; and many scriptures assure us that it will continue unknown until it shall burst in a moment upon us. Hence our Lord informs us: "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." (Mark xiii. 32.) It will come suddenly, as a "thief in the night," and unexpectedly; for they will be marrying and giving in marriage, when the Son of man shall come. These passages assure us that God has reserved the knowledge of the particular period of His coming unto Himself. But in general we know, that it will be at the end of the world, as our Lord taught us by many of His parables, and especially in that of the "sower," in which He says: "The harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. xiv. 39-48.) The importance and necessity of this arrangement are apparent; and the judgment could not be either general or final, if it were not to be at the end of the world.

8. Although the particular period of the judgment day is not revealed, yet we are not left in total ignorance respecting it; so that that day will not come upon believers in Christ as a thief; but certain indices are given us in the New Testament concerning it. One index of it is declared to be the revelation and destruction of Antichrist, as St. Paul states: "Now we beseech you, brethren, by" (or concerning) "the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition." (2 Thess. ii. 1-3.) A little further on the apostle tells us that He shall be "taken out of the way:" "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (Verse 8.) The diffusion of Christianity throughout the world is also to be accomplished before the judgment day. All the scriptures referring to the universal dominion of Christ are to be fulfilled; and our Lord Himself informs us that "the Gospel must first be published among all nations." (Mark xiii. 10.) But the most elaborate revelation of

this subject was given by Christ in reply to certain inquiries of the disciples respecting some observations made by Him concerning the temple, as the evangelist records: "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in My name, saying, I am Christ, and shall deceive many. And ye shall hear of wars, and rumours of wars; see that ye be not troubled for all these things must come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many: and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached to all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv. 3-14.) Although many of these things might have transpired before the destruction of Jerusalem, and will transpire again before the destruction of Antichrist yet in a most emphatic manner will they precede the end of the world and the final judgment.

9. Many reasons may be assigned for withholding the exact period of the judgment day. If it had been revealed, it would materially interfere with the free agency of man. Nothing is more calculated to awaken our fears than the assurance of the judgment day, and the consequences of its decisions. Had the time been definitely stated, it would have tended to harden the sinner who might live in a great distance of time from it. Men would have presumed upon the long period which would elapse between them and it; and in that period would have lost those impressions of its solemnity which are calculated to deter us from sin. On the other hand, those who knew they were living near the time, would sin as long as they could, and would make preparation only a short period before its approach. Another reason for silence upon this subject, and one to which our Lord refers, is, that His servants, by continual watchfulness, may be always prepared to meet Him, it is, therefore, most salutary for the Christian that the period is unknown. Hence Christ warns all his followers of every age to keep themselves in a constant preparation for His coming: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matt. xxiv. 42-51.)

10. The circumstances attending the coming of Christ to judge the world are of solemn pomp and majesty and glory. In a moment, in the twinkling of an eye, time will be exchanged for eternity; the cry will be made: "Behold, He cometh with clouds; and every eye shall see Him." (Rev. i. 7.) "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Peter iii. 10.) The last trump will awaken all that are in the graves, and they will rise with spiritual bodies which never more can die. Immediately upon which the living will be changed, and all will stand at the bar of God, the books will be opened, the judgment will be set, and every man will receive a righteous sentence as his works shall be. Christ will then appear in the glory of His Father, will shine out in His own glory, and will be attended with His holy angels which excel in might: "For the Son of man shall come in the glory of His Father with His angels: and then shall He reward every man according to his works." (Matt. xvi. 27.)

11. These texts clearly indicate the Judge of the world, viz., Christ; but as many scriptures declare the judgment of the human race to be by God, it will be requisite for us to notice, that the power to judge the world belongs primarily to Him. Solomon informs us: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. xii. 14.) St. Paul calls God "the Judge of all;" (Heb. xii. 28;) and the actions of the judgment day are mentioned as "the righteous judgment of God." (Rom. ii. 5.) But the judgment of men is devolved upon Christ in such a manner that the action will be as much the Father's and the Spirit's as the Son's, because each person in the Godhead is truly and equally divine; the reason assigned for this appointment is, that Christ took our humanity upon Him, from which we are convinced of the propriety of this arrangement. Wherefore, although the judgment of the last day is committed to the Lord, yet the judicial act will be that of the Godhead in the complete and proper signification of the term, as the following scriptures assure us. Our Lord Himself taught that "the Father judgeth no man, but hath committed all judgment unto the Son." (John v. 22.) And St. Paul also asserts that God "hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained." (Acts xvii. 31.) And again, speaking

of the final judgment, he says: "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." (1 ii. 16.) There is therefore in Christ, as the Son of God, a supreme judiciary power, and there is also a judiciary authority committed to Him by the Father directly, and indirectly by the Holy Ghost; to make the act of judging the world at the last day eminently properly the act of God.

12. Many reasons are assignable for the appointment of Christ to the office of Judge of all mankind. In virtue of His own dignity and glory He is competent to the task; but in this respect alone His claim to this office would not precede that of the Father; nevertheless His equality with the Father evinces His full and complete qualification for this solemn duty. But when we find that He performed the work of creation by the Son, we perceive that the Creator He is appropriately assigned to the office of Judge. St. John informs us that "all things were made by Him; without Him was not anything made that was made." (John i. 3.) St. Paul declares that God "created all things by Jesus Christ" (Eph. iii. 9.) And again: "All things were created by Him and for Him." (Col. i. 16.) In respect of this relation as Creator He is properly appointed to be the Judge of all. And He is also the Governor of all things, for "by Him all things consist;" and as such, as Creator and Preserver of all things, the Father has appointed Him to be the heir of all, so that the universe is His by assignment and inheritance. St. Paul also adds another reason, viz., His mediatorial office, which will extend beyond the judgment day, or to that period when the righteous shall be delivered up to God the Father, as trophies of His mediatorial sovereignty; and so necessarily must the judgment of mankind be performed by Christ as a duty of that office. Thus we perceive the highest reasons why Christ should be the Judge of the world. He is the Creator, Preserver, Redeemer of mankind. He took our nature upon Him, and in our nature He ever liveth to make intercession for us. He is therefore appropriately appointed to be the Judge of the human race.

13. The persons to be judged at the last day include the whole family of man, of every age, climate, and character; so that in respect of mankind the judgment will be universal. Hence we are assured that God "will judge the world in righteousness." (Acts xvii. 31.) The term "world" here manifestly, as in many other places, signifies all the inhabitants of the world, of every nation and generation, from the first man to the last of the human race at the end of time. As the universality of the final judgment is thus declared: "We shall all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) This includes every character, "good or bad." God is called, "the Judge of all the earth." (Gen. xviii. 25.) And, as if to remove the last doubt that could remain respecting the universality of the future judgment, all men are ranked under the two classes of the "quick and the dead," all of whom

to be judged in that day, as St. Paul's charge to Timothy proves: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." (2 Tim. iv. 1.) All, therefore, that have lived and died will be revived and judged; and all who shall be living when Christ shall come, shall be changed, and be united in one assembly, so that the quick, or living, shall every one be included, and the dead shall be quickened, and both, then upon a state of equality, shall each and all be judged according to their works; as our Lord's last public discourse informs us, that "before Him shall be gathered all nations." (Matt. xxv. 32.) And as St. John's vision also confirms, demonstrating that no one is so small as to be overlooked, nor so great as to be exempted: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. xx. 12, 13.)

14. As God has appointed Jesus Christ to this office, the world will certainly be judged in righteousness. Justice is an attribute of God, and in Him there is no unrighteousness: "Justice and judgment are the habitation of His throne." (Psalm lxxxix. 14; xcvi. 2.) And of the Son, the Father Himself has testified: "A sceptre of righteousness is the sceptre of Thy kingdom." (Heb. i. 8.) The Lord is "the righteous Judge;" (2 Tim. iv. 8;) who will give to every man as his work shall be. The knowledge of God is so complete, that nothing can be hid from Him. He is perfectly acquainted with every human being, and with every action throughout his existence. He "searcheth all hearts, and understandeth all the imaginations of the thoughts;" (1 Chron. xxviii. 9;) and His power is almighty. He is therefore fully competent to judge the world in righteousness, and to reward every man according to his works, as St. Paul testifies: "But we are sure that the judgment of God is according to truth." This judgment will be manifested against all the finally impenitent, and neglectors of salvation, in "the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good. to the Jew first, and also to the Gentile: For there is no respect of persons with God." (Rom. ii. 2-11.) And as Christ Himself testifies in some of His last words to man: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." (Rev. xxii. 12.)

15. Two means are declared to be appointed by which all mankind

will be summoned to appear before the Judge upon this occasion the voice of the archangel and the trump of God: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (1 Thess. iv. 16.) In another place it is called "the last trump." (1 Cor. xv. 52.) which we understand that it will be the last or final gathering together of the human race. And our Lord in many places has given corresponding information, together with other circumstances associated with His coming: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And He shall send His angels with a great sound of trumpet; and they shall gather together His elect from the winds, from one end of heaven to the other." (Matt. xxiv. 29.) Thus will God awaken the dead, and summon all the human race to stand before the judgment seat of Christ.

16. A further revelation is made respecting the agents whom Christ will employ as the executioners of His purposes and decisions, viz., the angels. That He should be accompanied with suitable and dignified agents upon this occasion is congruous to the nature of the things. These are declared by Himself to be His own retinue of angels, every one of which shall then attend Him: "When the Son of man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory." (Matt. xxv. 31.) The apostle informs us that these will be the angels of His power, or powerful angels: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire." (2 Thess. i. 7, 8.) He tells us how innumerable they are: "Thousand thousands minister unto Him." (Dan. vii. 10.) And our Lord taught us this doctrine in several forms in His parables and explanations of them. Upon one occasion He informed His disciples: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. xiii. 41, 42.) And, in another parable, angels are declared to be ministers of divine vengeance in the day of judgment: "As the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. xiii. 47-50.)

17. In conducting the process of the judgment day, Christ will include all the powers of man as a moral agent, and all the developments of his actions. These are generally included under the title

fold arrangement of thoughts, words, and works. It is evident that the law by which man must be judged, must be suitable to his nature, and must embrace him in the whole compass of his being, in every condition and position in which he can be placed during a state of probation. A law, therefore, that did not include the thoughts and moral state of all mankind could not be a suitable rule by which they could be judged. But we are assured that the law embraces us in every thought, purpose, and inclination. An indulged sin in the thought, or a desire of evil in the mind, is as completely embraced and condemned by the law by which man is governed, as an evil act; and as the morality of many of our words and actions depends upon the state and intention of the mind, so this consideration must necessarily form a prominent feature in the judicial process of the last day. God cannot be deceived by outward appearances; for He "searcheth the reins and hearts." (Rev. ii. 23.) He "is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) Many who appear to men to be devout are perceived by Him to be full of hypocrisy and wickedness, and of them He testifies: "I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan;" (Rev. ii. 9;) and many who are disesteemed of men are approved of God. It is, therefore, evident, that if men are not to be judged according to their inward state and thoughts, they cannot be judged in righteousness; and therefore the inward state of man will be as completely examined, and judgment pronounced upon it, as upon any outward act; for "God will judge the secrets of men by Jesus Christ;" (Rom. ii. 16;) and then the Lord "both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." (1 Cor. iv. 5.)

18. Our words will form another consideration in the process of the judgment. Language is a medium by which we convey our ideas audibly and intelligibly to others. Every word has a moral quality attached to it, and produces a moral effect upon those who hear it. There is not a member of the body that exercises a greater degree of moral influence than the tongue. St. James expresses this truth in a most forcible manner when he says: "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James iii. 5, 6.) And again: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing." (James iii. 9, 10.) If there is therefore so much morality or immorality in our words as this scripture declares, they cannot be excluded from consideration in the day of judgment. Every word that is spoken in the audience of another affects his moral condition, not for a short duration only, but to all eternity. Our words, therefore, must be taken into the account in forming the decision of our final destiny. St. Jude informs us that the antediluvians were warned

of this truth : " And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." (Jude 14, 15.) These characters are further enumerated and distinguished, as murmurers, complainers, mockers, whose " mouth speaketh great swelling words : " these will be punished in the day of the Lord. Jestings, filthy conversation, blasphemous words, all evil communications which corrupt good manners, will be condemned, as our Lord informs us " that every idle word that men shall speak, they shall give account thereof in the day of judgment : for by Thy words thou shalt be justified, and by Thy words thou shalt be condemned." (Matt. xii. 36, 37.)

10. Our works also will be examined in the day of judgment, and will form the basis of our final assignment. We are, however, here to guard against the impression that any man can by his own works, unaided by divine grace, merit either acquittal or reward. All have sinned and come short of the glory of God; nevertheless, the human race is restored to such a position by the redemption that is in Christ Jesus, that every man may avail himself of salvation, which includes a new creation in Christ unto good works. When, therefore, we say that every man in the day of judgment will receive according to that which he has done, whether good or bad, we include the consideration that by the covenant of grace he has been placed in a position to avail himself of salvation, the attainment of which will enable him to control his actions, so that he might be perfect in every good work. Faith in Christ is unequivocally set forth in the Scriptures as the requisite and indispensable condition of salvation, and yet not such a faith as does not produce good works : " For with the heart man believeth unto righteousness ; " (Rom. x. 10 :) and again : " He that believeth on Him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John iii. 18-21.) All good works spring from a lively faith in Christ, without which, whatever we do, we cannot find acceptance with God; but with this faith we are enabled to glorify Him in all our actions, and to comply with the exhortation of the apostle : " Work out your own salvation with fear and trembling ; for it is God which worketh in you both to will and to do of His good pleasure." (Phil. ii. 12, 13.) It is therefore evident, that faith in Christ is requisite to make our works commendable in that day.

All human actions are of two descriptions or qualities, viz., good or bad ; and the quality of many actions is determined by the moral or

immoral state of the person performing them, and by the intention of the performer. One gives alms to be seen of men, another from a sense of duty and love; the act is the same, but the morality of the act in the different persons is directly opposite, and will receive an opposite sentence in the day of the Lord; and the same rule will apply to the actions of men in the common duties of life. All good works may be included under the term "obedience to Christ;" and all evil works under "disobedience to the law of Christ." Evil works are the result of an unrenewed nature; and good works are by the operation of the Holy Spirit upon our hearts. Our states and actions will, therefore, both be included in determining our final awards. And one of the last declarations which Christ makes is to this effect: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." (Rev. xxii. 12.)

20. When all mankind shall be gathered before the throne upon which Christ will sit in judgment, then as each one is tried, he will be placed either at the right hand or at the left, as his state shall be; and when the whole process of judgment shall be completed, every one tried and separated, the evil from the good, then shall the final sentence be pronounced upon each class collectively. The judgment day will therefore be the first and the last time the whole of the human race will be found in one assembly; then shall they be irrevocably separated for ever, as many places of Scripture declare, and as our Lord in His last public discourse upon earth teaches us, that He will come in great power and glory, and sit upon the throne of judgment: "And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. xxv. 31-46.)

CHAPTER XV.

HELL.

1. HELL a place of future punishment for the wicked. 2. Hell a locality. characters who will be cast into it. 4. Hell a place of punishment. external punishments of it. 6. The internal punishments of it. 7. The miseries of the lost. 8. The upbraidings of a guilty conscience. 9. Reason despair. 10. The lost will be filled with diabolic passions. 11. Different of punishment in hell. 12. The duration of the punishments of hell. 13. Scripture testimony of it. 14. The immutability of God confirms it. nature of sin an argument for its eternal punishment in the finally imp. 16. No provision for future restoration in the economy of grace.

1. HELL is that place of punishment which was prepared for the devil and his angels, and into which the wicked of the human race will be cast at the final judgment, where they will endure the wrath of God for ever.

2. Hell is a "place of torment." That there is a particular locality where God displays His wrath against devils and the damned of the human family, is evident from the manner in which this abode of wretchedness and despair is mentioned in many parts of the Scriptures, which declare it to be a "place of torment;" and which is necessary from the natures of those who will be punished there, also from the character of that government by which they were consigned to that place to suffer eternal misery.

In various parts of the sacred page this place is mentioned in a manner as either to imply, or directly assert it to be, circumscribed within certain bounds, which are impassable by any created being; so that those who are within cannot pass out and escape, and those who are without cannot pass through and render any help to those who are within. God keeps this place in charge. He alone has the key of hell; so that none can either go in or come out without His permission. The narrative of the rich man and Lazarus contains many points of information upon these subjects: "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom." (Luke xvi. 22.) Here we have the assertion of particular location, and this is further proved by the language of the rich man, who directly calls it "this place of torment." (Verse 28.) Its proper locality is also confirmed by the impossibility of going in or coming out from it: "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass

that would come from thence." (Verse 26.) The place, the confinement to it, and the character of the punishment there, are all distinctly set forth in this narrative.

These views are confirmed by almost innumerable passages both in the Old and New Testament writings. In the Book of Psalms it is said: "The wicked shall be turned into hell, and all the nations that forget God." (Psalm ix. 17.) In the discourses of our Lord we find several references to this subject; in one place He says: "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. v. 30.) In another place He teaches us thus: "Fear Him which is able to destroy both soul and body in hell." (Matt. x. 28.) And again, with solemn emphasis, and repeated earnestness: "And if thy hand offend thee, cut it off: it is better for thee to enter life maimed, than having two hands, to go into hell, into the fire that never shall be quenched." (Mark ix. 43-48.) St. Peter proves the punishment of the ungodly by the execution of divine wrath upon the fallen angels, saying: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Peter ii. 4.) And the general manner in which the Scriptures refer to hell indicate it to be a place, a fixed and determined locality; hence, it is termed "the furnace of fire;" (Matt. xiii. 50;) "the bottomless pit;" (Rev. xx. 3;) and "the lake of fire and brimstone." (Rev. xx. 10.) Every one, therefore, who makes the Scriptures the rule of his judgment, must acknowledge that hell is a place assigned and determined in the divine government for the punishment of fallen angels, and sinful men.

3. Those of the human family who will be cast into hell, are generally classed under the term "wicked," which includes not only the notoriously bad, but also all impenitent persons, all unbelievers, and neglecters of the salvation of the gospel, all who live and die in an unrenewed state, or who pass into the future world without a moral qualification for heaven, whether that want of qualification at the period of death arose from neglect, or indolence, or backsliding, or sin in its ordinary signification; all such will be sentenced at the last day to undergo the punishment of eternal damnation. Hence, our Lord, when He gave His disciples authority to preach the Gospel, declared respecting it: "He that believeth not shall be damned." (Mark xvi. 16.) And St. John also declares: "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. xxi. 8.)

4. Hell is a place of punishment. No one will be consigned there but those who justly deserve to endure its torments, for their sins or for their neglect of salvation. The condemnation to it is a penalty for disobedience and moral pollution; and is the result of, and an act in, the administration of divine justice. The punishments of hell are of a two-fold description, viz., external and internal. The external punishments will be those which are inflicted upon the lost, and which

will come upon them from without, and will be separate from themselves; the internal are those which will arise within themselves.

5. The chief external punishment of hell will be the torment by fire. Upon this subject the Scriptures are explicit and direct. In the explanation of the parable of the "sower," our Lord affirms: "As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. xiii. 40-43.) This is again asserted in the parable of the "net:" "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. xiii. 49, 50.) In that vision which St. John saw of the general judgment, he says: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 14, 15.) And again, the same writer declares, that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. xxi. 8.) The rich man in hell "cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." (Luke xvi. 24.) All these statements clearly assert that fire will be one of the punishments of hell; and many other scriptures are equally express; but as they also assert the eternity of the torment, they are reserved for that topic. In a subject so awfully momentous and solemn, we cannot suppose that God could declare any thing but what is strictly and literally true; and if this be so, then we may conclude that no human mind has ever fathomed the misery and woe of a lost soul.

6. Those punishments which the lost will endure which are internal, or which arise within themselves, are represented in such language as to convince us that they are of a most dreadful character: these will complete their misery and wretchedness. Every thing within themselves, and every thing external to themselves, will produce the utmost torture that their natures are capable of sustaining. The internal misery will not prevent the external punishment from exercising its influence continuously, but both will be endured together throughout eternity. A sense of sin and ignorance, anguish of mind, remorse, envy, malice, and revenge, and everlasting despair, will form the characteristics of the internal punishments. These are represented by the terms, "blackness and darkness;" "the worm that dieth not," "weeping and wailing and gnashing of teeth:" these will be the portion of the finally lost. Every man who makes a proper and serious calculation of them must tremble at the thought; for rational, sensitive, and immortal beings, capable of appreciating their lost estate, but incapable of extricating themselves from their woes, or of ameliorating their condition, or of becoming extinct from any power either

within or out of themselves, is a depth of woe which no created mind can comprehend.

7. To an intellectual creature such as man, the mental or spiritual miseries of a lost state must be as great as those which will be inflicted upon him from without. As the soul is the superior part of man, so the punishments which it will have to endure will necessarily be of the most intense character. An intelligent being precluded for ever from the proper exercise of its powers, must be in a state of conscious privation which cannot produce any other feeling than misery. The soul of man is of such an order that its happiness depends upon the complacent knowledge of God; this was the end for which it was created; and all its powers are such that they cannot be satisfied with any thing else, or receive enjoyment from any other source. A sinner in hell is so morally separated from God that he cannot apprehend Him in any other consideration but as an avenger; his knowledge of God, in the proper acceptation of the term, which includes moral unity, conformity, and complacent intercourse, is irrevocably and eternally lost. No ray of light or divine knowledge will enter hell to all eternity; there in unbroken gloom is "the blackness of darkness for ever." (Jude 18.) But although there will never be one pleasurable exercise of thought, never one ameliorating circumstance, yet there will be a ceaseless exercise of unhappy thoughts, terrible apprehensions, fearful expectations of renewed manifestations of divine wrath, which will be heightened by the consideration that no knowledge can be attained of their nature, their extent, or duration. There the lost will be in unceasing exercise, and every such exercise replete with misery. This is the privation of all good, and the infliction of evil for ever, which includes the punishment of loss and the punishment of pain, without remedy or limitation to all eternity.

8. Another source of punishment which a lost sinner will feel within himself will be found in the stings and upbraidings of a guilty conscience, which our Lord designates, "their worm" which "dieth not." (Mark ix. 44, &c.) That this expresses the punishment which the lost will feel within themselves is evident from the use of the possessive pronoun, "their,"—"Where their worm dieth not:" and that this mode of expression is designed is evident from the repetitions of the assertion, (verses 46, 48,) in each of which it is thus distinguished from "the" fire which is not quenched. This punishment of a guilty conscience must be very great, and will never cease. The knowledge that all the pain inflicted upon us from without, and all the miseries endured within, are only such as we righteously deserve for our guilt, either for our external or internal wickedness, for our contempt of God's authority, our rejection of Christ, or resisting the Spirit of grace, will tend to aggravate our misery: to reflect that we are righteously punished, when we might have been graciously saved, will be a constant source of self upbraiding and torment. This internal punishment completes the misery of the lost: the imagination cannot now form any picture of woe which can be an approximation to the

wretchedness of an immortal and intellectual being, totally miserable in itself and in all its relations and associations for ever; but such will be the portion of all the lost; they will have no rest in themselves day nor night, "their worm dieth not;" and "the fire is not quenched." Such a state is one of unmixed woe and complete misery.

9. How inexpressibly bitter will be the remorse of the lost when they remember the mercy of God in providing them a Saviour, whom they refused and despised; when they recollect the strivings of the Holy Spirit, and all the benevolent, softening, and solemn warnings which He used to endeavour to bring them from sin to their Saviour, but the whole of which they rejected; when they recur to the sermons which they heard from the living ministry, by which they were urged, besought, intreated to become reconciled to God; how poignant will be their grief when they think upon that glorious gospel which they neglected or disobeyed; and so likewise respecting all the means which were instituted as instruments to bring them to heaven. How bitter will all such reflections be to them; and how intensely will they upbraid themselves for their folly and sin; their remorse will cause them to weep, but their tears will never avail for their relief. Mercy is gone from them for ever. Their misery will be equal with their existence, which will impel them to bewail their condition, but weeping and wailing will then be of no avail, and will be succeeded with gnashing of teeth. Despair will heighten all the sorrows of the lost to an unspeakable degree, and will aggravate all the other torments of hell.

10. And in addition to that remorse which the lost will have to endure for their own guilt and neglect, they will also be filled with every diabolic passion toward each other and toward every other being. In hell there will not be any affection or compassion for one another, but every evil passion will be excited towards all others. Even God will be the object of continual enmity to the lost. The redeemed and angels will be the objects of envy, and their companions in misery will be the objects of malice and revenge. The torments which the exercise of evil passions will produce within those who are wholly and irreclaimably lost is beyond our computation; and will never be fully known to any created mind. Where all good is lost, and no restraint is known but the limit of the powers, and where all are wholly given up to evil, must be a state of extreme and unabating wretchedness.

11. That there will be different degrees of punishment in hell is a doctrine distinctly revealed in the Scriptures. Such an administration is requisite for the ends of justice. Some are greater and more determined sinners than others; some have greater advantages, and yet neglect, or misimprove, or pervert them; some have greater talents both natural and adventitious, and misapply them; and some men's sins are more rebellious and seductive than others. In the execution of righteous judgment, in which every man is to receive according as his work shall be, there must of necessity be differences of punishment, and that to a very considerable degree. Lest, however, any

misapprehension should arise in any mind, or lest any should suppose that the punishment of hell will be light or unimportant to any, we notice that every one who will be consigned to that place will be tormented, not only beyond human language to describe, but also beyond human thought to conceive; every one will be cut off from every description of happiness, and will be wholly involved in misery to all eternity.

As we know that the Judge of all the earth will do right, so we also know that the awards of punishment will be greatly different in different men. Our positions in life are so varied, the duration of our existence so unequal; our natural constitutions and inclinations are so diversified; our opportunities of committing sin so different; our advantages and privileges so various, that no two persons will be found in exactly parallel circumstances in that day. The same act performed by one man is a crime of very different magnitude than if performed by some other; the one might know that God has made an express revelation against it, declaring His determination to punish it; the other may not have heard that He had ever made any revelation of His will more than what might be gathered from the works of His hands; in the one, the act is a daring and wilful offence against a known law, in the other it is a sin of ignorance; common equity dictates the rectitude of a difference of punishment. Hypocrites and rejecters of salvation are denounced by our Lord as deserving increased punishment over other men. Hence He exclaimed: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." (Matt. xxiii. 14.) Again, He teaches the doctrine of increased punishment to the neglecters of divine privileges: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. xi. 20-24.) And again, in the parable of the servants, He says: "And that servant which knew his lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes, but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Luke xii. 47, 48.) In all these passages, the doctrine of different degrees of punishment in hell is expressly asserted, and it is in the strictest accordance with universal justice.

12. The duration of the punishments of hell will be eternal. This is so dreadful a consideration that many have endeavoured to pervert the declarations of Scripture concerning it. In conducting our inquiries into this topic we notice at the outset, that as this doctrine treats of an event which reaches through eternity, so none but God can by any possibility have any certain knowledge respecting it. If, therefore, He has made known to us any thing respecting the nature or duration of the punishments of hell, we must implicitly accept His testimony; and when we have satisfied ourselves of the certainty of such a revelation, we are bound by every reasonable obligation to receive it; and no opposing opinion of any being, or sustained by any description of argument, can be of any weight whatever. God's testimony must be true; and every opinion contrary to His declarations must be false. The Scriptures unequivocally teach that the punishments of hell will be eternal or everlasting. Instead, therefore, of combating any opinion contrary to this statement, we shall in the first place consider whether this is the plain Scripture testimony; and then, whether this testimony is contrary to the revealed mode of the divine government over intelligent creatures. This will be the most effectual means of ascertaining the truth; for human opinions upon this subject are of no value when opposed to, or unsupported by, divine revelation.

13. That the punishments of hell will be everlasting in that full signification of the term which implies a continuance throughout all duration, the following assertions prove. Even under the Old Testament dispensation, this doctrine was stated with great explicitness. Isaiah inquires: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isai. xxxiii. 14.) To Daniel it was revealed, that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. xii. 2.) In the New Testament this doctrine is set forth with the utmost clearness and confidence. Our Lord taught it so repeatedly, and in such unequivocal terms, that no unprejudiced mind can question that He intended to fix the meaning of His testimony to a proper eternity of duration. Hence He says: "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire." (Matt. xviii. 8.) That this refers to the punishment of hell is evident from the succeeding verse, where the subject is repeated with the change of circumstance respecting the punishment: "And if thy eye offend thee, pluck it out and cast it from thee, it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire." (Verse 9.) Again, when describing the final decisions of the last day, He said that this sentence shall be pronounced upon the wicked: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) And this He confirms by saying: "And these shall go away into everlasting punishment: but the righteous into life eternal." (Verse 46.) In another place He represents the unending duration of the

punishment of the wicked in different language, which nevertheless is equally impressive and direct; and, as if to give additional emphasis and importance to the assertion, He thrice declares it: "Where their worm dieth not, and the fire is not quenched." (Mark ix. 44, 46, 48.) That this refers to the final punishment of the lost is proved by the context: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." (Verse 43.)

And in language no less direct and explicit, the apostles also bear a similar testimony. St. Paul informs us that "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (2 Thess. i. 7-9.) St. Jude assures us that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire." (Jude 7.) And again, he speaks of certain sinners as "wandering stars, to whom is reserved the blackness of darkness for ever." (Verse 13.) And to finish this solemn testimony, St. John asserts, that the followers of antichrist "shall drink of the wine of the wrath of God;" and that antichrist himself "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever." (Rev. xiv. 10, 11.) "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Rev. xx. 10.) If therefore we receive the testimony of Scripture upon this subject, we must be assured that all the wicked will be punished with everlasting destruction and banishment from God; and will suffer the torments of fire in hell throughout duration; that is, to all eternity, or for ever.

That this view of the subject is not discordant with the uniform testimony of divine revelation, we unhesitatingly assert, and it affords no little degree of confirmation to it, that there is no inspired intimation to the contrary. The texts above quoted cannot be confronted with others which would apparently offer any contradiction to their plain direct signification, or give us to receive them in a qualified sense; the absence of all such assertions is evidence that the Holy Ghost intended them to be understood exactly as they are expressed.

14. Another confirmation of this view is derived from the unchangeable nature of God, and the truth of His statements. He whose presence fills duration is fully acquainted with all the eternity to come, and had He intended to make any change in respect of the condition of the lost, the whole must have been fully known to Him; but He has declared that the punishment of the finally impenitent of all the human race shall be eternal; and His word is as immutable as His being, not a tittle of it can fail. He will never change His purpose, nor compromise His truth; when either has been once revealed, it is certain in its accomplishment. He gives this testimony of Himself:

"I am the Lord, I change not." (Mal. iii. 6.) He is "the same yesterday, and to-day, and for ever." (Heb. xiii. 8.) What He says must be accomplished; for "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Num. xxiii. 19.)

15. The nature of sin, and the influence it exerts upon those who are under its power, are demonstrative of the unending punishment of the finally wicked. Sin is the transgression of the law; and as long as any creature is under condemnation for transgression he cannot be released from punishment. The law demands the full and constant exercise of all our powers, in accordance with its precepts, and makes no provision for any violation of it, except punishment. No being, having once sinned, can restore himself; if he is ever restored, it must be by grace. Sin cannot be expiated by the sinner, neither by any creature; and, therefore, when once contracted, unless it be expiated and forgiven, must pollute the being guilty of it, as long as he shall exist, which, to an immortal being, must be throughout eternity. Moreover, the influence which sin exerts upon the sinner, is such as renders him, from the period of the first transgression, more and more guilty. Sin perverts from God, so that no feeling but enmity can be entertained towards Him by the sinner, except through grace, by which alone he can be restored to favour and obedience. And where grace is not, deliverance is not for ever.

16. And as the economy of grace makes no provision for the restoration of man in a future state of existence, he is, if he die in his sins, beyond recovery for ever. The grace of God, which brings salvation, is vouchsafed unto all men, so long as they continue in the present world; but the Scriptures explicitly declare that it does not extend to the future state of existence. Many of those texts which offer a present salvation to man, imply that deliverance is not to be obtained after death; those also which represent the justice of God in the day of judgment, exclude the supposition of grace to the wicked for ever. But we are not left to inference: many passages of Scripture directly affirm it. The wise man informs us that "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccles. ix. 10.) And our Saviour confirms this statement by saying: "The night cometh, when no man can work." (John ix. 4.) St. Paul assures us, if we reject Christ, "there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." (Heb. x. 26, 27.) And among the last declarations of Christ are these assertions: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with me, to give every man according as his work shall be." (Rev. xxii. 11, 12.) The only conclusion to which we can arrive from all these considerations is, that there is no mercy for a lost soul; but that all who die in their sins will be punished in hell in fire and brimstone for ever and ever.

CHAPTER XVI.

HEAVEN.

1. HEAVEN described. 2. Its locality not revealed. 3. The heaven prepared for the saints is the highest heaven. 4. Heaven a locality. 5. A state. 6. A holy place. 7. A place of permanency. 8. It is a holy state. 9. A state of unmixed happiness. 10. A state of eternal life. 11. The employments of heaven congenial and glorious to the redeemed. 12. The study of the character of God. 13. The contemplation of His works. 14. Of divine providence. 15. Redemption. 16. The great employment of heaven consists in worshipping and glorifying God. 17. The enjoyments of heaven. Every employment will be an enjoyment. 18. The glory of the city of God. 19. The personal, relative, and intellectual enjoyments of heaven. 20. The association with the innumerable company of angels. 21. Every thing respecting ourselves will afford enjoyment. 22. Different degrees of glory in heaven. 23. The enjoyments of heaven eternal.

1. HEAVEN is that glorious and holy place which God has consecrated by the direct manifestation of Himself, and where the throne of His government is established.

2. As no specific revelation is made to us, respecting the particular locality of this stupendous place, it is utterly beyond the human mind to determine. The general idea entertained concerning it is, that it is at an unknown distance above all the material creation; this opinion seems to have been derived from the expression, "the third heaven," into which the apostle Paul knew a man who had been "caught up;" and Christ also is said to be "ascended up far above all heavens;" (Eph. iv. 10;) and several other scriptures which indicate the same thing. But we must notice that the terms "highest" and "lowest," "above" and "beneath," are merely of a local and temporary character, and, consequently, nothing definite can be ascertained from them. Enough for our comfort and confidence is revealed, and more than this is not necessary for us, neither ought to be expected. No soul prepared for the glory that is to be revealed in us there will ever miss the way to it; for angels will convoy all who die in the Lord to its blissful abode; and the relations of space or distance must naturally be wholly different in respect to spirits than to bodies; so that whether it is near or remote, according to our present ideas of space, the period of reaching it is represented as almost inconceivably small; as St. Paul says: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Cor. v. 8.)

3. As the term, "heaven," is mentioned in the Scriptures with some variety of signification, it will be requisite for us to fix the meaning of it, in which it is to be understood in this article. As the term, "third heaven," is used by the apostle; (2 Cor. xii. 2;) and as this designation appears to be synonymous with the phrases, "heaven

itself," (Heb. ix. 24,) and, "above all heavens;" (Eph. iv. 10;) so the acceptation of the term, as now used, is designed to signify "the highest heaven," or, as sometimes expressed, "the heaven of heavens," all of which indicate this celestial abode, in the proper and highest signification of the term; which is that place where God displays His majesty and glory, and where He receives the worship of His subjects, and conducts the government of the universe. The term, "heaven," as now used to signify the future inheritance of the saints, is not to be understood in any secondary or inferior acceptation, but in the highest; so that when the place of the greatest splendour and magnificence, the place of God's throne, the nearest approach of the creature to the Creator, the place of supreme bliss and everlasting glory of the intelligent creation is spoken of, that is to be the eternal inheritance of all the saints, redeemed from the earth by the blood of Christ, and there they shall reign with Him for ever and ever.

These views are sustained and confirmed by the sacred page. To God Himself, who is an infinite and eternal Spirit, all duration and space must be equally glorious in respect of the fulness and blessedness of His own being. All locality and manifestation of the divine glory must be considered in relation to the creature; and, hence, when God is said to "dwell" in any particular place, it is not to be understood in a sense which limits the divine presence to such a locality, or that His presence in all its fulness and glory does not fill all duration and space; and so, likewise, when we say, He reveals or manifests Himself, we are not to suppose that He possesses more glory in that place than in any or all others; but, as locality is necessary to the creature, so God condescends to reveal Himself under such circumstances, in order to render those creatures blessed to whom He discovers His glory. Heaven is this place; and in it God is said to dwell, as He Himself declares: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place." (Isai. lvii. 15.) Jesus Christ is said to have entered "into heaven itself, now to appear in the presence of God for us." (Heb. ix. 24.) Here the seat of supreme and universal government is established, as declared by the prophet: "Thus saith the Lord, The heaven is My throne, and the earth is My footstool." (Isai. lxvi. 1.) In this place the innumerable company of angels present their unceasing ascriptions of praise, as John testifies: "I beheld, and I heard the voices of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands." (Rev. v. 11.) And again, the same writer says: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, "Behold the tabernacle of God is with men, and He will dwell among them, and they shall be His people, and God Himself shall be with them, and be their God." (Rev. xxi. 1-3.)

4. Those revelations which are given us of heaven, either directly or indirectly imply a particular locality. Isaiah says: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims." (Isai. vi. 1, 2.) Ezekiel also says: "The heavens were opened, and I saw visions of God." (Ezek. i. 1.) One of those visions referred to the glory of the Lord as revealed in heaven, which he thus describes: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." (Ezek. i. 26-28.) And the psalmist expresses the same idea of locality when he exclaims: "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." (Psalm xvi. 11.)

Our Lord taught us that the future residence of the saints is a specific place prepared for them; hence He comforted His disciples with this assurance and promise: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." (John xiv. 2, 3.) St. Paul expressed his confidence in this respect, saying: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" (2 Cor. v. 1;) and he also informs us that the patriarch Abraham looked for a city which hath foundations, whose builder and maker is God." (Heb. xi. 10.) St. Peter blesses God for the hope of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." (1 Peter i. 4.) Whenever, therefore, we read of heaven as a country, a city, an inheritance, a house, a temple, &c., we cannot disassociate from such expressions the idea of place or locality; and it is very evident from our Lord's words, that such was intended; for He is gone where there are many mansions to prepare a "place" for us. The natures of all created beings require this; and we cannot suppose that God designed to keep all His intelligent creation, which are formed for sociality, in distinct and isolated positions. We, therefore, conclude that the Scripture teaching upon this topic is clear, explicit, and direct, and that there is a glorious place in which God makes special discoveries of Himself, and where an innumerable number of His pure and happy creatures dwell in His presence, enjoy His favour, and will realize unspeakable happiness with Him, and in company with each other for ever.

5. But although we say that heaven is a place, a kingdom prepared

for the human race from the foundation of the world, (Matt. xxv. 33.) yet we do not hereby deny that it is also a state. No magnificence of structure nor brilliancy of splendour could of itself form any great or permanent attraction to a pure spirit. Heaven itself would be unparadised if it were divested of its purity or durability, or any other thing or quality which would change it from being a state corresponding with the character of its inhabitants. The revelations which are made respecting it fully declare, and completely satisfy us, that heaven is morally and permanently as suitable to our existence, as it is glorious and magnificent as a place for our habitation. The state of heaven is of unspeakable importance to all its inhabitants, and is to be considered in respect of itself, and of those who dwell in it.

6. Revelation clearly testifies that heaven is a holy place. But when we say it is "holy," we mean that it is prepared and separated exclusively for holy beings and for holy purposes, and that it is consecrated by the will of God, and by the especial manifestation of His glory. Many passages of Scripture confirm us in this opinion: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place." (Isai. lvii. 15.) Christ is said to be entered "into the holy place," which is termed "the holiest of all," and which is also declared to be "heaven." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. ix. 24.) In that stupendous vision given by the angel to John, he says: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and the light was like unto a stone most precious, even like a jasper stone, clear as crystal." (Rev. xxi. 10, 11.) Heaven is so holy that no spirit losing its purity could be retained there; hence the angels which kept not their first estate left "their own habitation," and are now "reserved in everlasting chains under darkness, unto the judgment of the great day;" (Jude 6;) and no unholy thing can ever enter there; for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. xxi. 27.)

7. Heaven is also declared to be a state of permanency. Every thing in connexion with this glorious place possesses an enduring character. It will neither grow old nor decay; it belongs to those things which are not seen and "eternal," as St. Paul testifies: "We have a building of God, an house not made with hands, eternal in the heavens;" (1 Cor. v. 1;) when all the material universe shall be shaken and removed, this glorious place will be beyond all the powers of dissolution; it "cannot be shaken," but will "remain;" it is "a kingdom which cannot be moved;" (Heb. xii. 26;) an "eternal inheritance;" (Heb. ix. 15;) "incorruptible and undefiled, and that fadeth not away." (1 Peter i. 4.) And hence our Lord exhorts us: "Sell that ye have, and give alms: provide yourselves bags which wax

not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth;" (Luke xii. 33;) and St. Paul also exhorts us to constancy upon this consideration, "knowing in yourselves that ye have in heaven a better and an enduring substance." (Heb. x. 34.)

8. Heaven, in respect of the redeemed, is holy. All human holiness is derived from the atonement of Christ, both as it regards this world and also that which is to come. As all men have sinned, every one of the human family must be wholly sanctified upon earth to enter upon the glory that is to be revealed in the saints in heaven. No spot of impurity will ever defile the white raiment, which is the righteousness of the saints, in that bright world; no unholy thought will ever be entertained in the mind; nothing that defileth will ever enter there. The redeemed from the earth will be those only who "have washed their robes and made them white in the blood of the Lamb;" (Rev. vii. 11;) by this blood of the everlasting covenant they were purified, and now they are sanctified for ever. St. John says: "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb." (Rev. vii. 9, 10) In the full and glorious signification of the assertion, it will then be realized that Christ, by one offering, "hath perfected for ever them that are sanctified." (Heb. x. 14.)

9. And in no less a degree will heaven be a state of unmixed happiness to the redeemed. Every revelation with which we are favoured upon this subject is corroborative of this. During the period that the soul will be separated from the body, it will be exempted from every evil; it cannot be affected by any painful or disturbing influence from without; it will not be subject to sorrow, pain, crying, sickness, or death, nor any other circumstance that can render a spirit unhappy; but its enjoyments will be unsullied, substantial, unceasing, and adapted to its nature and capacity; its bliss will be as complete as its condition will admit; hence this state is designated "the spirits of just men made perfect." After the general resurrection, the body spiritualized, immortalized, and placed for ever beyond the power of corruption, will be full of glory, made like unto the glorious body of Christ: then the body and the spirit, each perfectly restored to such a condition as to be suited for heaven, will be reunited, never more to be capable of separation, pollution, or death, but, replete in the capacities of humanity, will realize all the enjoyments of which our nature is capable, without intermission or alloy for ever.

10. Heaven is also a state of eternal life. Not any thing that induces death will ever be there. In this world we are all under sentence of death in respect of the body, and also exposed to the death of the soul for ever. From these the redeemed in heaven are exempt, and from all the fear and disquiet incident to them. That great gift of God, even "eternal life," will there be realized; there,

"this corruptible shall have put on incorruption, and this mortal shall have put on immortality." (1 Cor. xv. 54.) There our immortality will be assured, and our eternal life secure; in this glorious place "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. xxi. 4.)

11. In heaven the redeemed will be engaged in the most congenial and glorious employments. Although heaven is presented to our view as a place of rest from labour, and from every thing that can produce weariness or pain of any description; yet we are not thereby to infer that the inhabitants there are without employment. Inactivity is incongruous with spiritual existence; consequently we shall find employment in heaven, but not such as shall cause weariness or exhaustion of any description for ever. The employments of that blissful place will probably be varied, according to the character and inclinations of its inhabitants; we cannot reasonably suppose that men have their peculiar tastes and talents for this world only. Those who have found pleasure in studying the divine character, and the works of creation and providence upon earth, will probably find richer enjoyment in pursuing their favourite science in heaven. Nevertheless, every employment there will conduce more and more to the knowledge, veneration, and love of God.

12. The study of the divine character must necessarily be the most delightful and satisfactory pursuit that can engage any created mind. Worship when offered sincerely must arise from the consciousness of worthiness in Him who is the object of it. Wherefore we infer, that those who know the most of the nature and character of God, will exert themselves the most ardently to glorify His name. The full glory of the Godhead cannot be known to the most exalted created mind: it will therefore form the subject of inquiry and study for ever. And when we consider that in heaven we shall not have any impediment to the acquisition of knowledge, we may justly conclude that the divine glory will be made known to us in such copious and constant developements as our natures will bear, and that we shall be eternally increasing in the knowledge of God; the acquisition of which will form the chief and most sublime employments of heaven for ever.

13. Another employment in heaven will consist in the contemplation of the works of creation. Next to the study of the divine nature will be the study of created spirits. In this state of ignorance and sin we know but little of those lovely beings; but the knowledge we possess assures us that this study will be an important and sublime one, which will constrain us to glorify God for His wisdom, power, and love in calling them into existence. The Scriptures inform us that there are many orders of created spirits, such as cherubim, seraphim, living creatures, thrones, dominions, principalities, angels, &c., and that the number of these heavenly beings surpass the knowledge of man in his present state of existence. They are now to us "an innumerable company;" and when a limited number is stated, such as

"ten thousand times ten thousand and thousands of thousands," we infer the limited number is put for an unknown one. The study of the characters of such lofty spirits which excel in might, must elevate the human intellect; and in our glorified state, the study of angel-minds will form a sublime, delightful, and profitable employment. The material creation will also present a magnificent subject of attention and study. Those works, which are now to us "great and marvellous," will then be invested with charms at present unknown to us. Now, "the heavens declare the glory of God; and the firmament showeth His handy work;" (Psalm xix. 1;) now the works of the Lord are "sought out by them that have pleasure therein:" how much more will this be when we view them in their real character, and know their constitutions, operations, and the design of their creation, with a higher certainty and finer sense! The material universe, taken in its comprehensive view, is a sublime manifestation of the eternity, omnipotence, and supremacy of God: and in all probability when we get to heaven we may learn from it profounder lessons of that Being who spake, and it was done, who ordered it, and it stood fast.

14. Divine providence will also form another and very interesting subject of contemplation in heaven. The retention of the universe in its state is an act of omnipotence equal to its original production. The countless myriads of those stupendous orbs of light which garnish the heavens, and which generation after generation cast their benign radiance upon this world, are all upheld by the word of His power; all their operations are produced by the constant direction of God; through His care not one of them faileth; and this care, and direction, and sustentation, are not confined to the universe of worlds in its large and majestic character only, but also to the smallest particle and the most inconsiderable event, as our Lord instructs us that "even the very hairs of our head are all numbered." Providence evinces the design of creation; here reason acts, works, and counter-works. How amazing is that government which rules over all; which controls and subordinates every thing for the good of the creature and glory of God; which makes even the wrath of man to praise Him, and restrains that which would not yield its revenue of glory; and which makes all things work together for good to the heirs of salvation! In heaven all the mysteries of providence will be cleared up, and we shall there perceive that all God's works are done in truth and righteousness and love. Many of the problems of providence are reserved to be solved in heaven, where our understandings will more clearly perceive all their bearings. What we know not now we shall know hereafter.

15. Redemption will form another and glorious subject of study in heaven. This is evident from the fact that it will be the highest topic of praise for ever; and St. Peter informs us that angels desire to look into this mystery of wisdom and love. Many of the circumstances which are now inexplicable to us, will then be clearly seen: the mystery of godliness will be solved; and as we make new dis-

coveries of the wisdom manifested in the plan of salvation, our own minds will find an increase of pleasure ; and principalities and powers in heavenly places will be taught by us those great truths connected with the scheme of redemption, which will form a subject for our wonder and praise for ever.

16. But the great and specific employment of heaven, as revealed in the sacred Scriptures, is that of worshipping and glorifying God. That this will form the chief and most rapturous engagement of the celestial state almost every revelation of it seems to indicate ; and all other exercises will only be subordinate to this. The worship of God is a revenue due to His infinite majesty, His boundless love, and His glory as the Creator, and Governor of all things, and the Redeemer of man. Praise is the highest element of divine worship with which we are acquainted, and the great end of our existence ; consequently our service of worship which we shall render in heaven will constitute one of our purest pleasures for ever. The divine majesty is a theme which exhausts the loftiest thoughts of inspired men ; language labours, and human conceptions fail, in describing and contemplating the illimitable perfections of Him who is "the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen." (1 Tim. vi. 15, 16.) The glory of Deity is of itself sufficient to call forth the profoundest reverence and loftiest praise of all created intellects in the universe, and will form the subject of our highest adoration for ever. We also find that God is worshipped and glorified in heaven for His acts, as well as for His own majesty and glory : all the celestial hosts of every order are engaged in delightful unity in the song of praise : "They rest not," says St. John, "day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power : for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. iv. 8-11.) The work of redemption, however, is the theme which elicits the loftiest strains of praise. St. John thus describes it : "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for Thou wast slain and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation : and hast made us unto our God kings and priests : and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand and thousand of thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and in the earth,

and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." (Rev. v. 9-14.)

17. And every employment in heaven will be a source of enjoyment. In that blissful world employment and enjoyment are inseparably and eternally united: nevertheless enjoyment is more extensive in its embrace than employment, for the latter relates to actions within and of ourselves, but the former relates to every thing with which we shall be associated, which includes all things external to ourselves; and every thing there will administer to our bliss throughout eternity.

18. Every thing in connexion with heaven must necessarily contribute to the enjoyment of the glorified. The loftiest conceptions of the human mind cannot reach the glory of the celestial city. The description given of it by St. John cannot convey to our minds any idea contrary to the conclusion that its real glory surpasses our description, or even comprehension. Earth, with its richest gems, its precious stones, its most costly and brilliant metals, and its purest productions of nature or art, fails to convey an adequate resemblance of the new Jerusalem. If a glorious habitation can constitute happiness, we have it in perfection in heaven. If security, permanency, purity, and every consideration of excluded evil and unmixed good, can administer enjoyment, heaven will administer it; there all evil is excluded, and all good realized without termination for ever.

19. But although the place itself is so stupendous, and every thing in connexion with it so glorious and delightful, yet these are some of its least enjoyments, and are only subordinate or auxiliary to other and superior ones. The personal, relative, and intellectual enjoyments of heaven must necessarily be the highest class that immortal minds can realize. The highest happiness to all the creatures there must be that which arises from direct communion with God, whom to see must produce the most rapturous delight to all holy and sanctified minds. This is the sum and perfection of celestial bliss; this cheered the dying patriarch above all other considerations; looking forward to the resurrection morn, when this corruptible shall put on incorruption, he exclaims: "In my flesh I shall see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job xix. 26, 27.) St. John says: "We shall see Him as He is," (1 John iii. 2.) And in the vision of the "holy city," he says, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and He will be their God." (Rev. xxi. 3.) And again: "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun, for the Lord God giveth them light: and

they shall reign for ever and ever." (Rev. xiii. 3-5.) The vision of God is the highest bliss the creature can enjoy. In His own glory God is infinitely above not only the highest ranks of creation, but above all creation unitedly; yet the redeemed from the earth shall behold His glory, and ever be with the Lord.

20. Another source of enjoyment to the redeemed will arise from their association with the "innumerable company of angels." In the material creation every particle of matter bears an affinity or attracting influence to every other: this attracting influence is far superior in pure and sanctified minds in the world of spirits. There every affection is reciprocated, all attraction intellectually perceived; and a mutual sympathy exists in each other's bliss. Even now, living in distinct worlds, angels are ministering spirits to the heirs of salvation; now they rejoice when one sinner repents; how much more will they exult when all the saints are brought in triumph to glory! In heaven the enjoyments of saints and angels are united: in unceasing rapture they together glorify God for creating wisdom and power, and redeeming love; and will continue to do so throughout duration. Another source of enjoyment will be found in the company of the redeemed, "the spirits of just men made perfect;" the patriarchs, the prophets, the apostles, the martyrs and confessors, the saints and all the honourable of the earth. If the communion of saints upon earth form such exalted delight, how much more may we conclude it will do so in heaven! There we shall rejoin those who through faith and patience now inherit the promises; their separation was intensely severe, our reunion will be more intensely joyful, and then we part no more, our friendships there will never end.

21. Every thing respecting ourselves will afford enjoyment; every thing external to ourselves will produce the same effect, all our actions, and the actions of others, all the acquisition of knowledge, and all our intercourse with others, will be sources of continued and unalloyed delight. The happiness of heaven is an "eternal weight of glory;" we shall be seated at the right hand of God, where there are pleasures for evermore.

22. That some of the redeemed will have a greater degree of glory in heaven than others, is evident from many inspired declarations. This distinction will arise not only from the difference between one Christian and another in regard of natural abilities, the sphere in which he has been called to develop his talents and graces, the length of servitude, and the dispensation in which each lived, but also from his holiness and faithfulness, which to every man will form considerations towards his eternal reward. The righteousness and truth of God are both pledged to this result. The loftiest mind, the holiest saint, and the most faithful labourer, will shine the brightest amongst the constellations of the redeemed for ever and ever. The Scriptures teach us this doctrine in a great variety of ways and illustrations. Daniel says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Dan. xii. 3.) In one of the parables spoken by

our Lord the same doctrine is declared ; a certain nobleman delivered various talents to his servants, and when he reckoned with them, the first came, saying, " Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant ; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said unto him, Be thou also over five cities." (Luke xix. 16-19.) St. Paul informs us : " There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Cor. xv. 41, 42.) And St. John writes : he beheld a throne in heaven, " And round about the throne were four and twenty seats : and upon the seats I saw four and twenty elders sitting, clothed in white raiment : and they had on their heads crowns of gold." (Rev. iv. 4.) All these passages indicate differences of glory ; and that the Judge of all the earth might administer impartial justice, it is requisite that it should be so. We cannot suppose that an illiterate man who is led in the last few hours of an almost useless existence to cry for pardon, will have so glorious a reward as St. Paul, whose mind was of the highest order, whose zeal and labours were unparalleled even by the other apostles, whose success in turning many to righteousness was so eminent, and who at last nobly sealed the truth with his blood. This consideration presents to us motives of the highest order to seek and acquire more holiness and complete conformity to God in every thing, and for unabating zeal and diligence in promoting His glory. For the more holy, and faithful, and useful we are upon earth, the more glorious we shall be in heaven to all eternity.

23. All the glories of heaven are eternal. This gives an infinitude of importance to the place itself, and to all its associations and employments and enjoyments. No length of duration can ever make an inroad upon it, so as to produce dissolution or decay in any manner ; neither can any thing interrupt its service or bliss. Every thing in that bright world is fixed and permanent beyond the power of change or end. Like that mysterious duration, eternity, no termination can occur to any thing connected with heaven. God has stamped His own character upon it, and made it worthy of Himself. The happiness of heaven will progress without diminution for ever. Every thing there is abiding ; our house is " eternal in the heavens." (2 Cor. v. 1.) There life itself is eternal, arising from the fountain of life, and which will be given by Christ at the last day to all the righteous, who shall go into " life eternal." (Matt. xxv. 46.) The happiness of heaven is an " eternal weight of glory." (2 Cor. iv. 17.) There the redeemed in company with the radiant circles of angel ranks pour forth an unceasing stream of praise, and worship " Him that liveth for ever and ever." (Rev. v. 14.) No night shall interrupt these rapturous engagements, for " there shall be no night there ;" (Rev. xxii. 5 ;) but one continuous day arising from the glorious beams of the Sun of

Righteousness; "for the Lord God giveth them light: and they shall reign for ever and ever." (Rev. xxii. 5.) God Himself shall dwell among the redeemed from the earth, and their bright associates the angels; and from His throne of glory shall shine forth in the splendour of uncreated light, and fill every intelligence there with the highest ecstasy its nature is capable of enjoying throughout the illimitable and, to all finite minds, the inconceivable duration of eternity.

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